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THE

MISSIONARY VISITOR

FOR 1904

THE OFFICIAL ORGAN OF THE GENERAL MISSIONARY AND TRACT COMMITTEE OF THE GERMAN BAPTIST BRETHREN CHURCH.

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The Members of the General Missionary and Tract Committee for 1904-1905.

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H. C. Early, Penn Laird, Virginia, ...1907
A. B. Barnhart, Hagerstown, Maryland, 1907
S. F. Sanger, South Bend, Indiana, ...1906
John Zuck, Clarence, Iowa, ...1905

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Chairman, D. L. Miller, Mt. Morris, Ill.
Vice-Chairman, H. C. Early, Penn Laird, Va.
Secretary and Treasurer, Galen B. Royer, Elgin, Illinois.

All correspondence for the Committee should be addressed to its office as follows: The General Missionary and Tract Committee, Elgin, Illinois.

The regular meetings of the Committee are just before Annual Meeting and on first Tuesday in November.

TRAVELING SECRETARIES.

H. C. Early, ...Penn Laird, Va.
Jesse Ziegler, ...Royersford, Pa.
J. G. Royer, ...Mt. Morris, Ill.

Our Missionaries.

Name and address of missionaries under the direction and support of the General Missionary and Tract Committee, with the year entering the service.

Postage on all letters to those outside of the United States, 5 cents for every half ounce or fraction thereof.

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Arnold, Nora, B. B. R'y, Bulsar, ...1903
Blough, J. M., B. B. R'y, Jalalpor,.....1903
Blough, Anna D., B. B. R'y, Jalalpor,...1903
Ebey, Adam, B. B. R'y, Dahanu, ...1900
Ebey, Alice K., B. B. R'y, Dahanu,.....1900
Emmert, J. B., B. B. R'y, Jalalpor, ...1902
Forney, D. L., B. B. R'y, Jalalpor,.....1897
Forney, Anna, B. B. R'y, Jalalpor,.....1897
Lichty, D. J., B. B. R'y, Anklesvar, ...1902
Long, Isaac S., B. B. R'y, Anklesvar,...1903
Long, Effie S., B. B. R'y, Anklesvar, ...1903
McCann, S. N., B. B. R'y, Anklesvar, ..1897
McCann, E. G., B. B. R'y, Anklesvar, ..1897
Miller Eliza B., B. B. R'y, Bulsar, ...1900
Miller, Sadie J., B. B. R'y, Bulsar, ...1903
Quinter, Mary N., B. B. R'y, Bulsar,....1903
Stover, W. B., B. B. R'y, Bulsar, ...1894
Stover, Mary E., B. B. R'y, Bulsar,....1894
Yeremian, O. H., G. P. O., Bombay, ...1903

SWEDEN.

Vaniman, A. W., Malmö, ...1901
Vaniman, Alice, Malmö, ...1901

FRANCE.

Fercken, G. J., Montreal (Ain), ...1899
Fercken, Mrs. G. J., Montreal (Ain),...1899

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Cripe, Cora, 660 S. Ashland Ave., Chicago, Ill., ...1895
Eby, Ira P., Poplar Bluff, Mo., ...1897
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Howe Elizabeth, 5901 Third Ave., Brooklyn, N. Y., ...1894
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Neher, J. H., Palestine, Ark.,.....1898
Overhultz, J. A., Blichton, Florida,....1901
Sanger, Lulu, 660 S. Ashland Ave., Chicago, Ill., ...1904
Van Dyke, G. H., 185 Hastings St., Chicago, Ill., ...

Appointment to India Confirmed at Conference of 1904.

Party to reach India December, 1904:—

Berkebile, S. P.
Berkebile, Mrs. Nora
Eby, E. H.
Eby, Mrs.
Pittinger, J. M.
Pittinger, Mrs. Florence
Ross, A. W.
Ross, Mrs. Flora
Rowland, Gertrude
*Swigart, J. W.

*Died at his home before sailing, October 17, 1904.

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Gen. Miss. & Tract Committee,
Elgin, Illinois.

The Missionary Visitor.

Vol. VI. JANUARY, 1904. No. 1.

HOW SWEET.

How sweet 'twould be at evening
If you and I could say:
"Good Shepherd, we've been seeking
The sheep that went astray

"Heartsore and faint with hunger,
We heard them making moan,
And lo! we come at nightfall,
Bearing them safely home."
—The King's Own.

❖ ❖ ❖

HEATHEN DARKNESS IN AFRICA.

By Willis H. Hotchkiss, Missionary of the Friends' Industrial Mission.

I wish I could give you a glimpse of the real conditions that prevail in that land without the knowledge of Jesus Christ. Go with me to Central Africa. You will find a people absolutely naked in body. Go with me into one of their huts, circular in form, in shape like a beehive, the only opening the one into which you crawl on your hands and knees. When you have gotten in and your eyes have become accustomed to the semidarkness, and your nostrils to the almost overpowering stench, if they can become accustomed to it, a scene of filthiness indescribable greets you. I have counted at night, upon being called to attend their sick, as many as eleven persons and seventeen goats in a hut fifteen feet in diameter.

Is it any marvel to you that living thus with their beasts for generations they become beastly, beastly in thought, beastly in conversation, beastly in very appearance? The same law works in Africa as in America; the man becomes like his associates. Is it any wonder that amid the putrefying atmosphere of such moral conditions love is throttled to death? Is it any wonder that in some tribes when any are sick they take them into the bush and build a fire beside them and leave them? Where we are they take them into the bush near by the village and fasten a rope about the neck of the man or the woman, as the case may be. The other end of the rope is fastened somewhere in the village enclosure. Each morning some one deputed for the purpose shakes that rope. If there is an answering shake from the poor fellow in the bush yonder they conclude he is alive, and they carry him a little food. Morning after morning this goes on until there is no answering shake. Then they go forth, tie a rope about his ankles and drag him farther into the bush. At night there is a horrid carnival of wild beasts. In the morning a few scattered bones tell the tale of what had been the temple of an immortal soul.

My friends, if that book is true, Jesus Christ died for that soul as truly as He died for your soul and mine. Jesus Christ did not die for the African; he did not die for the Indian; or for the Chinaman, or for the American as such. There are no national boundaries to the love of God. He did not die for the black man or for the white man, the red man or the yellow man, as such. There are no color lines in heaven. Jesus Christ died for man and wherever there is a man there is one for whom the Son of God gave his life.

It was a wonderful thing when Abraham Lincoln signed his Emancipation Proclamation and four million slaves in our country went free. But it was a vastly more wonderful thing when a greater man than Lincoln signed the world's Emancipation Proclamation with his own blood, and that proclamation

He placed in your hands and mine with the injunction, "Go, now, go and tell the world's captives I have set them free; go and tell the world's slaves I have stricken the shackles from them." But, God pity us, nineteen centuries have passed, and if we laid our ears to the ground to-night we would hear the clanking of chains and the crack of the whip that tells of the bondage of eight hundred million of our fellows that have never heard that God signed their emancipation.

These people did not want me there any more than the world wanted the first great missionary — Christ. They tried their best to get rid of me—held councils of war to decide what to do with me. I might say that I was absolutely alone. I went out with five companions. Three of them I buried. The others had to return home, so I was left for the greater portion of five years absolutely alone. Finally several of the natives came to me with the information that they had decided to kill me if I remained more than three days in their midst. I felt I was in the place God wanted me to be and that is the safest place in all the world, as it is also the sweetest. I would to God we could get rid of the notion of saying, "Thy will be done" with a groan, as though it was necessarily a hard thing God asks of us. God's will is in the sunshine as well as in the shadow. God's will is in the laughter and the joyousness and the gladsomeness of life as much as in the sorrow and the afflictions of life. I sent word back to them, "I am here to tell you about God, I expect to stay." They threatened all manner of things but at the end of the time they came to the conclusion that it was no use, so they issued an order that anyone found bringing any food to the white man was to be killed, and for nearly two months that order was rigidly enforced. It would have fared very ill with me if it had not been for divine provision. An old woman used to pass my hut to and from her work in the field. Every time she passed she managed secretly to drop a root of cassava (the root from which our tapioca comes) before my door. I roasted that root and it enabled me to eke out my slender supply of provisions throughout those months. God's ravens are not dead yet. When we get to the end of ourselves, we find God there every time if we are looking for Him.

The people then came to me. I might stay if I would remove across the river. I went across the river and built my house on the very spot where two months before they had sentenced me to death. I had to make brick with my own hands, and I laid every brick myself.

The greatest difficulty of all in connection with the work of Christ in Africa is that which comes from the multiplicity of the languages there. I had no word of their language and no means of getting it except through actual contact with the people, as it had never been written before. The first word I got was the word nachow, which means "What is it?" I flung that word at them, pestered them with it on every possible occasion, as I pointed to tangible things about me and listening carefully for their reply, would jot it down phonetically.

In that way in the course of the years I obtained a vocabulary and grammar of the language, but there was one word that after two years and a half of persistent effort I yet had not been able to get,—one little word. But as the days passed and the weeks and the months, and the months lengthened into years that word grew and grew and grew into mountain-like proportions with me,—SAVIOR. I never knew its meaning until I saw it in the face of the great need that encompassed me, a need which I was powerless to meet until I discovered that key. I shall never forget the thrill of joy that came to me when finally the long search was rewarded. Sitting with my men about the camp fire

night after night and listening to their stories, hoping against hope the word would come, one evening my head man began telling a story from which I hoped much. It happened that another missionary, a friend of mine, had been attacked by a lion sometime before this and had been badly wounded. Kikuvi was with him at the time and was the means of his rescue. As he began relating this story I said to myself, "Certainly he must drop that word now. I don't see how he can get through it without." I listened with two years and a half of disappointment in the eager concentration of my attention. But he went through the whole story without dropping any word I could construe to be the one I had sought. Sick at heart and disappointed for the thousandth time, I was about to turn away when he remarked casually: "Bwana nukukthaniwa na Kikuvi. (The master was saved by Kikuvi.)"

I could have shouted for joy, but in order to prove the precious possession that I had gained I turned upon him and began questioning him and finally assured I said to him: "Kikuvi, this is the word I have been wanting you to give me all these many months, because I wanted to tell you that Jesus, the Son of God, died for you."

The black face lit up as he interrupted me in the midst of my sentence and I can see that face still as in the lurid light of the camp fire he turned to me exclaiming: "Master, I see it now. I understand. This is what you have been trying to tell us all these moons, that Jesus died to save us from the power of sin."

W. H. Hotchkiss, Preaching to the Heathen and Christians in Africa.

Never did sweeter words fall from mortal lips than when that word "Savior" fell from the lips of that black savage in central Africa.

I spent four years alone, burying three of my companions. I had fever between thirty and forty times; had several times been ambushed by the natives; three times attacked by lions; several times by rhinoceri; for fourteen months I never saw a piece of bread; for two months I had nothing to eat

but native beans and sour milk; I had to eat everything from ants to rhinoceri. Do not misunderstand me, I am not posing as a martyr. I enjoyed it. But let me say this: I would gladly go through the whole thing again with my eyes wide open to it if I could have the joy I had that night of bringing that word (Savior) out of the darkness of oblivion and flashing it into another tribe of central Africa. And do you know that there are two hundred, possibly, such tribes in the dark continent to-day without a written language, much less a Messenger of the Cross? During the past year it has been my great privilege to reduce yet another one of these languages to written form. I have in my bag at the house a little roll which contains all there is in existence in a tangible form of a language of a million people.

Here is a need. How about the supply? I went to explore a mountain one time. Up on the top of the mountain it was delightful, exhilarating, bracing to us, but to our native men it was torture. One of the men became ill during the time we spent there, and finally word reached me which necessitated me to return to the station. It was a twenty-mile walk. The man could not possibly make the journey without help, so I left three men with him, carefully instructing them how to help him along the way, gave them food sufficient to last until they could get him to the station, and charged them under no circumstances to leave him, because the bush swarmed with wild beasts of every description. They assumed the trust. I went on my way. The next day at noon I was sitting at my house when the three men came in, but without the sick man. I said to them: "Where is the sick man, is he dead?"

"No."

"Why haven't you brought him in?"

"Oh, we ate all the food and we got hungry. We did not want to stay there and run the risk of being eaten by lions."

"But don't you know the sick man will be devoured? He cannot help himself."

"Well, it doesn't matter; he is going to die anyway."

I said, "That isn't the way of the white man. I am going back immediately to see if we can find him."

I started back. All afternoon we marched. I did not expect to find the man. I knew the bush too well for that. Nor did I find him.

But what I did find was the outline of a human form in the soft earth beside a little stream whither he had pulled himself, and in horrid suggestiveness around that imprinted form were numerous tracks of lions and hyenas. And as that night I lay in my little open tent, and heard the roaring lions all night, and as, the next morning, five minutes' walk from the tent, I came upon the fresh remains of a zebra that had been pulled down in the night and devoured by the lions, it did not require any stretch of the imagination to tell what had been the fate of the poor sick man.

You shudder at such an exhibition of man's inhumanity to man, but let me say this: In the face of the world's great need and in the face of the divine provision to meet that need, in the face of the ever-multiplying facilities, in the face of your knowledge and mine, I bring home to you the charge, "Thou art the man;" for by so much as heaven is higher than the earth, by just so much is it worse to withhold from man the Bread of Life than it is to deny bread for their starving physical bodies.

What is wanted then? Simply that we catch the spirit of life and translate it into life. What we want is not a gilded, jeweled cross as an ornament about necks, but the spirit of the cross in our hearts, manifesting itself in a life of self-abnegation for the sake of others. What is wanted is not the story of Calvary and of the crucifixion in the book,

but that crucifixion made real in your life and mine.

Ah, my friends, I would to God we could get rid of the notion of missions and missionary organizations and every human agency and get one clear vision of Jesus Christ. If we did, the whole problem of missionary finance and missionary workers would be settled. I do not ask you to pity the heathen. Pity is a weak thing that spends itself in tears and then forgets the object of it. But I do ask you, with all the strength of my heart, that you treat Jesus Christ right. Is it right? I submit to you that it is not right to receive eternal life at those sacred hands and then give him the spare change we happen to have left after we have supplied our luxuries. It is not right to receive heaven at the price He paid for it and then give Him the odds and ends, convenient service, the things that cost us nothing. My friends, the crumbs that fall from your laden table are not enough, and they will not do to meet the need of the world that gropes in its ignorance, in its blindness, without God. You have no right to crucify the Lord Jesus Christ afresh upon the cross of your convenience.

[We give the "Missionary Review" credit for this most interesting article.—Ed.]

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THE WONDER-WORKING VIRGIN OF ANDACOLLO.

By W. E. Browning, Ph. D.

Among many of the home churches there is an impression that idolatry is limited to Asia and Africa, while Europe and the Americas, Christian nations, at least in name, are not to be confounded with the ignorant fetish-worshiping tribes of Africa or with the idolaters of Asia.

As a matter of fact, we have in some of the American republics as gross idolatry and as degraded ignorance of the Gospel as can be found in either Africa or Asia—idolatry and ignorance protected and fostered by so-called enlightened governments that are Christian in name.

In a short article there is not space to prove such a statement in all its details. Numberless facts and references cannot be given to show how widespread are the idolatrous practices of the Roman Catholic church that practically rules this land, and how woefully ignorant are the people that are ruled. There is space to describe but one case that combines both superstition and idolatry to a high degree, and, as this includes all classes and conditions of society, from it we may judge the tendency of the whole system.

A little north of the port of Valparaiso and some thirty miles in the interior from Coquimbo, a smaller port, there is a small village called Andacollo, of some fifteen hundred population. This town, as do many others about it, depends for its existence upon the rich mines that surround it. Its inhabitants are a mixture of Spanish and Indian blood, with a little Chinese in many cases. Ruled entirely by the church, all are ignorant and degraded.

In this little village the only building of importance is the church. With capacity for admitting 10,000 persons, it has cost several hundred thousand dollars, and, in the words of one of the famous bishops of Chili, "As to its beauty and grandeur, it ranks amongst the most celebrated temples that the Catholic world has erected and dedicated to the Holy Mother of God and of men."

A Pilgrimage.

Every year at Christmas there is a pilgrimage to this village, and as many as 50,000 persons have been known to crowd into it. From all parts of Chili, from the Argentina Republic, from Ecuador, Bolivia and Peru, and from countries even more distant, disembarking on the coast, crossing the snow-clothed Andes or the hot sands of the

desert, come the hosts who wish to honor the wonder-working Virgin of Andacollo. Frenzied with fanaticism, excited by opposition, many drunken, others clothed fantastically, as for a masked ball, hungry, thirsty, fainting by the roadside, some falling from exhaustion, all are bound to Andacollo.

In the temple just mentioned, in the most prominent part, and guarded by day and by night by devoted worshipers, is the object of this pilgrimage. Clothed with the most costly garments and crowned with gold and precious stones is an image of the Virgin Mary. According to the well-fed priest, it is a true image of the "Mother of God." As a bishop of the Chilian church has put it, "It is a piece of heaven come down to earth."

There are many and conflicting stories of the finding of this image in Andacollo. The one most generally accepted by the priests and their followers is that it was given in a miraculous way to the Spanish conquerors as they set out for the conquest of America. When these Spaniards were defeated by the Incas in Peru the image disappeared, because of some slight in her worship, and was lost for many years. At length it was found by an Indian, deeply imbedded in the trunk of a tree which he was felling for the purpose of building a fire. Upon being taken from her resting place she uttered the words: "Anda, Colla" (Proceed, Collo). The Indian complied with the command and carried her to the village near by. All believing that a miracle had been wrought, left the village and moved to the spot where the image had been discovered, and the temple built to her honor covers the spot where she was found. Her words to the Indian, Collo, gave it a name. The reader will readily see that a part of this story may be true. Given the well-known skill of Indians in carving, there is no reason to doubt that the image was carved from the tree which had been cut for the purpose of cooking food. With a part of the wood he cooked his food and with a part he set up a god. As described by the Archbishop of the Catholic church in Chili, Monsignor Casanova, "The image of our Lady of Andacollo is of cedar, perfectly carved and polished, one meter in height. Her face is small and of a brownish tint, and her glance is tender and sweet. A slight roughness on the left cheek proves the tradition that the Indian found her imbedded in the tree and, through carelessness, wounded her in getting her out."

Just why such a small thing should prove so much, after so many years, is not mentioned, but the story is accepted by the faithful.

The image is clothed with garments that represent many thousand dollars, and on December 26, 1901, was crowned with a crown wrought in the finest shops in Paris, and that cost many times the amount expended by our church each year in the evangelization of South America. The privilege of thus crowning the image was granted by the Pope in a special decree. He sent his blessing, and has been given a picture of the image which is to be placed in the Vatican. The crown is made of the purest gold and is studded with precious stones. It represents a group of the apostles, and high above all and in the place of honor is an image of the Virgin Mary, "Our Lady of Andacollo."

To understand the fanatical ardor with which this image is worshiped one should accompany the pilgrims. Leaving the coast, there are still at least thirty miles to be gone before reaching the village. The majority make this journey on foot across the desert. The Bishop has announced that "Italy has her Loreto, Spain her Montserrat, France her Lourdes, and Mexico her Guadalupe; but the most holy Virgin has revealed herself in Andacollo, as never before," and special rewards and indulgences are promised to those who make the pilgrimage.

The hosts who reach the village are organized into groups of choruses called "Dancers." One of the most important of these groups is formed of miners, called "Chinese," 102 in number, who are supposed to be specially honored by the Virgin. They occupy the place of honor in all the dances. Other groups come in order of importance. Each one in turn dances toward the door of the shrine with wild, fantastic movements and unintelligible cries and shrieks. In the door a stop is made, and the leader sings a rude song of adoration to the Virgin, gifts are deposited—often the savings of a whole year—and the group passes on to be followed by another, which repeats the performance. As the leader sings, the others join in the chorus; all prostrate themselves before the image and kiss the hem of her robe. Many are so wrought up by the scene that they must be removed by force. There is no thought of what the image may represent, nothing of Christ or of God; it is the image itself that works wonders, and that is to be adored with all the religious frenzy of which an excitable people are capable.

After the hundreds of groups have thus honored the image, dancing before it and leaving rich gifts, the Bishop pronounces a eulogy and the religious part of the programme is closed with a procession. The image is taken from her throne by one of the Indian caciques and is carried about among the people in order that she may bless them. All fall prostrate before her, all invoke her aid, all declare her to be the real Mother of God and Queen of Heaven. The religious enthusiasm reaches its height as the image thus goes about among them and the dances are redoubled. As the Bishop has irreverently said: "These dances and prostrations symbolize the love and joy of all hearts, and all sufferings are forgotten in the enthusiasm and delirium of those who engage in them; even as king David and the Israelites danced before the ark of the Old Testament, so do these dance before this ark of the New Covenant, before the blessed image of their protectress, the Queen of all hearts and of heaven, the Mother of God and men."

The procession over, the image is returned to its niche in the temple, and the religious ceremonies of the year are closed. But now that the tension is past, hunger and thirst assert themselves. Many faint from exhaustion. The majority think only of satisfying their thirst. Liquor is abundant and drunkenness soon holds sway. While the priests retire to count up their gains—never less than twenty thousand dollars—the people lay aside all restrictions, and scenes ensue that would have done credit to the orgies of Bacchus. The wildest excesses are entered into, but "The Virgin forgives all."

Many are the stories told of the wonders wrought by this image and idol. Men and women have been healed of long-standing diseases. But two will illustrate the cures and miracles, showing the slight basis on which they rest: In 1877 a large steamer was wrecked on the neighboring coast. One of the passengers, a woman, buckled a life-belt around her and was carried ashore, after several hours in the water. She afterward declared that she had made a vow to the Virgin to walk to her shrine on her knees every year if she would save her. Immediately the image appeared and guided her through the water to the shore. Wind, tide, life-belt, all were useless. It was the image. Another lady was in danger of being wrecked while rounding Cape Horn, many hundred miles distant. She also claimed (afterward) that she made a vow to this image, and that immediately the wind abated and the image appeared to guide the ship through the waves.

It is gratifying to know that the attendance is now falling away. In 1901 a special attempt was made to arouse interest. The most eminent orators were present, and the Pope's blessing was

read with all desired pomp. But as the Gospel is preached to the people, and as they are educated in Christian schools, they must leave their idolatry and look only to Christ as the Savior of the world.—Woman's Work for Woman.

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THE SACRED NARBUDA.

By S. N. McCann.

India has many sacred rivers and places and things, but none more sacred than the Narbuda. Many will be inclined to say that the Ganges is more sacred, but not so. The Narbuda is the one river that is more sacred than the Ganges. "Freedom from sin is obtained by bathing for three days in the Saraswarti, or seven days in the Jarussi, in the Ganges one day is surely enough, while the mere sight of the Narbuda is sufficient to make free from all guilt." "The sanctity of the Ganges will cease, it is said (Samvah 1951 Maha 7th Shred)." This would be about 1895 in our reckoning. "But the sanctity of the Narbuda will continue the same throughout all the ages of the world."

According to the Hindoo reckoning the sacredness of the Ganges has passed away for some years, but their priests and sadons are loath to give up their temples and places of pilgrimage. The moneyed interest is of more importance than their religious concern. The veneration in which the Narbuda is held is so great that its purifying influence extends north of the river for thirty miles and south of the river for eighteen miles, and anyone bathing in any stream, well, tank or pool within this radius is absolved from all guilt.

We live four miles south of the Narbuda, and, according to Hindoo tradition, the river once flowed close by Anklesvar, but one of India's sacred men got tired of walking from Broach to Anklesvar to bathe, so he called on the river to change her course and next morning she was washing the foot of the hill upon which Broach is located, and Anklesvar has since been without a linuder (a boat landing). Bathing in the river has special merits on the last of September, first of October, November, July and August; on the 8th, 12th, 14th and 15th and last day of each month and during an eclipse. (The natives all believe an eclipse is caused by a great dragon attempting to swallow the sun or moon as the case may be. Just lately we had an eclipse of the moon and one of our Christians said it was being swallowed. We tried to explain, but he said he knew and our explanation hardly broke through his early training.)

It is believed that once a year, about the end of April, the Ganges wanders to the Narbuda in the form of a black cow and bathes at the village Naudra near Chandod, washes away her blackness and comes from the water free from all her stains.

An oath taken while standing in the waters of the Narbuda is considered most sacred and no Orthodox Hindoo would tell a lie if he stood in the water with a garland of red flowers around his neck. (It would be a blessing for India if they could always be standing there when they take an oath.)

One of the most meritorious works that can be performed by the Hindoo is to travel around the river on foot. This means a trip of about 1,600 miles, much of it through jungles filled with danger from reptiles, wild beasts and sickness. Many make this pilgrimage and many who attempt it never return. This river is said to have sprung from their god, Rudea, or Mahadev, and is known as Rudradehi, that is, Mahadev's daughter. She is represented as a virgin in love with the sea and being wooed by the same. No other spot in India can claim more sacred places than the Narbuda. Temples and shrines are in evidence everywhere, in every village, in every forest, on almost every hill. These are surely a worshiping people. Upon the

sacred banks of the river many a corpse has been consumed and its ashes mingled with its water.

Every train that crosses the river carries some who give their tribute in money to its sacred waters. I have often seen people as they anxiously threw their coins into the river. The Narbuda is about 700 or 800 miles long; its drainage area is 36,400 square miles. It discharges at Max flood 500.000 cubic feet per second. The river is about one mile wide at Broach, has a velocity of about one mile per hour and is about fifty feet deep.

If the people could only be made to look to Christ instead of the river, to cleanse from their sins, if their most devoted could only realize that there are more meritorious works than making perilous pilgrimages; if they could only be made to sacrifice as much for God's cause as they do for their gods and goddesses, and the places made sacred by their presence, or by the presence of the image of some one of their objects of worship, what missionaries they would be! Oh may the darkness be lifted from these people and may they come out into the glorious light of the Sun of Righteousness.

Anklesvar, India.

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LOOKING FORWARD.

By Eliza B. Miller.

We are debtors to the future. Amid the absorbing cares of the present we often lose blessings that come to us in anticipation of the future and the part we have in it. We often shut out the promises of joy and prosperity concerning the future, by allowing the mists and clouds of lost opportunities, of losses and crosses to dim our spiritual vision. On this New Year's day—Jan. 1, 1904—I know of nothing which shall bring us more joy than "forgetting the things which are behind, and reaching forth unto the things which are before."

The patriarchs and prophets gloried in the future. They found present joy in looking, with an eye of faith, into the condition of the people of God, when the Messiah should come and take his abode in the hearts of the children of men. The "preacher of righteousness" for one hundred and twenty years bore the pressure, the scorn and the scoff of a wicked and adulterous generation. Unflinchingly, steadfastly he looked forward. He knew his joy was ahead. He knew he was debtor to those who should come after him. He knew in whom he was believing and pressed his claim to the end, even though the whole world aside from seven souls was against him. For such integrity, for such faithfulness, what holier benediction could have come to any saint than came from the throne of God in testimony of the builder of the ark,—"a man perfect in his generation."

And as Noah the patriarch, so Isaiah the prophet lost many trials and sorrows of the past and present by looking to that which was to come—by counting himself debtor to those who should come after him. When Israel was in the height of her folly, when she had wandered farthest from the Father's house, this holy man put forth his most comforting prophecy. Even as he, so Jeremiah, Ezekiel, Daniel and Micah looked to the time when the law should be enveloped in the Gospel, to the time when the kingdom of peace should be ushered in.

We are living under the refreshing shadow of the fulfilled words of the patriarchs, and prophets. We rejoice in our day in that we are partakers of the good things of which they prophesied, but never realized.

Reader, do we appreciate fully our "goodly heritage"? Are we doing all in our power to extend the spiritual resurrection in the cold and stony hearts of this generation? If we are not, we are not doing our part in paying the debt we owe to the future. If we are

not, we cannot have the joy of anticipating that our children shall rise up and call us blessed.

Looking forward, let us bend every energy "to girdle the globe with salvation and holiness unto the Lord." Let it be our desire, our prayer, to "be such persons, live such lives that if every person were like us and every life like ours this earth would be a paradise." We can be nothing to the present or the future unless we determine that we will be something, unless we "purpose in our hearts" that we will do something. Purposes carried out have power. Purposeless lives are a failure. Concerning giving, concerning consecration, concerning growth in grace every one should "purpose in his heart" and so give, so consecrate and so grow in grace.

No purpose can be made and accomplished without some struggle, without something given in exchange for it. We cannot hope to bless coming multitudes unless we sacrifice, unless we give up something for their sakes. All our wrestling in prayer, all our anguish for lost souls will have its reward. The greater our effort to be emptied of self in order that others may be blessed, the greater will be the beneficence heaped upon those who come after us.

For the church, for Christ, how many I wonder (I mean you, beloved reader,) on this New Year are "purposing in their hearts" to do better? I know New Year resolutions are oftener broken than kept, but let this one remain with us. How many, I wonder, before the throne will pray, "Here am I, Lord, take me, my time, my talent, my all and use it to Thine own glory where Thou wilt?" This prayer made with a true heart daily will, before the end of the year, bring such a blessing upon the church as she has never before felt or seen.

My brother and my sister, will you not, in humble submission day by day, make this consecration prayer? It will bring you the "joy that is unspeakable" and "the peace which passeth all understanding." It will win lost souls, it will fill to overflowing the church treasury, it will bring unbounded glory to God, it will make you a blessing to future generations.

Looking forward we see God's glory in his completed work of redemption and then the part you have in it.

Bulsar, India.

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VIEWING FROM AFAR.

By Wilbur Stover.

We rejoice constantly over the fact that the church is growing in her idea of mission work for the Lord. He can not bless an idle people. His nature and Self cannot fully dwell in any non-missionary heart. But I often think that we perhaps do not estimate properly the importance of the home work.

As we view that work from afar, I want to say that we feel on this side of the waters that there is no work in any part of the world equal in importance to the work in the home-land. Look at it as we may, the importance of the work there is continually before us. And it looms up more and more, as our work on this side is much praised by those who love the Lord.

It is important from the fact that the United States is to-day, perhaps, the most advanced and most prosperous nation on the globe, and as the nation is, the people are. With this enlightenment and prosperity converted, you have a big foundation to begin on.

Compare that with the backward condition of the people in a heathen land, and you see at once that the converts of the one land become the leaders of the converts of the other land. And both are followers of the same Lord, and both have accepted the same faith.

For example, say we baptize fifty, one day here, from among the backward classes, and with you there are ten bap-

tized on the same day. Of those ten, there will perhaps be a teacher able to come out here and teach our fifty, or their children, and the nine remaining at home are able to send the one coming. The fifty, of course, will be much better than they had ever thought of being; they will pray daily, and in other ways show their faith in their new-found religion, but they are not nearly up to your ten!

Understand me, a soul is a soul, when it comes to the saving, but I am speaking of the after value of that soul for the saving of other souls. For until he has in himself the Truth imbedded, he can not put much of it into the life of others. And he has SO MUCH to clear away,—rubbish of his former life! And with this comes again the thought of our blessed ancestry. It is a good thing to think of on a New Year's day, the fact that we are what we are, largely because we had a good, sensible, faithful, sturdy, Christian ancestry! What a pity for the children of a man who insists on being outside of the fold of Christ! His best children will always have to be a little ashamed of him.

With that solid blessing of ancestry, the most of us would not tell a lie years before we were converted; but with these poor souls, too many of them continue to tell a lie occasionally for years after they are converted! And I would not be too hard on them. Paul said the same of the Cretans. It is the inborn thing. It is the country. It is the parentage. It is the religion that the parents held to, and gave to their children.

In the strong middle States there are splendid congregations of able, sturdy members, with a young membership that speaks well for both the past and the future. The far west will be full of just such congregations in a few years, IF WE ARE AWAKE NOW.

And now is the time for work there. Those who have been in the East and in the West know the difference in the people, how that in the East they are more settled, less easy to move, less easily convinced, less apt to see the need of change than are the people in the West. The older a country becomes the older are the customs of the people, and the more set are they in their opinions. In the West people will be less persuadable every year.

To be convinced that these remarks are the exact truth look at India, and there seems none more set in their old and evil ways. Look at England or Germany. How set the people are in their religious views, good or bad. I fear it would be pretty hard work to establish a model church of the Brethren in England. Compare Colorado and Massachusetts. It is a great deal easier to build up churches in Colorado, because in Massachusetts you would be told that the people all have their religion.

We are very hopeful for our India field, and we are glad we are here, but we would not have the Brethren forget the great importance of home work just now. In your New Year meditations think of India not less, but of home work more.

Bulsar, India.

CHWIN-E.

By John R. Snyder.

'Twas in China. The mission teacher had been to Chwin-E's town and her father had become one of the "Jesus people." Girls are not very well liked in China, and, as a rule, their lot is a hard one. But Chwin-E's parents loved their dark-haired daughter. She was their only child. Her father allowed her to come to the mission school and the teachers were always glad to see her cheerful face. Her hair hung down her back in a long braid and was usually adorned with a bright Chinese flower.

But Chwin-E had an attraction much dearer to her teachers than her fair face. It was her cheerful disposition and sweet, sunshiny smile. She had del-

icate health and her seat in school was often vacant. Though she was not robust and often her presence was missed from the mission rooms, yet there was one respect in which she was more fortunate than her girl friends about her. Her feet had never been bound nor bandaged to make them small, as is the custom in China. Her father considered it a very foolish practice and was determined that his little daughter should never be tortured in such a cruel manner. So she was able to trip along like her American sisters. Her friends would make fun of her "boy's feet," as they called them. Owing to this freedom which she enjoyed above her fellow-pupils it was hoped she might grow stronger. But it seemed it was not to be so. She never won any of the prizes given for punctuality and correct lessons, but Chwin-E was never happier than when she won the approbation of her teacher.

But a sad day came for Chwin-E. Her father was taken away suddenly by death. Her mother was not a woman of strong mind and would listen to the complainings of her friends. They were very free in advising her what to do. Especially did they agree in saying to the mother that she had been very neglectful of her child as regarding the binding of her feet. Here are some of the expressions they made:

"The very idea of allowing a girl to have feet of which any beggar might be ashamed."

"Why, they (her feet) were enough to ruin any girl's prospects in life; she would be fit for nothing but a slave girl."

Her mother could not bear to hear such remarks of her dear Chwin-E's degradation. She said she was not to blame for her daughter's condition. It was the will of her dead husband. "If only they had been bound when she was little," she used to say, "all would have been well; but now I fear she is too old. Her feet have grown large. She is twelve years old, and the pain she would suffer would be so great that, being a delicate child, I fear it would make her ill." But her neighbors said it was only nonsense; footbinding never injured anyone's health. So the poor weak woman heeded their criticisms, and our dear Chwin-E had to submit to that terrible practice — footbinding. Her suffering was dreadful, but she bore it patiently. She became so ill she could not come to school any more.

The summer came. It was unusually hot, and fever was prevalent in the city where Chwin-E lived. The mission was closed and the teachers were forced to leave for a season. When they returned and asked for Chwin-E, a sad story awaited them. Her poor, frail body, sapped of its little strength and vitality by the constant pain caused by the footbinding, made her an easy prey to the fever. She had called for the teacher to come and pray for her, and she came. But her sufferings were soon to be at an end. As her mother stood by her, weeping bitterly, she said, "Do not cry. I am not afraid. I am going to be very happy. Why should you weep?" The heathen neighbors who were around looked at each other with strange faces. "What did it mean that a child could talk like that? She is not afraid to die." Before the morning came the poor weakened body of Chwin-E was cold in death. Her spirit had left it. In the midst of a great darkness she had caught a glimpse of Him who has said, "I am the Resurrection and the Life; he that believeth in me though he were dead, yet shall he live."

Beloved, the above is a true story. To-day there are millions in China who are groping in darkness. Their deathbed is not brightened by the hope of a resurrection to a better life. The One who said, "I am the Resurrection and the Life," also said "Go ye, therefore, and teach ALL nations." Let us, as Bro. Andes says, "Let down the boats." China is calling for the Gospel. The Captain is at the helm, but where is the crew? Let's stop singing, "Throw out the life line" until we grasp the ropes.

803 N. Main St., Bellefontaine, Ohio.

Editorial Comment.

READY

Ready to go, ready to wait,
Ready to gap a fill;
Ready for service, small or great
Ready to do His will.

Ready to suffer grief or pain,
Ready to stand the test;
Ready to stay at home and send
Others, if He sees best.

Ready to do, ready to bear,
Ready to watch and pray;
Ready to stand aside and give,
Till He shall clear the way.

—Selected.

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THE NEW YEAR.

No doubt we are beginning to think of our New Year resolutions, but how about those made last year? Have we kept them in the way we expected we would? Many of us, perhaps, resolved to do more for the church, to speak more kind words, and to try to bring sunshine into more lives. I wonder how faithfully these resolutions have been carried out.

But now, that the old year is about to close and we are entering a new one, let us do it in a way we have never done before. Let us only make such New Year resolutions as we, by God's help, shall be able to carry out, and then let us faithfully stand by them.

Shall we not, then, during 1904 be more faithful to our church and her work? We can help her by our prayers perhaps more than in any other way, and this is something we can all do. Shall we not try harder than ever before to cultivate a spirit of love and forbearance for all? Shall we not speak to some one about Jesus and His love, and thus bring brightness into his life also?

Surely none of us would be willing to say we have done all during the past year that we are capable of doing. Let us, therefore, watch the opportunities of doing the little things, and the larger ones will take care of themselves.

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APPLIED CHRISTIANITY.

What the world wants is Christianity applied to its affairs—the affairs not merely of the church, but of the home, the shop, the office, the playground, the court of law, the Senate. A very small part of life is spent in the church—by far the greater part is spent in the world. It is a small thing, therefore, to make men devout for an hour or two on Sunday—if the rest of their life be selfish, or hard, or proud, or false, or impure. It is Christianity applied that we want—applied to all mundane affairs—running like the pervading atmosphere through all our affairs, and then, then only, will its glory and power be felt.—London Independent.

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COLORED MISSION IN ARKANSAS.

The Brethren have opened a mission among the colored people at Palestine, Arkansas, and under the direction of Sister Mattie Cunningham a Sunday school has been started, from which we hope much. One has already been baptized and several others are awaiting baptism. The colored people are very earnest in their efforts and many are seeking the true way. We pray that much good may be done among them.

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EDITORIALS.

Owing to the illness of the Editor the Missionary Visitor comes out this month with but one editorial page. By next month we hope to have the regular number of editorials again.

Reading Circle.

CIRCLE MEETING TOPICS FOR JANUARY, 1904.

For Sunday Evening, January 3.

Topic.—A Forecast.

Text.—And reaching forth unto those things which are before. Philpp. 3:13.

References.—Philpp. 4:1; 4:8; 2 Cor. 9:6; John 8:31; Psa. 119:133; 101:2, 3; 86:11; 119:117; 44:2; 27:4; Isaiah 41:10; Matt. 23:12; Mark 10:44; 11:26; 13:35; Luke 12:33, 34.

Thoughts for the Leader:—

Only a New Purpose Can Make a New Year.—If, in looking over our work done in the year 1903, we are satisfied and see nothing that should arouse us to greater activity and more strenuous efforts, then indeed the new year will be like the year that is in the past. But for most of us the past holds many failures and discouragements, and we are glad and anxious to make them good in the coming days, thankful that

"Every day is a new beginning,
Listen, my soul, to the glad refrain,
And in spite of old sorrow and older sinning,
And troubles forecasted and possible pain,
Take heart with the day and begin again."

Every boy and girl should say, "I will do all the good I can in this year," and then ask Jesus every day to help you. You go to school and learn one lesson after another until you have finished history or algebra. You can work for Jesus in the same way. Every day you are tempted to be cross or unkind, or selfish or untruthful; ask Jesus to help you overcome these faults. Sometimes you worked for several days on some problems in algebra; so some faults trouble you day after day. You must conquer them or they will conquer you.

To Be Read by Younger Members:—

The Sowing.—We talk more of our harvests than we do of our seedtime; but young people are concerned in the sowing. They, too, think of the harvest. "After while I'll do this thing or the other," they say, forgetting that now they are sowing the seeds of the grain they will reap after while. If they are in their places at Sunday school and at church now, it is very likely that they will work in His vineyard all their lives; but if they do not regard the Sunday school or the church now, they are sowing poor seed, and the law of the harvest is that we reap more than we sow. If we sow to the wind we reap the whirlwind. The harvest is sure; we cannot escape it. Sow the good seeds of truth and honesty and love in this year, and you will reap the harvest in the confidence and love of your friends. You will grow strong to do the right thing and able to do your share of the world's work.

Keep on Trying.—Your task is hard; it tests your courage to keep at it. You are tired and would like to stop; keep on working. You want the power to do hard and difficult tasks; be faithful in the little tasks given you, and greater ones will be assigned. Bulwer said of a tree in a neighbor's garden: "Look how it grows up crooked and distorted. Some wind scattered the germ from which it sprung in the clefts of the rocks. Choked up and walled round by crags and buildings, by nature and by man, its life has been one struggle for the light. You see how it has writhed and twisted—how, meeting the barrier in one spot, it has labored stem and branch towards the clear skies at last. Why are its leaves as green and fair as those of the vine behind you, which, with all its arms, can embrace the open sunshine? My child, because of the

very instinct that impelled the struggle, because the labor for the light won to the light at length."

Missions.—What more can we do for missions than we have done? We can pray more, read more and give more than we did last year. Talk about our church missions in your meetings, find out whether your members are not willing to give a certain stated sum each month, then let this money be sent where you think it is most needed. We pray that much may be done in this year for the poor and suffering everywhere.

Topics for Older Members:—

1. Tell us about Jacob's resolve. Gen. 28: 20-22.

2. Paul looked forward and said, "I press toward the mark." Was it easy for him to do this? Philpp. 3: 13, 14; Gal. 1: 16.

3. Why did we fail to carry out our New Year's resolutions last year? Gal. 6: 9.

For Sunday Evening, January 10.

Topic.—Having and Using.

Text.—Stir up the gift of God which is in thee. 2 Tim. 1: 6-8.

References. — Neh. 4: 6; 2 Cor. 6: 1; Hag. 2: 4; Philpp. 2: 12; John 5: 17: Philpp. 2: 13; Isa. 30: 21; Isa. 40: 31; Matt. 25: 15-25; Psa. 27: 11; Psa. 90: 12; Col. 3: 16; Matt. 6: 27.

Thoughts for the Leader:—

The difference between failure and success is the difference between having and using. The gifts I have and do not use become useless. Many a girl, after spending years in learning to play the piano, is deprived of a piano, or finds no time for practice; then she loses her ability to play. Each of you has some talent, and unless you use it you will lose it. You have seen the grate covered with embers and ashes and smoldering pieces of wood. By stirring them up and fanning them, adding new fuel, you soon have a bright fire. That is what the apostle means by our text. Stir up the smouldering hopes and dying enthusiasms that lie in the ashes of fault-finding and coldness.

The people praised their gods in song and story, but it rang false; when Paul spoke of serving Jesus Christ as his prisoner the words rang true and men believed. Timothy is a young man, and Paul wants him to be strong in the Lord and hold fast these truths. Many begin well but do not have the power to hold fast. So much depends on the young people. If you will remain faithful, then our church has a bright future, but if you become ashamed of the testimony of the Lord and turn away from Him, what sorrow and sadness you bring to the hearts of those who were depending on you.

These may be Read by Younger Members or Discussed by Older Members:—

Do Something for Jesus.—Paul was a prisoner. He would have been glad to go and see Timothy and enjoy the pleasure of a talk with him, but that could not be. The chain clanking at his wrist was a forcible reminder that he must stay where he was. But he could write to Timothy, and so the loving message is penned. He assures him that all who will live godly in Christ Jesus shall suffer persecution; yet he urges him to be "apt to teach, patient." Do what you can for Jesus. Be so sunny and cheerful that those about you cannot help but love Him whom you serve. Ask Jesus to help you to find just the work He wants you to do. Usually it is the duty lying nearest you.

The Man Who Buried His One Talent.—And how bitterly he was denounced for his inactivity. The world's work has been done mostly by men with one talent, who did with all their might the little they could do. You can encourage those who need praise. Some have been doing unattractive work that has almost taken the joy that should be theirs. Encourage them, help them. Help the minister, who is too often unappreciated and uncared for. Be prac-

tical. Be Christ-like. Use your one talent.

Topics for Discussion:—

1. God has given each of us one gift; how can we show our appreciation for it?

2. If you have a talent for teaching, use it and thus increase it.

3. The iron ore lies hidden in the side of the mountain. It must be dug out and worked over before it can be used in the engine. Perhaps you have hidden talents and God is patiently waiting for you to use them.

4. Neither discouragement, nor hard work, nor sacrifice should keep us from using the gift God has given us.

Up, up, my soul! the long spent time redeeming;
Sow thou the seed of better deed and thought;
Light other lamps while yet thy light is beaming.
The time, the time is short.
—Hezekiah Butterworth.

For Sunday Evening, January 17.

Topic.—What Can We Do for the Church?

Text.—Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. John 15:8.

References.—Psa. 112: 4-8; Matt. 12: 35; Luke 3:10; John 13:35; John 14: 21-24; John 15:5-8; Acts 11:29, 30; Eph. 5:9; Gal. 6:7. 8; Philpp. 1:11; 2 Cor. 7: 10, 11; Luke 8:15; 2 Cor. 9:10.

Questions to be Answered by Older Members:—

1. How may peace and union be preserved in the church? Rom. 14: 19; 15:1.

2. How may we increase our church attendance?

3. How may every member be induced to do some work for Jesus? Acts 9:36; Jas. 1:27.

4. How may the people be induced to give? Jas. 2:14-16.

Church Privileges.—We think little about them; they are almost as common to the most of us as the air we breathe or the water we drink. When Sunday morning comes we know that there will be church services; and we often turn away from them, knowing that if we miss them this Sunday we can attend next Sunday. But those who have moved into a new country speak feelingly of how they miss the old home church; a schoolhouse and a church are built as soon as possible. The church is our Christian home; Jesus Christ, our elder Brother, is there to meet with God's children. In the church we find teaching, guidance, communion and blessing.

"Our Feet Shall Stand within Thy Gates, O Jerusalem."—We ought to read often what David says about the house of the Lord. He said, "I was glad when they said unto me, Let us go into the house of the Lord." The people who lived in the little villages, far away from Jerusalem, had a long, wearisome journey before them. As the time drew near, the people would talk about it and rejoice that they could worship God in His temple. We can do much for our church by being glad to go to the services. We have read of some who were so glad to go that they would not go alone but usually brought others with them, friends or acquaintances whom they had interested. If you are glad to go you will not easily find excuses for remaining at home.

Be Loyal to the Church.—Do church work because you love it. Love the church as you love your home. We may realize that our home is not perfect, but that does not keep us from loving it and doing all we can to keep it pleasant. There are many churches that have more outward attractions than ours, just as there are many homes that are more luxurious than ours; but that should not make us dissatisfied or unhappy. If we truly love our home and our church we can never wander away and forget either of them. When we are asked to do some special work for the church we

will not lag or shirk but we will do it heartily as unto the Lord.

Christian Fellowship. — We need to feel that the members of our church are really interested in us, that they sympathize in our joys and our sorrows. The young people are naturally attracted to one another, and a spirit of true comradeship should be cherished and cultivated.

Give to the Church.—Giving should be not a duty but a joy. God wants cheerful givers. Do not let just a few make up the church expenses, but let each member give according as the Lord has prospered him.

For Sunday Evening, January 24.

Topic.—The Supper.

Text.—And they all with one consent began to make excuses. Luke 14: 18.

References.—Luke 10: 42; John 15: 16; 2 Thess. 2: 14; Prov. 9: 1-10; Matt. 22: 1-10; Zech. 7: 8-14; Isa. 65: 1-12; Rev. 22: 8-17; Rev. 19: 4-9; Matt. 10: 14; Matt. 10: 38; Matt. 11: 20-25; Matt. 11: 28-30; Matt. 24: 12-14; Matt. 24: 40, 41.

Thoughts for the Leader:—

At one time we read that without a parable Jesus taught nothing. We learn many lessons from His parables. It was by this means that he could make the truths of God clear, so that the common people could understand Him. In this lesson he speaks of a man who invited many guests to a great supper. When it was ready his servant brought him word that they were unwilling to come, though they had accepted the invitation in the first place. And their excuses were evidently made up because they did not wish to come. They were not sincere.

To Be Read by the Younger Members:—

All Excused Themselves. — God has left nothing undone to make ready a welcome for the sinner; all is ready. The invitation is given again and again; every open church door as well as every open grave emphasizes it. The ministers preaching at revival meetings make a special effort to win souls for Christ, and it seems as if many refuse to come who have no excuse whatever for remaining away. We should all pray earnestly that God would make them willing to give their hearts to Jesus.

The First Excuse.—The first man had money enough to buy a piece of ground. In the East it is necessary to settle the boundary and the title as promptly as possible, but their laws of courtesy would also demand that this business be deferred until after the feast. It was his possession, his wealth, that kept him from enjoying the feast. Wealth keeps many men from coming to Christ to-day. Men love their money more than their Savior. Every dollar should be consecrated to the Master's use if we would serve Him truly.

The Second Excuse.—He wanted to prove or test the oxen; he had no time to come to the supper. Some people to-day become so engrossed in their work in their own interests that they have no time to think of Jesus and less time to serve Him. Christ wants us to work for Him. We are robbing Him of His dues when we refuse to take the time to look after His neglected ones.

The Third Excuse.—This is the noblest excuse of all and therefore the most dangerous. God must reign supreme in our hearts; we must love Him more than father, mother or home, if need be. We pray God to spare us this test, for it is a hard one. But only those who have passed through great tribulation were worthy to walk with Him in white. Very few excuses for remaining out of the church, away from Christ, are sincere. Jesus says, "Come," and if we accept Him we find joy and peace. Life has a new meaning and we are ready to attempt great things for the sake of Jesus.

Questions to be Answered by the Older Members:—

1. What does God promise those who

forsake all and take up their cross daily and follow Him? Matt. 19: 29.

2. Why do people fail to come to Christ in these days? Matt. 13: 22.

3. By letting our light shine we win souls to God. Matt. 5: 14-16.

4. Do members of the church make excuses when they do not want to respond to Christ's call for laborers? Matt. 20: 1-7.

For Sunday Evening, January 31.

Topic.—Heaven.

Text.—Rather rejoice, because your name is written in heaven. Luke 10: 20.

References.—Col. 3: 4; 1 Thess. 4: 17; Heb. 11: 10; Heb. 13: 14; 1 Peter 1: 4; Rev. 2: 7; Col. 1: 5; Acts 7: 55; 2 Cor. 5: 1; Luke 12: 32; John 17: 22; Rev. 5: 9; Rev. 14: 1-4; Rev. 21: 1-10; Rev. 22: 1-4.

Thoughts for the Leader:—

"Here all the pleasures of all the spheres
Multiplied into endless years,
One minute of heaven were worth them all."

Why is it that we think of heaven as a strange country toward which we are journeying. We sing:

"I am but a stranger here
Heaven is my home."

But I am sure that we feel more familiar with this world than with our home in heaven.

We should read often the description of heaven, the pearly gates, the streets of gold, the sea of glass and the great white throne. If we see beauty in the woods and the fields here below, we will begin to understand the beauty of the smiling fields of paradise. We should feel that it is worth our effort, our sacrifice and our toil. "Heaven holds all for which we sigh." Let us plan to go there some day, just as we plan and think of a journey home.

Questions to be Answered by Older Members:—

Who are in heaven? Heb. 12: 22-24.

What shall we do in heaven? Rev. 7: 9-17.

What preparation here is needed in order to enjoy heaven? Rev. 22: 14.

Mention some of the things that will not be found in heaven. Rev. 21: 4.

God sends us crosses and trials to prepare us for our home in heaven. Jesus said: "In my Father's house are many mansions . . . I go to prepare a place for you."

"Heaven is not reached at a single bound,
But we build the ladder by which we rise
From the lowly earth to the vaulted skies,
And we mount to its summit round by round."

One of the saddest sights in the world is to see the immigrant landing in New York harbor, with no one to welcome him. The busy throngs pass him by unnoticed. Alone in a strange country, no wonder he becomes homesick and despairing. You have friends waiting for you in heaven, and what a glorious meeting it will be,—a meeting without a parting.

"I have been thinking of the attractions of heaven—what there is in heaven to draw souls to it. I thought of the place. Heaven has place. Christ says to his disciples, 'I go to prepare a place for you.' What a place it must be! Selected out of all the locations of the universe—the chosen spot of space. We see, even on earth, places of great beauty, and we can conceive of spots far more delightful than any we see. But what comparison can these bear to heaven, where everything exceeds whatever eye has seen or imagination conceived? It is a purchased possession. The price it cost the purchaser every one knows. And having purchased it He has gone to prepare it—to lay out his skill upon it. Oh, what a place Jesus will make—has already made—heaven!"

"The talk the pilgrims had with the shining ones was about the glory of the

place. They told them that the beauty and glory of it was inexpressible. 'There,' said they, 'is Mount Sion, the heavenly Jerusalem, the innumerable company of angels, and the spirits of just men made perfect.' 'You are going now,' said they, 'to the paradise of God, where you shall see the tree of life, and eat the never-fading fruits thereof; and when you come there you shall have white robes given you, and your walk and talk shall be every day with the King, even all the days of eternity.'"—From "Pilgrim's Progress."

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NEW NAMES.

2291 Eld. J. C. Myers, Greenmount, Va.
2292 J. W. Wampler, Harrisonburg, Va.
2293 Ernest M. Wampler, Harrisonburg, Va.
2294 David H. Miller, Harrisonburg, Va.
2295 Eliza C. Layman, Harrisonburg, Va.
2296 Fannie Moore, Harrisonburg, Va.
2297 Lena S. Moore, Harrisonburg, Va.
2298 Sarah R. Bowman, Harrisonburg, Va.
2299 Lucy M. Hall, Dayton, Va.
2300 Lou C. Rodeffer, Greenmount, Va.
2301 Lilah F. Diehl, Harrisonburg, Va.
2302 Clara R. Simmons, Spring Creek, Va.
2303 Mary A. Thomas, Bridgewater, Va.
2304 Chas. C. Wright, Bridgewater, Va.
2305 Delphia S. Click, Bridgewater, Va.
2306 Katie S. Thomas, Bridgewater, Va.
2307 Lizzie F. Skinner, Bridgewater, Va.
2308 Walter Thomas, Dayton, Va.
2309 Bertha F. Thomas, Dayton, Va.
2310 Mattie V. Glick, Dayton, Va.
2311 Mrs. Katie Cline, Dayton, Va.
2312 Walter L. Miller, Spring Creek, Va.
2313 Ida Frantz, Conway Springs, Kans.
2314 Pearl Lehman, Scalp Level, Pa.
2315 C. W. Gitt, Cabool, Mo.
2316 Charles M. Miller, South English, Iowa.
2317 Bessie V. Miller, S. English, Iowa.
2318 Sarah Kuns, Los Angeles, Cal.
2319 J. S. Kuns, Los Angeles, Cal.
2320 G. W. Davidson, Los Angeles, Cal.
2321 J. D. Buckwalter, Los Angeles, Cal.
2322 Maggie Early, Los Angeles, Cal.
2323 John H. Getz, Los Angeles, Cal.
2324 Della Layman, Los Angeles, Cal.
2325 C. H. Guthrie, Los Angeles, Cal.
2326 Mrs. J. W. Cline, Los Angeles, Cal.
2327 Susie Forney, Los Angeles, Cal.
2328 Bertha Hanes, Los Angeles, Cal.
2329 Ella Gump, Los Angeles, Cal.
2330 Paul M. Buckwalter, Los Angeles, Cal.
2331 Earl Kuns, Los Angeles, Cal.
2332 Mrs. J. D. Buckwalter, Los Angeles, Cal.
2333 Leana Hodges, Los Angeles, Cal.
2334 Melvin Otto, Los Angeles, Cal.
2335 L. C. Hosfeldt. Los Angeles, Cal.
2336 Sadie Murrey, Los Angeles, Cal.
2337 Jamie Henderson, Los Angeles, Cal.
2338 Carrie Henderson, Los Angeles, Cal.
2339 Katharine Newsome. Santa Ana. Cal.
2340 Fannie Light, Pasadena, Cal.

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RECEIVED CERTIFICATES.

Anna Lesh, Mt. Repose, Ohio.
Edith Miller, Brooklyn, Iowa.

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SECRETARY.

John Garrison, 914 Larkin Ave., Elgin, Ill.

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JUST A WORD FROM A FEW WORKERS.

Sister Rebecca Bowman, of Harrisonburg, Va., says, "This makes twenty-three names I have sent in for the Circle. I do feel to praise the Lord for His help. The interest grows right along."

Sister Cora N. Ringgold, of Spring Creek, Virginia, says, "I am glad to send you eleven more new names. We have fifteen members now. We have organized and expect to hold meetings the first Saturday night in each month,

at private houses at present. We will use one of the topics given in the Visitor, and in connection with this have each member read or give some quotation from our books which may have made the deepest impression on his mind. Bro. Walter Thomas is our president, Bro. Charles Wright vice-president and the writer was chosen secretary."

Sister Edith Miller, of Brooklyn, Iowa, says, "I have read eight of the books and enjoyed them very much, especially the one about South America, and also 'The Life of Judson.' I want to continue working for the Circle and the cause of missions."

Sister Anna Lesh, of Mt. Repose, Ohio, says, "I am ready for my certificate. The last books I read were 'India; a Problem' and 'The Knights of Labarum.' They are both very good. It is very noticeable in these lives of missionaries that they had mothers who lived close to God and fathers who praised the Lord. There is so much to be learned from these books. I wish they could be found in every home throughout our church. God bless the Circle. May there be at least a few readers in every congregation."

Brother J. Z. Gilbert, who organized a large Circle at Daleville, Virginia, last winter, now writes us from Los Angeles, California. He says, "The Lord has blessed this congregation with such interest in God's work that an organization of our Missionary Reading Circle has been effected. I enclose the names of twenty-three new members."

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A YOUNG MARTYR.

A poor little African negro, only ten years of age, went to hear the preaching of one of the missionaries, and became, through his instrumentality, a convert to the Christian religion. His master (an inveterate enemy to missions), hearing of it, commanded him never to go again, and declared he would have him whipped if he did. The poor little boy, in consequence, was very miserable. He could scarcely refrain from going, yet he knew his death was inevitable if he did. In this critical situation he sought direction and assistance at the throne of grace, and, after having done this, he felt convinced that it was still his duty to attend, but to be careful that he should never interfere with his master's business, and for the rest, to leave himself in the hands of God.

He therefore went, and on his return was summoned to his master's presence; and after much violent and abusive language received five and twenty lashes, and then in a sarcastic tone of blasphemous ridicule his master exclaimed, "What can Jesus Christ do for you now?" "He enables me to bear it patiently," said the poor child. "Give him five and twenty lashes more," said the inhuman wretch. He was obeyed. "And what can Jesus Christ do for you now?" asked the unfeeling monster. "He helps me to look forward to a future reward," replied the little sufferer. "Give him five and twenty lashes more," vociferated the cruel tyrant in a transport of rage.

They complied; and while he listened with savage delight to the extorted groans of his dying victim he again demanded, "What can Jesus Christ do for you now?" The youthful martyr, with the last effort of his expiring nature, meekly answered, "He enables me to pray for you, massa," and instantly breathed his last.

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"Lost for want of a word,
A word that you might have spoken;
Who knows what eyes may be dim,
Or what hearts may be aching and broken!
Go, scatter beside all waters,
Nor sicken at hope deferred;
Let never a soul by thy dumbness,
Be lost for want of a word."

—Mrs Florence Booth Miller.
Sidney, N. Y.

From the Field.

FROM NAPLES, ITALY.

We visited this morning the Methodist school for girls, on Via Garibaldi. We had met Miss Odgers, the lady in charge, on Sunday afternoon at the song service at the Methodist mission home. As it is a holiday, the king's birthday, we saw nothing of the work except a couple of the sewing classes. This work reminded me of our Chicago work and almost made me homesick to be again among the children. The school is pleasantly located and is doing good work, though all Protestant Christian work is carried on against the bitterest opposition from the Catholics. These workers certainly have faith and courage. May we all have as much.

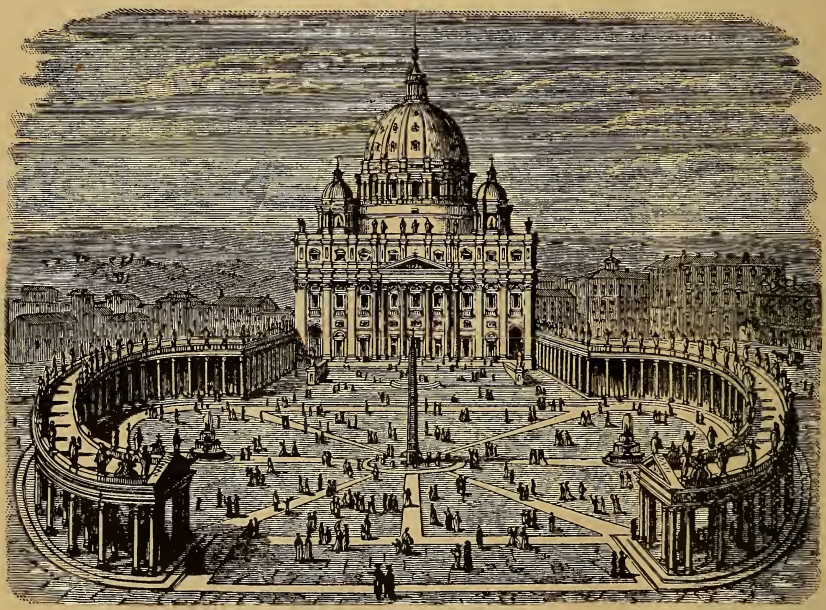
From here we climbed Monte Gianicolo, the highest of Rome's seven hills, also called Montorio. On the summit of this hill is the church of St. Pietro in Montorio, which was built by Constantine over the supposed spot where St. Peter was crucified. A circular temple in the cloisters marks the exact (?) spot. An old priest with his keys let us in and showed us the altar on which candles are kept burning, and also the opening in the floor, above which hangs a lamp kept burning. Then he took a long-handled iron tool and scraped up some earth from the bottom of this hole, and was exceedingly disgusted with us because we were not devout enough to care to accept such a sacred relic. Within this church is said to be the oldest organ in the world. It certainly is a curious old affair—not very musical, however. From the steps of this church we had a fine view of Rome.

This afternoon Bro. Long and I went out to the church of St. Agnes, to see the Catacombs. These are said to be among the most interesting because, while not so extensive as some others, they have been left more nearly in the state in which they were first found. The church itself is 45 steps below the level of the ground and from the rear of the church an old priest,—they are always abundantly in evidence,—giving us little candles, led us down a winding stairway and in and out among the narrow passages. On either side were the openings cut into the rock, many of the bones still in them, also the lamps, urns, and the relics of the burial. Cut into the rock, or on slabs covering the openings—many of which are still closed—are the inscriptions. On many of them there is simply the monogram which stands for the name of Christ. Far down were two chapels used for service by the early Christians when they were obliged to worship in secret. What another lesson of Christian sacrifice in the beginnings of the church! How many of us would have been so true?

Thursday, Nov. 12th.—This morning we went out to St. Peter's to have a last look at the Vatican Picture Gallery and at the church. We could not get into the Gallery, which is usually open on Thursday morning, because some Papal ceremonies were going on. We could have seen the Pope and his ceremonies by paying two dollars each for a ticket, but we were not anxious enough to see him and his service to do this. So we went into the church and spent the morning there. Its beauty and magnificence grows with every visit to it. What a glory there is in its beauty too! And yet, with all their beautiful churches, their rich robings and formal ceremonies—their worship is barren of the real joy of service, of the real worship in which the earnest heart may look to the loving Father in faith and trust and love and hope—and no saint or virgin or

priest stand between. Our Father can best be worshiped by loving His children and by helping them to know and love Him rather than by kneeling about painted and carved altars in formal ceremonial. May God bless every effort that is made to teach these people the simple faith!

After lunch we went to the Royal Palace and were taken through its state apartments. Here we saw elegance and beauty in furnishing, beyond anything we have yet seen. The hangings on the wall, the curtains, draperies and upholstering were all of rich silk, each room having its own design and color. The walls were hung with beautiful paintings and the ceilings were covered with frescoes—all by master artists. The last rooms shown were finished in gilded carvings, on the side walls between the large windows were beautiful mirrors, reflecting and extending the beauty. Every space in the carving of the wood work from ceiling to floor was filled with mirrors. Here was a beautiful palace—existing apparently but for one purpose—to be seen. And just without the walls which contained all this wealth of beauty the streets were filled with the poor, the lame, and the blind, begging for their daily bread. We are thankful for the hope of a home more beautiful than any of earth's palaces and whose doors are open to all who are His people—poor as well as rich.



St. Peter's Church, Rome.

This evening Bro. Long's and I attended the Waldensian service, and though we could not understand a word of the service—for it was all in Italian,—we enjoyed it. The pastor seemed so in earnest and we knew he was trying to teach his people from the same Word we love so much. The church was simple and plain—quite a contrast to the Catholic churches we have seen here.

Friday, Nov. 13.—"Preparation day"—getting ready to leave Rome for Naples, and joyfully we do it too. The morning was spent in seeing for the last

time some of the things in which we were most interested. Had our last dinner at our little restaurant. Here we had good meals and good service—better than in some which were much more pretentious in appearance. Spent the afternoon in packing, to be ready to leave early in the morning. We had our evening lunch in our room and afterward our evening prayer service together, which this evening was a thanksgiving service. We are all so very thankful for the privilege we have had of seeing Rome and her historic scenes, and we all rejoice that we can turn our faces toward our home and work in India.

Saturday, Nov. 14.—Up at 4:30 this morning and off to the station with bag and baggage for the 7:05 train for Naples. As we traveled third class we took an earlier train, as the faster trains do not carry third class passengers. Since there are enough of us to fill one compartment, it is pleasanter to travel this way than it would be otherwise. not quite so comfortable. perhaps, yet we did not mind it and had a pleasant day, and a full one, for we did not reach Naples until 6 P. M. We had a good opportunity to see the country and many a fine view we had. The mountains of Italy have a wild, rugged beauty all their own. High, bleak and barren, their sharp angles stand out in bold relief against the sky. Some of the highest peaks were crowned with buildings, which looked like churches, but possibly were monasteries. Many of the ridges have a white appearance,—almost seem to be snow-covered,—but it is the color of the rocks and soil. We saw in the valleys acre upon acre of olive groves and vineyards. Here were grown possibly some of the good grapes we have enjoyed so much. We saw women doing the work of men in the stone quarry and in the fields. The farmers here use ox teams instead of horses. We see few horses and the ones we do see are small and poor and most badly treated. This country seems to have no Society for the Prevention of Cruelty to Animals.

On reaching our hotel in Naples we found the Mennonite missionaries, Bro. Ressler and wife, who are to sail with us to Bombay, on their way to their mission at Dhamtari, India.

Sunday, Nov. 15.—Our first Sunday in "Napoli." Bro. Long's, Bro. Blough's and myself went to the English service at the Scotch Presbyterian church here. Heard a good sermon by the pastor, Mr. Johnstone Irving. on Matt. 12:31, 32—"The Sin against the Holy Ghost." We met the pastor and his wife and had a pleasant chat with them. This afternoon we went to the English service of the Wesleyan Methodist church. This service was held in the pastor's parlor and a pleasant, helpful, heartful service it was. The pastor, Mr. Newboult, emphasized the word "save" in the text,—"He shall save His people from their sins." After the service we remained as did the others who were there and met the workers and friends—some working here, some on their way to Madras, India, and some to Australia. The pastor and his wife had worked in India for fourteen years and were much interested to know of our work there. It is pleasant and helpful to meet other workers and to hear of their work. It is so good to see the Protestant Christian work that is being done in this Catholic land. Both these churches are working among the Italians, and the English services are held for the tourists and travelers and the English-speaking people who live here. Mrs. Newboult, in speaking of their work, said, "It is the difficulties and the obstacles that help us to get on." May our Father bless the work and the workers here and may He give to us strength and courage to work as faithfully and as earnestly as they are doing! May we help daily to make the places where we are lighter and brighter with the light of His love and truth!

This evening we all went into our Bro. Ressler's room to have our prayer, and we had a good hour together and thus had a good ending of a good day. What a blessed gift of our Father is Christian fellowship!

Dear Lord and Master of us all,
Whate'er our name or sign,
We own Thy sway, we hear Thy call,
We test our lives by Thine.

Mary N. Quinter.

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OBSERVATIONS OF ORDINARY LIFE IN ROME.

By Effie Showalter Long.

We have been in Italy sixteen days and can talk enough Italian to find our way to places and get enough to eat, but sometimes when we have ordered a dish, we are not sure what is coming. We have learned to count Italian money too. The boys are getting to be shrewd dealers. They say, "You cannot cheat an Italian." They have found, too, that a man will "jew" but a woman always sticks to her price. One day Isaac bought four very good handkerchiefs of a man on the street for 20 cents and thought he had a bargain. Immediately after he had paid for them, the man offered him five for twenty.

We cannot help but contrast Rome with our American cities. The trolley cars turn to the left and the fare ranges from two to five cents, according to the distance. In Naples they even have first and second class,—cushioned or uncushioned seats.

Rome is not large but very dense, —houses seem to spring up anywhere and the streets have no order at all. So many dirty, filthy streets and the poorer class take their chairs right out into the street with their knitting.

There are no factories here. Rome's fame and wealth is in her ruins and the money is made off the tourists. Merchants and bus-men, and peddlers with relics and mosaics and souvenirs, are the chief business men. There are so many priests and monks and soldiers. All men smoke, drink wine and wear mustaches. A full beard is a rare thing. Although men and women drink wine all the time, as we drink water, we have yet to see the first drunken person.

The city is full of beggars, cripples and dwarfs and we have to harden our hearts and turn away, for if we gave to every one that asks we would not have anything left for our own use. Even little babies seem to be born beggars, and as they are carried by your side for that purpose, they hold out their little hands and even put on a pitiful look. Every day we see eight or ten fully-developed men and women otherwise, not more than three and one-half or four feet tall.

Rome has bicycles and automobiles, but the railway trains look out of date. The engines and cars are so small.

As we walk the streets of Rome we are puzzled to know whether Rome is a greater curiosity to us or we to the Romans.

Several times when we wanted to ask for information of gentlemen here, and we would ask, "Are you an Italian?" he would reply, "I am a Roman."

Everything is Catholic, it seems. We visited a great many churches and they are very rich and gorgeous. These poor ignorant mortals worship the churches and priests and are satisfied. Nothing could turn them. Oh! if only they knew the joy, happiness and freedom of the Christian life and the blessedness of really loving Jesus as their Savior!

Rome, Italy, Nov. 10, 1903.

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FROM ANKLESVAR, INDIA.

Until last Tuesday Anklesvar had been free from the plague, although it had been raging for some time in Broach, four miles away. At present there are about half a dozen cases in

town, all of which no doubt will prove fatal. It was expected for some time, since the rats in many houses were dying from the malady. This is always a sure warning and if heeded the people will forsake their houses until the plague is gone from the neighborhood, and then it is not safe to return until everything has undergone a thorough fumigation. We pray daily that it may not come among our boys. In such a case we would incur much extra expense and perhaps the loss of a number of lives. We fear not and simply hope for the better.

It is claimed by good authority that the fleas as well as the rats have to do with the spread of the disease. The rat becomes diseased and he is often just alive with fleas. These insects transfer the disease to man. Man carries some of them from one village to another, and from city to city, and then in those places the disease reaps a new harvest. I think that the theory is very reasonable both from experiments that have been made and from the very nature of things.

These are fine cool mornings that we now are having, but it gets as high as 95 degrees in the shade later in the day. But the air is so dry and so breezy that at no time do I suffer from the heat. As far as feeling the heat is concerned, I feel quite well acclimated.

Recently Bro. McCann purchased a piece of grass near the village Piramon, about a half mile away, and now I take my morning's exercise by swaying the new scythe which Wilbur brought along from America. To the natives who come to look on the "padri sahib" with his new-fangled thing it is quite a wonder. But there is little wonder that they are astonished when they see how much more may thus be accomplished than with their old hand-sickle. Working by their method it takes about thirty coolies a day to cut an acre of grass. Pay them two and a half annas or three cents per day, and then talk about the cheap labor of India! To tell the truth it costs more to get a piece of work done than in America. Their daily wages are trifling but so is the work they do, and to see them at it you would think that it would take years to complete it, but with much urging and after you have lost all patience and found it again, you count yourself quite fortunate that they have brought it to a finish so soon. These people receive little pay, eat little and accomplish little. I believe in the well-fed, well-paid workman. "As a man works so he eats."

We will be so glad for the new typewriters that are on the way for us. Evidently we are not forgotten by the dear brethren at Waterloo. I do not feel at all worthy of the generosity which they have always heaped upon me. But while the gifts have been generous I shall remember the givers the longer, for to know them is to love them, and they are always a source of inspiration, though many miles away.

Just one year ago yesterday we sailed from America's shore. I shall always look back to it as one of the eventful days of my life; and one of the happiest days, too, even though my joy was intermingled with some parting tears. In the meantime the Lord has been very near and kind to me. To me He has opened up new worlds, and some things which at first seemed to me impossible He has already made possible. Thus I am happy in my work and not once have I regretted coming to India, though I do at times feel very weak and unworthy for so great a work.

By this time the new missionaries must have reached Naples. I take great pleasure in reflecting upon the short time we spent there last year. I trust they are having as profitable a visit as we had. But whatever they do we are getting anxious to see them and they cannot come any too soon. The Lord give them a safe and pleasant voyage.

By this time Sister McCann must also have reached America, and is enjoying

the hospitality of her dear ones at home. I trust that she is in better health than when she left India. We miss her and master Henry much. Next week Bro. McCann expects to spend several days up among the Bhil Christians, then I will have the experience of being alone again.

With many good wishes I am
Fraternally yours,
D. J. Lichty.

Oct. 29.

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FROM JALALPUR, INDIA.

My Dear Brother:—

We have just returned from Dahanu, where the committee held its regular meeting. Bro. McCann has stopped over with us for the night at Jalalpur. One week ago Bro. Forney's returned from Poona. I am sure they were welcomed by one at least. They were gone just two months. The first days and weeks were much more trying than the last. They left Friday noon, and I returned to the bungalow feeling pretty keenly the responsibility resting upon me. My chief embarrassment came from my inability to understand fully what was said to me or express what I wished to say.

One Sunday Wilbur came up and preached for us, and another time Mary came and gave us a good talk. Towards the last I really enjoyed talking. No doubt it would have been quite interesting for some of my American friends to have seen those first attempts.

I shall be glad when I can speak with freedom. O! the rich treasure we have from which to draw! The story of redemption is so good, can we ever tire of its repetition?

Bro. Blough's will come here to Jalalpur. I am very glad for this. It will mean much for all three of us to be together. We worked together in America and shall enjoy taking up the thread again on this side of the water.

We lost three of our boys while Forney's were gone. One wanted to go to free himself from a child wife, to whom he was betrothed before coming here four or five years ago. Bro. Forney wrote me to refuse having him leave, fearing he would not return if allowed to go. I refused, then he ran off. We hoped he would return but as yet he has not. He was a good boy and we had great hopes for him.

The other boy who went at the same time had a temporary leave of absence to visit his village and look after some property that he said was to fall to him. It was only after faithfully promising to return that I consented to his going. He has not returned and the boys say it was not his intention to return when he left.

In the latter part of September another boy was given leave to visit his father who was soon to sail for Africa. He did not return. Our boys now say that he was seen in town several times lately and that he has gone back into caste and Hindoo society.

Another boy was married Nov. 9 and went to visit his father. We expect him to return and continue his work in the house.

We are well. Some of the boys have fever. Bro. McCann has a little fever this afternoon and I had one spell lasting a week, while Bro. Forney's were gone.

Fraternally,
Jesse Emmert.

Nov. 13.

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FROM SWEDEN.

I have just returned from a two weeks' trip, visiting several places in Sweden, among which were Wanneberga and Halland. The country is divided into "lens." So Halland len is the same as Halland County. Here is the place where Bro. Per Jonsson baptized five several months ago. This is a poor farming country, as the land is not rich, and people in general farm with cows. The cows do their plowing and hauling and furnish

the family with the milk they need. Some horses are also found among the more well-to-do.

We found the people warmhearted and hospitable. We had meetings altogether in private houses. People gave very good attention to the spoken Word and some seemed near the kingdom. Bro. Jonsson remains a week longer.

At present Bro. Th. Svendsen, from Denmark, is with us, visiting and holding some meetings. We are glad for his visit. I learn from letters that another has been baptized in Stockholm. Thus the work moves along, steadily, if not rapidly.

Another year's work has now nearly reached its conclusion. The year 1903, with its joys and sorrows, successes and failures will soon be in the past. The year 1904, with its responsibilities and opportunities, lies before us. If each of us can feel that the experience of the past year places us in a position to do more and better work, then our life has not been in vain. Every Christian should be able to feel that he is growing and making improvement, although it may seem to be slowly. It is to be hoped that the religious wave, now seemingly sweeping over the homeland, may be a means of sweeping many a sinner off his feet and land him in the harbor of salvation. Such a wave will, of necessity affect the missionary work from every point of view, financial and spiritual. As you lift your hearts to God in prayer, don't forget the missionary. The missionary and yourself will be blessed thereby. May the grace of God be with all the faithful. A. W. Vaniman.

Malmö, Sweden.

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GREED vs. MISSIONARY ZEAL.

We fear that there is no form of selfishness more fatal to missionary consecration than the worship of the dollar. Avarice prevents abundant giving, and it hoards for the sake of gain what could be used with the most abundant profit in the wide harvest field. Not only so, but the Scripture phrase is sagaciously accurate, gold "blinds the eyes." Men do not see the facts or feel the force of the appeal of God and of souls because the love of money intervenes as an obscuring medium. There are many professed disciples who hold a dollar so near the eye that they can see scarcely anything else in the world.

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WILT THOU BE MADE WHOLE?

For thirty-eight years he had waited in vain
To be put in the health-giving pool.
With withered and lame, with the halt and the blind,
He had suffered in misery's school.
The Savior beheld this poor impotent man,
Who was tortured in body and soul,
And said to him then as He says to you now,
O my brother, "Wilt thou be made whole?"

The question thus asked was a promise as well,
"I will give,—will you take it?"—expressed.
He took up his bed and he walked, praise the Lord,
And he later the Savior confessed.
O! rise up and walk, on the promise of God,
And your sin-bred disease will depart;
The life-giving Jesus is passing this way,
And His law He would write in your heart.

Wilt thou be made whole? O, wilt thou be made whole?
Is the question addressed to each one
Who has traveled for years on the highway to death,
Or his journey has only begun;
A life-and-death question confronts you, dear friend,
Are you seeking for healing to-day?
You may be made whole in both body and soul,
For the Savior is passing this way.

—E. F. Johnston.

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He prays not at all in whose prayers there is no mention of the kingdom of God.—Jewish Proverb.

Acknowledgments.

All things come to Thee, O Lord,
And of Thine own have we given Thee.

Offerings are asked to sustain Missions on the frontier in the various parts of the United States under the General Board, to aid the forty-seven Districts of the Brotherhood in their respective fields, to support the work in Sweden, Denmark, France, Switzerland and India. The workers on the fields labor for a support, the members of the General Missionary and Tract Committee give their service free.

A copy of the Visitor marked "Sample" is sent to each person from whom money has been received within the time of the acknowledgment herewith made. Should any one thereby get two copies, please hand one to a friend.

See that the amount appears properly herewith. In case it does not, write at once to the Committee.

All mission funds for general work should be sent to and in the name of

GEN. MISS. AND TRACT COM.,
Elgin, Illinois.

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The General Missionary and Tract Committee acknowledges the receipt of the following donations during the month of November, 1903:

World-Wide Fund.

ILLINOIS—$232.02.

Northern District, Congregations: Lanark, $29.85; Shannon, $30.11; Milledgeville, $14.28; Rock River, $54.50; Sterling, $17.50; Waddams Grove, $13.50; Rock Creek, $7.65, ... 167 39

Individuals: Daniel Price, Oregon, $5.00; W. Wingard, Lanark, $12.00; Lizzie Kingery, Mt. Carroll, $1.00; W. R. and Lizzie Bratton. Mt. Carroll, $5.00; Joseph Arnold, Lanark, $5.00; Otho Watson, Mt. Carroll, $10.00; Collin Puterbaugh, Lanark, $5.00, ... 43 00

Southern District, Congregation: Pleasant Hill, ... 11 63

Individuals: Lanson Clanin and wife, Springfield, $5.00; Serilda J. Gates, Girard, $5.00,..... 10 00

PENNSYLVANIA—$207.78.

Eastern District, Individuals: Jacob Shearer, Derry Church, $100.00; R. A. Leinbach, Robesonia, 25 cents; Ella G. Famus, Jeffersonville, $1.50; Mrs. Sarah Moyer, Philadelphia, $2.00,..... 103 75

Middle District, Congregation: Shade Creek, ... 17 28

Individuals: Emma M. Hornberger, Aline, $1.75; A Brother and Sister, Scalp Level, $5.00; Geo. A. Armstrong, Huntsdale, $5.00; C. E. Shuldt and wife, Windber, $5.00; Knousetown, $2.00, ... 18 75

Western District, Congregations: Plum Creek, $10.00; Jacobs Creek, $11.52; Meyersdale, $31.12, ... 52 64

Sunday school: Walnut Grove, 5 61

Individuals: Mary A. Townsend, Smithfield, $1.00; Alex. C. Moore, Smithfield, $1.00, ... 2 00

Southern District, Congregation: Upper Codorus, ... 6 00

Individuals: Mrs. Moses Myers, Shippensburg, 25 cents; I. W. Taylor, New Holland, 50 cents; Almon Christner, Connelsville, $1.00, ... 1 75

MISSOURI—$138.21.

Northern District, Congregation: Rockingham, ... 35 21

Individual: Fred Garst, Watson, ... 100 00

Middle District, Individual: David Bowman, Glensted, ... 50

Southern District, Individuals: Samuel Weimer and family, Jerico, ... 2 50

INDIANA—$133.79.

Northern District, Congregations: West Goshen, $6.69; Pine Creek, $10.00; Solomons Creek, $59.00, ... 75 69

Individuals: Amanda Hoover, Milford, $3.00; Addie S. Olinger, Collamer, $1.00; Wm. Kensinger, Nappanee, $3.60; A. M. Rupel, North Liberty, 50 cents,.... 8 10

Middle District, Congregation: Arcadia, ... 7 00

Individuals: Isaac Henricks, N. Manchester, $5.00; A Brother and Sister, N. Manchester, $8.25; 13 25

Southern District, Congregations: Buck Creek, $3.75; Fourmile, $24.00, ... 27 75

Individuals: Mary E. Kaiser, Clay City, $1.00; Catharine Bowman, Hagerstown, $1.00, ... 2 00

IOWA—$88.57.

Northern District, Congregations: Spring Creek, $6.37; Grundy Center, $5.45; Green church, $13.55; Kingsley, $10.00, 35 37

Individuals: H. S. Shellar, Eldora, $5.00; Edward Zaff, Grundy Center, $5.00; Abbie Miller, $10.00; Mrs. A. D. Nicodemus, Kingsley, $4.00; Sarah Miller, Fredericksburg, $2.70; Fred Zaph, Grundy Center, $10.00,... 36 70

Middle District, Congregation: Brooklyn, ... $6 00

Individuals: Vinton Artz, Beaman, 50 cents; Mrs. L. L. Hess, Eldora, $1.00; Ida M. Doty, $1.50, ... 3 00

Southern District, Congregation: English River, ... 6 50

Individual: L. M. Kob, ... 1 00

VIRGINIA—$77.32.

First District, Sunday school: Pleasant Hill, ... 5 90

Individuals: I. R. Dettra, Bartonville, 25 cents; A Sister, Ft. Defiance, $1.00; J. C. Flora, Naffs, $1.00, ... 2 25

Second District, Congregations: Sangerville, $14.54; Cedar Grove, $8.96; District No. 2, $38.42; Woodstock, $6.75, ... 68 67

Individual: J. Carson Miller, Moores Store, ... 50

OHIO—$66.93.

Northeastern District, Congregations: Mohican, $4.75; Logan, $23.44, ... 28 19

Sunday school: Bellefontaine Mission School, ... 1 34

Individuals: "Middlebranch," $10.00; Mrs. Barbara Worst, Nova, $1.00, ... 11 00

Northwestern District, Individual: Mary E. Rinehart, West Cairo, ... 2 50

Southern District, Congregations: Ludlow District, $8.20; Lower Stillwater, $11.84; Upper Stillwater, $2.90, ... 22 94

Individuals: A Brother, Dayton, 46 cents; David Hollinger, Greenville, 50 cents, ... 96

KANSAS—$50.69.

Northeastern District, Congregations: Olathe, $9.34; Ramona, $7.00, ... 16 34

Individuals: Joanna Jolitz, Solomon, $5.00; Benj. Forney, Navarre, 50 cents; J. W. Fishburn, Overbrook, $1.75, ... 7 25

Southeastern District, Congregations: Fredonia, $4.85; Osage, $12.00, ... 16 85

Individual: Fannie Stone, Hepler, ... 2 15

Southwestern District, Congregation: Newton, ... 6 60

Individuals: E. R. Buck, McPherson, 50 cents; Mrs. J. H. Baker, Arkalon, $1.00, ... 1 50

NEBRASKA—$45.00.

Congregations: South Beatrice, $6.50; North Beatrice, $3.00; Afton, $34.50, ... 44 00

Individual: W. H. Myers, Cadama, ... 1 00

TENNESSEE—$43.39.

Congregations: Pleasant View, $3.18; Limestone, $6.97; Pleasant Hill, $8.61; Pleasant Valley, $6.00; Knob Creek, $15.63,..... 39 39

Individuals: Mary M. Garber, Jonesboro, $2.00; Samuel and Sallie Emmert, Rogersville, $2.00, ... 4 00

MICHIGAN—$28.82.

Congregations: Sunfield, $13.85; Crystal, $2.45; New Haven, $9.62, ... 25 92

Sunday school: Thornapple,.. 1 90

Individual: Sarah Pennell, Berrien Springs, ... 1 00

NORTH DAKOTA—$12.15.

Congregation: Salem, ... 4 65

Individuals: David Shorb, Surrey, 50 cents; W. H. Slabaugh, York, $5.00; Mrs. H. M. Long, Starkweather, $2.00,..... 7 50

ARIZONA—$19.50.

Individuals: J. E. Carter, Blanchard, $18.50; E. L. Bullion, Camp Verde, $1.00, ... 19 50

WEST VIRGINIA—$18.07.

Congregations: Alleghany, $2.50; Beaver Run, $14.57, ... 17 07

Individual: Eliza Hilkey, Laurel Dale, ... 1 00

MARYLAND—$11.50.

Western District, Individuals: D. Owen Cottrell, Union

Bridge, $1.00; J. E. Gnagey, Accident, $10.00; Laura E. Jennings, Union Bridge, 50 cents... 11 50

CALIFORNIA—$10.00.

Individuals: Harvey Snell, Los Angeles, $5.00; Andrew Shively, Lordsburg, $5.00, ... 10 00

TEXAS AND LOUISIANA—$5.50.

Individuals: J. H. Peck, Houston, Texas, 50 cents; M. S. and Hannah Bolinger, Bolinger, La., $5.00, ... 5 50

MINNESOTA—$4.01.

Congregation: Morrill, ... 2 51

Individuals: J. H. Graybill, Spring Valley, 50 cents; Louisa Heath, Wabasha, $1.00. ..... 1 50

ARKANSAS—$2.00.

Individual: J. S. Rodeffer, Osceola, ... 2 00

NORTH CAROLINA—$1.20.

Ground Nut Mission, ... 1 20

WASHINGTON—$1.00.

Individual: Miss Susie Reber, Sunnyside, ... 1 00

Total for the month, ...$1197 45
Previously reported, ...12979 76

Total for the year thus far, $14177 21

India Orphanage.

INDIANA—$64.55.

Northern District, Congregations: Cedar Lake, $6.65; Yellow Creek, $23.00, ... 29 65

Individuals: Two Sisters and a Brother, Garrett, $10.00; A. C. Miller, Indianapolis, $1.50, ... 11 50

Middle District, Sunday school: North Manchester (west church), ... 23 40

PENNSYLVANIA—$53.00.

Eastern District, Sunday school: Greentree, ... 25 00

Hazelwood Missionary Reading Circle, $4.00; Sisters' Mission Circle, Meyersdale, $16.00,. 20 00

Individual: Chas. Beery and wife, Elderton, ... 8 00

OHIO—$34.44.

Northeastern District, Congregation: Canton, ... 10 00

Southern District, Sunday school: Bethel, Salem church,.. 24 44

VIRGINIA—$26.15.

First District, Sunday schools: Beaver Creek, $16.00; Pearl Kinzie's Sunday-school class, Troutville, $10.15,..... 26 15

ILLINOIS—$23.00.

Sunday school: Mt. Carroll,.. 16 00

Individuals: Wm. Davis and family, Polo, $5.00; A. Wingert, Lanark, $2.00, ... 7 00

COLORADO—$20.10.

Sunday school: St. Vrain, ... 21 10

IDAHO—$18.00.

Congregation: Nezperce, ... 18 00

IOWA—$12.29.

Northern District, Individual: Fred Zapf, Grundy Center, ... 1 00

Middle District, Individual: L. S. Snyder, Missouri Valley,.... 1 54

Southern District, Sunday school: Class of A. P. Simpson, Mt. Etna, ... 9 75

MARYLAND—$10.00.

Congregation: Meadow Branch, ... 10 00

NORTH DAKOTA—$10.00.

Individual: Clara Alstadt, Perth, ... 10 00

KANSAS—$10.00.

Northeastern District, Individuals: Mr. and Mrs. R. J. Shirk, Lost Springs, ... 4 00

Southwestern District, Sunday school: Primary class, Salem, ... 6 00

OREGON—$5.00.

Individuals: J. H. and Dessa Kreps, ... 5 00

MICHIGAN—$4.00.

Sisters' Aid Society, Woodland, ... 4 00

TENNESSEE—$4.00.

Individual: Chas. E. Wills, Paris, ... 4 00

CALIFORNIA—$4.00.

Individual: Harvey Snell, Los Angeles, ... 4 00

INDIANA—$2.50.

Middle District, Individual: A. C. Miller, Indianapolis, ... 2 50

MISSOURI—$1.95.

Middle District, An Individual, Knobnoster, ... 95

Southern District, Mint Spring Sunday school and Friends, ... 1 00

Total for the month, ...$ 302 98
Previously reported, ... 1210 94

Total for the year thus far,.$1513 92

Brooklyn Meetinghouse.

PENNSYLVANIA—$43.06.

Middle District. Congregation: Woodbury, ... 43 06

OHIO—$15.50.

Northwestern District, Baker Sunday school and church, ... 12 50
Individuals: John I. Lindower, Alvada, $1.00; Mary A. Shaffer, Oakwood, $2.00, ... 3 00

INDIANA—$13.43.

Northern District, Sunday school: Whitehead, ... 8 43
Middle District, Individuals: Iva and Laura Metzger, Rossville, ... 5 00

LOUISIANA—$5.00.

Individual: A Brother, Welsh, 5 00

Total for the month, ...$ 76 99
Previously reported, ... 451 04

Total for the year thus far,.$ 527 03

India Mission.

PENNSYLVANIA—$16.09.

Middle District, Individuals: Rufus Replogle, New Enterprise, $15.09; A Brother, Hanoverdale, $1.00, ... 16 09

VIRGINIA—$10.50.

First District, Sunday school: Poages Mills, ... 8 00
Second District, Individuals: N. D. Cool and wife, Winchester, ... 2 50

OHIO—$6.60.

Congregation: Chippewa, ... 6 60

IDAHO—$5.00.

Individuals: Dora, Laura and Ethel Ewin, Lewiston, ... 5 00

OKLAHOMA—$5.00.

Individual: Ella Garst, Stillwater, ... 5 00

KANSAS—$1.25.

Southeastern District, Individual: E. F. Sherfy, Emporia,.. 1 25

CALIFORNIA—$1.00.

The Lord Knoweth, ... 1 00

INDIANA—63 cents.

Northern District, Individual: Amanda Pletcher, Goshen, ... 63

TENNESSEE—25 cents.

Individual: A. H. Duncan, McMinnville, ... 25

Total for the month, ...$ 46 32
Previously reported, ... 1030 31

Total for the year thus far,.$1076 63

Church Extension Fund.

ILLINOIS—$25.25.

Northern District, Congregation: Elgin, ... 25 25

KANSAS—$2.25.

Northeastern District, Individual: W. B. Price, Wamego,.. 2 25

Total for the month, ...$ 27 50
Previously reported, ... 100 00

Total for the year so far,...$ 127 50

Corrections.

In the December Visitor a credit of $16 is given the Waynesboro Sisters' Missionary Circle under the Middle District of Maryland. This should have appeared under the Southern District of Pennsylvania.

In the November Visitor under World-Wide Fund a credit of $2 is given to J. P. Bowman, Jonesboro, Tenn., which should have been Walnut Grove congregation.

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REPORT OF CHICAGO MISSION FOR NOVEMBER, 1903.

Cash Received.

Balance on hand, ...$ 24 31
Return of loan, ... 3 00
Fannie L. Moore, Smithfield, Pa., 1 00
Mary Netzley's Sunday-school class, of Batavia, Ill., ... 1 75
Industrial school, ... 4 37
General Mission Board, ... 80 00

$114 43

Cash Paid Out.

Living fund, ...$ 11 45
Rent, ... 10 00
Gas, ... 1 20
Industrial school, ... 1 36

Incidentals,		26 74
Help to poor,		4 25
Loans,		4 00
Support for workers,		22 00
Car fare for mission visits,		80
	$	81 80
Cash on hand,	$	32 63

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BROOKLYN NOTES.

—Many think that the December issue of the Visitor is the best one so far published. May each number grow better and may its power for doing good enlarge.

—It is gratifying indeed to find so many of our young people in Eastern Pennsylvania interested in the Visitor. During my meetings in November and December I found even outsiders inquiring for the December number, which gives such an interesting account of the late missionaries who left our shore for India. The rising generation of the Brethren church are going to be a missionary people.

—Since we claim to have the whole Gospel, should we be second to any denomination as a missionary people? Great things are in store for us. The Pentecostal wave which is passing over our beloved Brotherhood this winter means much. The interest in Bible study is greater than at any time in the history of our church. In some places more of our brethren and sisters go to church, Sunday school, Bible class and prayer meetings with Bibles than without. Not many years ago it was a rare thing to see one of our ministers carry a Bible, let alone a laymember. How glad we are for this change.

—Owing to my work here I have only been able to fill two of the many calls for Bible teaching this winter in our eastern churches. May the Lord speedily raise up those who can give all their time to the teaching of His Word to those who are hungering for the Bread of Life. Sister Barbara Weaver, who has charge of the reading work, feels her need of more Bible training, hence will spend some time with us, and also at "The Bible Teachers' Training School," of New York, during January. We also hear of others coming. May the day soon come when we will have hundreds of our consecrated young brethren and sisters in Bible training all over the Brotherhood for the work of the Lord.

—In order to save the charges on all checks and drafts sent us towards the building of our much-needed church, we have opened an account with a savings bank here, which pays four per cent on the church fund deposit. Heretofore we had all checks and drafts sent us cashed, and forwarded the money to Elgin. But since each check or draft cost us ten cents to get it cashed, and in time runs into dollars, we thought it a saving to open an account here also as well as in Elgin. All money sent direct to us will be credited in the Brooklyn Notes as follows: Eel River church, Ind., $9.74; J. F. Miller, Waynesboro, Pa., $3.00; Lancaster City church, $39.92; from individuals of Lancaster, Pa., Sister Reinhold, $5.00; Margarette Hibshman, $5.00; Sister Eberly, $5.00; Mahalie Shirk, $5.00; Anna Evans, $4.00; Lovena Andes, $5.00; Sister Pierson, $2.00; Sister Barr, $1.50; Eld. J. W. Myer, $3.01; Eld. D. W. Weaver and children, $3.00; Emma Friedle, $1.21; Lizzie Hostler, 81 cents; Bro. Kraatz and children, $2.60; Sarah and Lizzie Myer, $26.40; Follmer Clogg, umbrella factory, $3.65.

J. Kurtz Miller.

5901 3rd Ave., Brooklyn, N. Y.

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Every step in the progress of missions is directly traceable to prayer. It has been the preparation for every new triumph and the secret of all success.—Arthur T. Pierson.

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Prayer and missions are as inseparable as faith and works.—John R. Mott.

The Missionary Visitor.

Vol. VI. FEBRUARY, 1904. No. 2.

Only 1700 missionaries among the 300,000,000 souls of India.

One of India's leading sons once said, "If you want to win India win the women of India, win the mothers of India and all India will be Christian."

Three hundred and thirty million idols in India, "a religion that unites the grossest possible idolatry, in the most horrible and degraded forms, with a very high development of philosophy."

From a Hindu catechism:

Q. what is cruel?
A. The heart of a viper.
Q. What is more cruel than that?
A. The heart of a woman.
Q. What is the cruelest of all?
A. The heart of a sonless, penniless widow.

A holy man of India! One who has held his arm erect until it has become rigid, and the fingernails have grown long like ribbons. Or one who buries his head in the earth; or one who sits stoically on a bed of sharp-pointed spikes; or one who swings back and forth head downward over a slow fire. What ideals! Yet India's millions exclaim, "How holy!"

If the Brethren missionaries in India take only their share of that great field with all other missionaries, each worker has 110,000 souls to look after. That is, there would be 110,000 for Brother Stover, and another 110,000 for Sister Stover and so on. Now compare this field with the work of the minister in the Brethren church at home, and draw your own conclusion.

What is the growth of India for the ten years ending 1891? Hinduism 10.74 per cent; Mohammedanism 10.70 per cent; Christianity 22.16 per cent.

Of the 1,500,000,000 inhabitants of the globe 300,000,000, or one-fifth of them, are in India; yet India is but one-fifteenth of the habitable part of the earth.

Eighty-four missionaries were sent to the field during 1903 by the Presbyterian church. This makes an active force of 847 missionaries, sixty-two of whom are supported by individual congregations of the church.

If the children of India would stand shoulder to shoulder in a line and huge bridges were built across the oceans, they would form a line that would girdle the globe. One hundred and seventeen million there are and less than 300,000 in Sunday school.

One hundred and forty-five million of women and girls in India with but 750,000 of them able to read or write,— what ignorance and consequent misery and woe! Only eight hundred Christian women working among these women and children,— and they are beyond the instruction of men.

Ramabai, one of India's converts and noblest workers, has a home for India widows and is saving and educating them to a better life. Perhaps no one in India is doing a nobler work. What she is doing has been published in a book that is more interesting to read than fiction.

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"GO PREACH."

Selected by J. Kurtz Miller.

Let us go and preach the Gospel
As a witness to the world,
Over every land and nation
Let the banner be unfurled.
Christ is waiting till earth's millions
Of His full salvation know,
As we long for His appearing,
Let us go.

Let us pray as well as labor,
God alone the work can do.
Pray that He will send forth reapers,
For the laborers are few.
Oh, for such a mighty baptism
As will bring the Advent Day!
As we long to haste its coming,
Let us pray.

Let us give to send the Gospel
As a witness everywhere.
We can help to send the workers
And their toils and triumphs share.
Sacrifice is highest service;
Only while we love we live.
By the mighty Gift He gave us,
Let us give.

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THAT THEY MAY BE ONE.—John 17: 20.

A part of the Master's highpriestly prayer. It is of such a nature too that only a clear foreknowledge of the world's future would have prompted the utterance even in a prayer.

This part of the prayer is hard to understand even to-day, after nineteen centuries of schooling in Christ, for the great majority of the church is ready to say there is no oneness between the Negro and the Anglo-Saxon. Thousands of whites who pray and serve God fervently demand that their black neighbors must worship in another house. The same spirit crops out when, simply because they are heathen, the church is indifferent to the cry of a heathen world dying hopelessly. These heathen not civilized, not cultured, etc., are not as sensitive to human needs,—somehow are not as accountable to God, etc., as people of Christian lands,—thus reason too many persons. That seductive maxim so popular in many minds,—the survival of the fittest,—permits Christian men and women to see an "inferior race" like the Indian wiped out of existence, because God wants the fittest to survive.

Shame on such Christless Christianity! Down with such loveless humanity!! Away with such following after Christ that has lost all sight of Him!!!

Did not He who looked down the ages and saw the end of all things long for the time when the Sudra (the lowest caste of India) and Brahmin (the highest caste),—when the Negro, Italian, Bohemian or Chinese of the United States, and the cultured, Christianized white of the same goodly land,—yea, even the degraded Patagonian of South America and the wretched cannibal of the isles of the sea, shall be one with the heaven-blessed Anglo-Saxon of the United States or England?

Perhaps the church is too full of racial antipathies to imbibe the full meaning of this part of Christ's prayer; but can she not look forward to-day to the time when it shall be realized in the world, when "they,"—all races—"may be one, even as——"

Brother, sister, turn to the text again and lay it upon your own heart.

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A SKETCH OF THE MISSION WORK AT UMELLA, INDIA.

By S. N. McCann.

Early in 1900, after relief had been given for some weeks at Amletha, the call became very urgent for us to give help at Umella. Umella is a station on the Rajpipla railroad between Amletha and Rajpardi. We had no man to take charge of the work, as our hands were full at the other three stations. However, we put the work in charge of some native brethren and gave a weekly dole there also. In 1901 some persons asked us to come there and work,

so we rented a house and located our bookseller, Daniel Koubare near Umella station. In 1902 when the rats had laid waste all the fields for miles around, we made an agreement with four families, each of which were to care for ten or more children, receiving food in turn for their care. A temporary shed was erected in which we had school, and in which all ate their meals.

Plague visited us here and took away some of the children, also the mother of our bookseller. Some of the persons into whose houses and hands we had placed some of the children, got to drinking, and quarreling followed, so we rented an old house near the village, secured a piece of land and put up a building in the native way for our workers, for the children and for the school. Here, as at Amletha, we bought Moverda flowers, giving grain for them and afterwards selling them back to the people. We also bought limestone in basket loads until we had a large quantity. The house was here broken into by thieves and our records were stolen with some other valuables. We cannot tell the exact number of mounds of limestone that were bought.

Some twelve miles away in the hills the people are starving. They have had sale for their bamboos but now nothing is left but the culls and small ones. We agree to buy those and they cut and carry them twelve and fourteen miles on their heads to us. We bought between forty and fifty thousand bamboos and as the monsoons approached we gave some twelve or fifteen thousand away to the poor to fix up their houses. The remainder we have since been selling as best we can. In all this work all persons who bought anything had their names and the amount of whatever they brought entered into a book, then they sat down and listened to Scripture reading, teaching, songs and prayer, when

Carts and Bullocks, and Some Boys at Bulsar, India.

they received grain for whatever they brought.

During the year the meals given, counting two meals per day for children, were 47,412 for infirm, and those who care for the children 6,669. Sunday free meals, 4,297. The children have either gone back to their homes, or, where their parents are dead, have been taken into our orphanages. These children are saved. They know we only mean good to them and the future may tell much for the Lord.

Oct. 12 fifty-four Bhil men were baptized in the tank at Umella. Jan. 29, 1903, forty-three Bhils were baptized at Vulia, a village some two miles from Umella. In the evening we held our second love feast in Rajpipla State and about eighty communed. The lovefeast was at Umella. Most of those who have been baptized here came in from the hills. This called for us to locate a man at Vulia to look after our Christians there. We secured land and moved about half of the house from Umella to Vulia. Located Daniel Koubare in Vulia and another man at Umella. Soon after our house at Umella, with everything there, was burned down. We have built a very temporary house. At Vulia nearly the entire male population are Christians. We located two of our married boys there and secured land for them to farm.

It is here that we have the right to call the hajari roll each evening, which is a blessing to our work. All men must come together to answer roll call in the evening.

We had a few Christians at another village, Katiepardi. I placed a Bhil man there who was able to teach the people. We secured a small piece of ground and built a small house in which he lives and conducts a school. In the evening the men come in and he reads the Bible and talks to them about it. Some bitter persecution came to the Christians there but they stood firm, and as a result eight persons were baptized there Aug. 20 and four more applicants are awaiting baptism.

A number of other villages have some Christians in them that could be easily worked if we only had the men. What we need is a few converted native men who can read, and take charge of the work. The preservation and building up of the cause is and must be largely in the hands of the native workers. We can do little more than manage and direct them. At best we only enter partially into their thoughts.

Anklesvar, India.

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THE VARLIS OF INDIA.

By Adam Ebey.

There are many interesting things I want to tell you about the people we meet, and especially about the Varlis. We live almost in their country. Their home is west of the western Ghauts in the northern part. They are an aboriginal tribe, and love their native woods and hills. You cannot tempt many to leave their own woods, though eager to get land which may be only a short distance away. They are children of nature, and are very simple in their habits.

The tribe number 151,693 (1901 census), over 15,000 less than ten years ago. For this the recent famines are accountable. Then these people sold their land and cattle to keep from starving, and now they are at the mercy of the merciless landlords, the wealthy Brahmins and Varnyas. The most of the Varlis (90,000) live in Thana District, Dahanu Taluka (county) and Umbargaon Taluka; 20,000 live in the native State of Jawhar, whose capital is thirty-eight miles from Dahanu; and 30,000 in the Surat Agency, mostly in and near the native State of Dharampor, eighteen miles from Bulsar.

There are several divisions of them, but three principal ones, Murdeś, Davars and Nihiris. Some different divis-

ions eat and drink together and intermarry and others do not.

We think the Varlis will be more easy to reach than the real Hindus. Why? They are not fettered by the great curse of caste, nor are they subject to the Brahmin priests. They do not believe in the Brahmin mythology nor astrology. The Hindu gods are not venerated. They do not consult Brahmins as to when to marry. One man said, "We may have a wedding any day of any month of any year." Brahmins do not officiate at births, marriages or deaths. After childbirth the purifying is done by the midwife. The women as a rule perform their curious and simple marriage ceremony.

Children dying under six weeks are buried. Corpses as a rule are burned. Those dying from cholera and some other diseases are buried. In some parts bodies with ugly sores are also buried. Bodies are washed in warm water, dressed in good clothes and, amid much music and noise to drive away the spirits, are burned.

They chiefly worship spirits who live in trees and stones. Some are good spirits and some are evil ones. On first questioning them they seem to know nothing of a Creator or Supreme God, but by continued effort we get them to say, "Yes, there is a Great God." And they have some very interesting accounts of the origin of things, which I hope to get some time when I can understand them better.

They chiefly worship Vaghya or Vagoba, the tiger god. Vagh is a tiger. He is usually represented by a rough piece of wood or a stone smeared with red lead. But sometimes a carefully-made post 6x10 inches or 8x14 is used, at the top of which a round head is made. I have seen only a few of these, but in many places paint is daubed on stones. Sometimes even the government landmarks are daubed and thus made an object of worship. These are for out of doors.

Their household god is Hirva. Hirva in Marathi means green, raw, unripe. He is usually represented by a bundle of peacock's feathers, or as a hunter with a gun, as a warrior on horseback, or as a five-headed monster riding a tiger. On the front of many of their houses are hundreds of uniform pictures of a peacock made with white or pink and sometimes red paint. Once a year each family makes a god of dough for the household. I want to find out a little more about this and may write about it in the future.

The tiger god is also worshiped by Hindus, who are ever ready to adopt a new god. The Mitnas (one caste of fishermen) and the Baris (one caste of cultivators) especially worship the Varli god Vaghya.

Their worship is to appease. "Oh god, you made me well and I will give you a chicken, a goat, a cocoanut." Some kinds of diseases are considered a possession by evil spirits, and then a bugit is called. I will tell who and what a bugit is some other time.

They do not love their gods and their gods do not love them. There is no adoration, no real worship, no genuine prayer. Oh, that we may be used of God to teach them to adore Him, to worship and to pray!

They are nomads. You may see a village of twenty houses one day, go back in six months and the place is deserted. The people taking houses and traps have settled in a new place. As a rule they are honest, that is for India, and government would be very glad to have them settle down and stay in one place. Their dress and food are simple. None, or very few if any, of the older ones read and write. Here and there a boy is learning, but so few. Their language is Marathi, except in the north a few speak Gujerati. They are considered pure and can draw water at almost any well. Like most castes they have an aversion to the Dherds and Mahars because they eat dead meat and swine's flesh.

I wanted to tell of a feast, part of which I saw, but must wait for another time.

I am getting out among these people almost daily. Have a small tent now which I expect to use, as it is the only satisfactory way to reach them. One must be at their villages at sunrise, which I cannot do when I have to walk six or eight or ten miles. It will mean a good deal for Alice and the babies to be alone here while I shall be gone most of the time for at least five months, but it is for His glory who died to save even these people; yes, it is for the sake of these people, it is to save these people who were created for His glory.

Pray for us.

Dahanu, India.

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POOR, WRETCHED INDIA!

"How do you do, friend? You look as though you do not know me."

"Well, indeed you are dressed so strangely that I do not. Who are you?"

"My name is Emmert Stover. My parents are missionaries in India."

"Why are you dressed as you are?"

"Well, one day mother dressed me up like a Hindu to see how much it would change my looks, and papa was so surprised that he took my picture."

"Is that the way the Hindu people dress?"

"Yes, this is the way. But this is not the way all the Hindus dress."

"How else?"

"The poor people can afford very little clothing. Poor women tamp stone on the public road for two and three cents per day. Men work for about the same amount or a little more. Of course they cannot dress as well as I appear now. Some have but a cloth about their loins and the rest of the body is bare."

"How can such people live at all? Surely they have little to eat."

"That is true. Just a little rice and sometimes some other vegetables."

"What kind of homes do they live in?"

"Shelters made with a few sticks set upright, and limbs and grasses thrown across, to shelter them from the sun and partly from the rain. They have no windows and but one door, no furniture,—nothing on the inside but a little straw to lie on the ground."

Digging Postholes at Three Annas per Day in India.

"How can they do a day's work when fed so poorly?"

"I guess you would not call what they do a half day's work,—no, not a quarter of a day. My papa wanted some posts set around the orphanage and he sent a man to dig the holes. The man sat down and began to dig and he was a long time in making just one hole. No use to hurry them. They do not know how to hurry."

Home from Market. Government Road from Bulsar to Daharampor.

"Well, that must be slow work!"

"It is. Bro. Lichty says that up at Anklesvar he was cutting grass with a new scythe which papa brought back to India with him a year ago and it was a great curiosity. The Hindus cut with sickles and it takes about thirty coolies one day to cut one acre of grass."

"You surprise me! How much do you pay them for such work?"

"Two and a half annas or about three cents. It is cheap labor and not very cheap after all. You see it costs about ninety cents per acre to cut the grass and in addition you are annoyed with the slow work."

"It must be very trying to want work done and then have it go so slow."

"Yes, it is. I heard papa say the other day, 'No use losing patience with these people. They do not know how to do differently, and it will take a long time to teach them.' And that is true too."

"Do you like to live in India?"

"Yes, pretty well. Oh, I can say, real well. You see I was born in that country and, save for the year we spent visiting grandma in America, I have been there all the time."

"Do you not get lonely and wish you could come back to grandma?"

"Well, not much. But one night, when Brother and Sister McCann, Brother and Sister Forney, Brother and Sister Ebey, and the others, were all out at our bungalow, and I was put to bed, and they thought I was asleep when I was not, they commenced talking about home and loved ones back there, and I am pretty sure I heard some of them sob and cry as they talked of the home folks. Of course they would not want me to tell on them, and you musn't, but I know they get lonely and long to see friends back home."

"It seems to me it is cruel to do as they do."

"Oh, how can you talk that way! Surely you do not know about poor wretched India. While some of the big folks do get homesick, they see the need of Jesus being in India and the people to live a better life; they forget all their heartaches and are happy in their work. There is not a one that would leave India unless it was for health's sake and then they would wait until they must go."

"Well, that is very nice. I am glad that they feel that way about it. But as for me, give me my good home, my bank barn, my horses and cattle and my farms. I'd sooner send over a few pen-

nies now and then to help your missionaries than to endure what you are doing."

"We are all glad for your pennies, but are sorry that you are not more in sympathy with our work. I would like to tell you more."

"No, no, don't you do it. I am afraid if you do I cannot sleep to-night. I must not know too much. I am easily disturbed. Good-bye."

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"DAVLI," ONE ORPHAN GIRL.

By Eliza B. Miller.

Among the beautiful hills of the Bhil country in the Raj Pipla state, where the loamy, rich soil in prosperous years yields abundantly of cotton, "jewari," "bajeri" and corn, two people, "Burio" and "Kalpi," lived in a little village near the Raj Pardi railway station. They tilled the soil of some of the adjoining land to the village, as did most of their village people, and in this way made a living for themselves and their children.

Davli.

Bhils they were of that strong, sturdy physique so natural to their Rajput ancestry. Brave and hard-working, too, they were, as are most of those of the Bhil tribe.

When these two people began life together we do not know; of their marriage contract, by whom and how it was made, we do not know; of their wedding festivities we have no record; but we conclude they were all after the Bhil customs, as they exist to-day in that country.

Of the family of two boys and three girls that came to bless these Bhil people one is left to tell the story of ruin and destruction that came upon them during the trying and hard years of famine. That one is "Davli," the subject of this sketch.

She was the eldest of the family of children. She lived with her parents, brothers and sisters in the old home, enjoying the pleasures of home life, as the Bhil knew it, when the terrible famine of 1899-1900 came on. Those were terrible days. The heart is made sick and the eyes fill with tears even now to hear how families were cruelly rent asunder, never again to be united, and how many a strong man and brave woman had to give way to starvation. Then it was that fathers and mothers died, leaving their little children to the cold and pitiless world, to struggle along as best they could to meet a scanty existence and, perhaps, at last to die the terrible death from starvation that had also met the parents. Then it was that children, in search of food, left their homes to wander they knew not where. They moved, by that mighty craving for food, into any place where they thought something might be found to relieve them of their distress.

Among the many children who thus went from home was "Davli" with her little sister. They came to Raj Pardi, where, she says, they begged for food for days. Poor little creatures they,

with only a few rags on their skeleton-like bodies. In their wandering they came to the relief camp that had been opened at that time by Bro. McCann for the starving people.

When it became necessary to gather up the wandering children, in order that they might be cared for properly, "Davli" and her sister were among a number who were taken to the mission home at Anklesvar. There she says they were very happy, owing to the kind treatment they received and the good, wholesome food given them, and the nice, comfortable place in which they had to stay. All was so much better than they had ever seen, even in their own homes. For two months they remained at Anklesvar, when it became necessary to divide the boys and girls. Then it was that "Davli" and her sister were transferred to the girls' home at Bulsar. "I felt glad," she said, "when I came here and saw so many other girls, the good place in which I was to stay and the good people who looked after my needs."

Some time after reaching Bulsar, "Shivli," for that was the sister's name, fell ill. Like many a famine child, the effect of starvation and improper and injurious food during those terrible days of want had fastened itself upon her. She grew weaker and weaker in spite of the effort put forth to strengthen her until death finally relieved her of her misery. She had been with us long enough to know of the loving One who said, "Suffer little children to come unto me," and we believe she is now in that angel band over there, welcoming the many little ones who go from time to time.

Our Cows and Goats and their Attendants. Bulsar, India.

When "Shivli" died, "Davli" was left alone in the world, fatherless, motherless, sisterless, brotherless. Father had

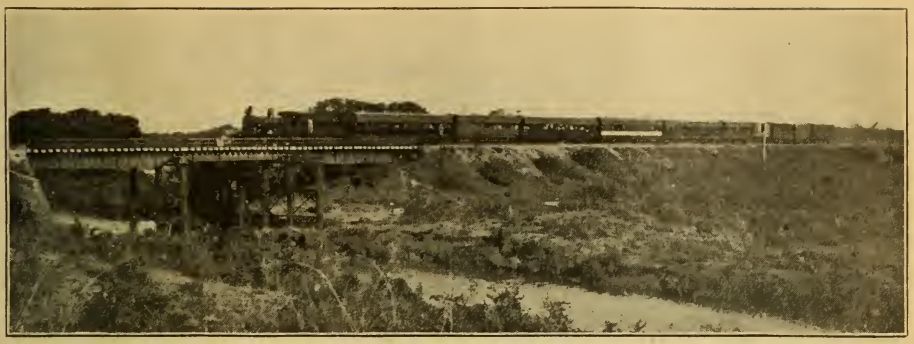
Idol Temple on the Bank of Bulsar Tank, India.

died in the famine, mother had died in the famine, the two brothers had died in the famine, the one little sister had died in the famine, and now "Shivli," too, the last one left to "Davli," also went from its effects. "Davli" wept as she faced the truth that all were gone, but she consoled herself in the fact that the Lord had dealt bountifully with her in that she was given such a good home and above all that she had been shown a way to the hope that there is a home beyond the grave, where sorrow and suffering never can come.

At Christmas time, in 1900, after the May in which she came to us, "Davli" was among a number of children who confessed Christ in baptism. She has ever since been a devoted Christian girl. Her influence for right and truth among the other girls had always been the best. Straightforward she is in her convictions against the wrong, eager she is that the right may be done. Her advice is characterized by forethought which the other girls regard as the thing to do.

The story of the cross always appeals to "Davli's" gentle nature perhaps more than to others. It comes to her in striking contrast to the superstition in the faith of her father. In her own home she knew none other than idol worship, common to the Bhil religion. Like in all Bhil homes, in hers, too, there was the place reserved in one part of the little house for the family god, which was nothing more than a stone. Before it lamps were kept burning at auspicious times, before it obeisance had to be made, when passing before it. She says they would often sit and "doon" for hours in front of the idol. In "dooning" the worshiper sits flat on the floor, swings the body first to one side then to the other and backwards and forwards until the hair becomes disheveled and the body exhausted. She says, too, that in her home the chain for idol worship was also kept. This chain the male members of the family would take, and standing before the idol and grasping the chain in the two hands, they would strike first across the left shoulder and then across the right. This process would be kept up, striking at regular intervals, until the back of the worshiper often became raw and bleeding from the continuous beating of the chain. Of such and other heathen customs she tells as having been in her home.

"Davli's" coming to us has given her new light, in which she greatly rejoices. She now knows the living God who is a Spirit, ever present with us wherever we go, the God who [illegible]s of his worshipers spirit and t[illegible] In deep reverence she bows before this God and pours out her soul to Him. It does one



Morning Train to Bombay. Vanki River, one Mile South of Bulsar, India.

good to hear her in her childish simplicity plead with her Father in heaven.

"Davli" is now a young lady, among the best in the orphanage. She has become engaged to a prosperous young Christian man from near her own village. Sometime ago the wedding day was appointed and all arrangements for the consummation of the contract were ready. On the appointed day the youth failed to appear, much to our disappointment. But later he made good the cause of his absence by telling how his old mother, yet in heathenism, objected to his taking a Christian girl to be his wife. To appease his mother he did not come. Now the wedding has been postponed indefinitely, but "at some more convenient season" the young man will come to claim his bride, who waits patiently for him until the old mother looks with more charity on the movement her son wishes to take.

In the orphanage there is not a more willing and dear girl than the subject of this sketch. Hard-working she is and always ready to do anything for which volunteers are wanted. She seems happiest when her hands are full of work, and she goes at it as though her life depended on getting it done. For others she is ready to do anything within her power. While in all things she is willing and obedient, yet, like nearly all the big girls, she hates school. She refuses to go, offering the rather to do anything else. She went to school until she reached the second standard, but it has not been without effort, both on her and our part. "Give me anything to do, but please don't send me to school," she says.

I often pity the girls that they cannot see the good in their going to school and at least getting so far as to read the Bible, and yet I do know there are young women at home who care as little for school and for a broader horizon as do these native girls who, from their very ancestry, have nothing to give them a liking for books.

God bless the orphan girls, "Davli" and all. May each one, as she goes out of this institution, be a light in the sphere in which the great unknown future shall find her. May the Lord help us, who have the responsibility of leading these young lives to the truth and plant them in the ways of right!

Bulsar, India.

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FACTS AND FIGURES ON MISSIONS IN INDIA.

By Elizabeth G. McCann.

India is about half as large as the United States, but its population is more than four times as great. These millions are divided into different races, having different religions, languages and customs.

Been to the River with the Girls—Wash Day at Bulsar.

Out of this dense population only six per cent can read and write, or one man in forty-two and one woman in every eight hundred and fifty-eight.

There are 287,000,000 who are yet untouched by the Gospel,—cities of 5,000 and perhaps more where there is no missionary. There is only one missionary to every 250,000 people. 330,000,000 gods are scattered all over India.

Some native rulers are very wealthy, also some of the higher castes, but the majority of the people are poor. One who has not seen can hardly imagine the poverty that exists among the poor people of India.

What a contrast as we go inland from New York or Bombay. How many beautiful homes scattered all over this broad land, there what miserable huts to give shelter to the poor. How every home here seems a palace compared with most of those for the Indian people.

We felt very much impressed with this on our return to the dear homeland. Then the thought came that the poor of India would not know how to appreciate or take care of such homes, or how to properly cultivate these large farms. Yet our heart yearned that the conditions of people in this world could be more equalized. If only those poor could have a few more comforts, could be taught to cultivate their land to better effect by means of more improved implements, etc., that they would be less oppressed by heavy taxes and dealers.

But, above all, do we long for the day when the Gospel story shall be known in every city, village and hamlet of India, that his praises may be sung throughout the land.

Why cannot such conditions exist in such an old country? Nearly the whole of India is under English government, is connected with the Christian world politically, commercially, intellectually, socially and religiously, yet she remains a heathen nation. It is the same old story, caste is a great hindrance to those who have an opportunity to know the Gospel. Immorality, poverty, superstition and then fatalistic religions are also a great hindrance.

You need not be long in India until you see that what the people most need is the Gospel and education of the poorer people and the women.

Street Scene, Bulsar, India.

Is there a brighter day for India? Can we help them? Yes. The Lord has given the Christian church wonderful opportunities to reach the people by coming in contact with so many during the time of the recent famines, to manifest unto them the Christ spirit by helping them in such dire distress. Twenty-five thousand boys and girls have been gathered into Christian orphanages. Many of these have already accepted the Savior, and some have gone back to their villages and there are establishing Christian homes, from which we hope some light will gleam forth to enlighten the path of others who yet are walking in darkness.

May those in the homeland, who share in this great work, realize what a blessing they are to the poor, benighted people of India. They will need your prayers and the help of missionaries to direct them yet for years to come. Our constant prayer is for the Lord to raise up consecrated men of God in India, to go forth as missionaries among their own people.

The workers wanted in India are those who live near God and are willing to suffer anything for Christ's sake without being proud of it.—Judson.

We who saw things at the beginning know that a great deal has been done already for India.—Carey.

Surely this good work is to go on. Let us be patient if we do not always see the longed-for fruit, or, rather, as abundant as we think it should be.

Let us all do our duty to those everywhere who need our help and leave the results to God.

Lititz, Pa.

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THE TRIALS OF A HINDU WOMAN SEEKING CHRIST.

By Mrs. H. C. Hazen.

A poor, ignorant, low-caste woman of India and her husband heard the Gospel of salvation and decided to become Christians. The village soothsayer warned them that their fathers' gods would be angry, and as they heeded not their infant child suddenly died. Convinced that their gods would punish them still further if they persisted in being Christians, they went back to idolatry.

A few years afterward, through the efforts of a Bible woman, the woman and her eldest daughter began to learn to read. So meager was her vocabulary at first that the simple verse "God be merciful to me a sinner" conveyed no idea to her mind. Devan, to her meant a man of the Maravar caste. Kirubei had to be changed to Irukkam. Sinner meant nothing to her. But if ever one was taught of the Spirit, that woman was.

It was a great pleasure to see her rapid improvement both in knowledge and in appearance. She was troubled with no doubt; she eagerly accepted each new truth, and in a few months she again decided to be a Christian. Her husband and the ever-watchful soothsayer reminded her how the gods had killed her child when she formerly attempted to leave her forefathers' religion. Her reply was: "Has no one else's child ever died? Have the mothers of all the babies that have died been Christians? I do not believe it was because I was a Christian that my baby died."

Very soon her only cow sickened and died. The wise old soothsayer was at hand to say, "Did I not tell you the gods would punish you if you did not leave this strange religion?" For just a little she was staggered, then she rallied and said: "My cow is not the only one that ever died in this village. It was not the gods, but some enemy that has done this. Jesus endured greater loss than this for my sake; I will endure this patiently for his sake."

The soothsayer threatened still greater disasters. A caste meeting was called to determine what could be done

with this woman. The husband attended the meeting and was treated to some rice and curry. Before he reached home he was taken violently ill, and in three days he died. The relatives denounced the woman as the cause of her husband's death, took her only son from her and entreated her to return to her fathers' gods before they should be all annihilated.

The poor woman came to the bungalow and poured out her grief with evident sincerity; but still her faith shone brightly. "I am convinced now that all these things are happening because I am a Christian. It is not the gods, but wicked men. What can I do, a woman alone? I will not deny my Savior, but you must not come to my village, and I must not come to the bungalow for some time. I have suffered much, but it is nothing when I think what Jesus suffered for me. He died by the hands of cruel men, and I am willing to do the same. But they will not kill me until the very last one. I must live to see my relatives die, one by one, because I will not give up Jesus."

We waited a month and then sent to the village to inquire about the woman. They had given her two weeks to fast and mourn for her husband, then finding her mind as firmly fixed on Christ as before, they had sent her to Burma. Poor, ignorant, degraded woman that she was, she had learned her lesson better than some of us have, and her face shone with a brightness that puts ours to shame.

Her case illustrates how difficult, how almost impossible, it is for these women to come out publicly and acknowledge Christ as their Savior. This accounts for an ever-increasing number of those who may be called "Secret Christians," but who cannot long remain secret, for their lives testify for Christ, and they are called by their neighbors "Bible Folk." Sometimes their books are torn or burned before their faces, ofttimes they are beaten, always reviled. A few who were dependent upon their own labor for a living have been boycotted. If they made cake all were forbidden to buy. If they dyed threads all were forbidden to give them work. If money were due to them it need not be paid, for they are counted as dead as long as they worship Jesus. So we do not urge them overmuch to make such a public profession as shall sever them from their families, but trust that they may be used of the Lord to bring new light and life to their dark homes.—Life and Light for Woman.

EDUCATION IN FRANCE.

By G. J. Fercken.

In a preceding article we dwelt on the present expulsion of all the religious orders in France. New laws, enacted two years ago and approved by both houses (Congress and Senate), have been put in force by Monsieur Combes, the French premier, a very plucky, energetic republican (himself once in holy orders and the author of a voluminous theological work on Thomas Aquinas). As Secretary of State he has shown himself merciless to all monks and nuns, priests and sisters, by closing up all their institutions and expelling them by hundreds and thousands. The object of these extremely severe measures has been twofold:

1. To prepare the coming separation of the church and state, thus strengthening the French Republic, whose clerical enemies have always been the strong supporters of the Bonapartes and Bourbons, and

2. To wrest education from the hands of those religieux, who teach the children, entrusted to their care, allegiance to Rome, and infuse in them the hatred of the present republican system of government and form of them anti-republican citizens imbued with royalistic and imperialistic sentiments.

But France has always been, unfortunately for her, the land of extremes; or rather, to speak more correctly, the Roman Catholic education has made her citizens the unconscious victims of extremes. On one side we have the devout Catholic who carries his faith to such a pitch as to accept, without ever reasoning about them, all the errors and superstitions of his church; and on the other side, if his eyes be opened and he realize the foolishness of such gross errors and superstitions, he will surely and inevitably go to the other extreme, and become a confirmed atheist, grossly materialistic, denying God and unreasonably hating whatsoever has the stamp or characteristic of religion.

This tendency is manifesting itself at present most pitiably, as the French government has of late taken away all the children, heretofore instructed by priests and nuns, to educate them in the public schools. Previous to the law of expulsion all the children were taught among other things (for they had also a thorough religious training) to believe in the pope, in the Virgin Mary, purgatory, masses, prayers for the dead, the invocation of saints, indulgences, etc. Now that they have been removed to the public schools, no religious instruction whatever is given, and even the name of God is forbidden to be ever mentioned by these lay teachers! They are taught "morality," it is true, but a morality without God; and in the book which teaches this morality (called "Morale Civique"), which is in the hands of every child, it is declared, "We do not know whether there be any God or not; the question is dubious; nobody has been able to prove his existence satisfactorily as science, for example, has proved many things; and until his existence be proven, we are not compelled to believe in him!"

Reader, what think you of the prospects of a so-called enlightened government which has such a vague or no conception of the Deity, which relegates Him among uncertainties, which expels Him from its hearts, its schools and public institutions? What kind of citizens are these French boys and girls going to become in the near future? Is not this great civilized country, which has led so many other countries to enlightenment and progress, on the verge of becoming, morally speaking, inferior to heathen nations, for have not the heathen the religious sentiment yet deeply seated in them?

It seems to us that we are now, more than ever before, missionaries and that in the full acceptation of the word, for if "missionaries" are those who go to the heathen (who worship the Deity under the form of gods made of wood, stone and metal), the more "missionaries" are those who go to live and work among peoples who deny the existence of any Supreme Being, be he a "spirit" or a carved image!

Now this new condition of affairs renders our work just as arduous and difficult as ever. Yet man is born a "religious animal," said a great thinker. The religious sentiment is innate in man. There are many in France, thank God! who have not their yearnings for the Unknowable completely smothered yet; who grope, seeking some One "if haply they might feel after Him and find Him." To these we have come to bring the much-sought reality, the food, the beverage, the balm, the religion which leaves no uncertainty, the Being that is "not far from every one of us, in whom we live, and move, and have our being," believing that he that cometh to God will find out for himself that "He is the Rewarder of them that diligently seek Him."

We are now very anxious, if the local authorities don't interfere (for to this government we are a suspected "religious congregation"), to take a few orphans and educate them ourselves in the true Christian principles so dear to us. Through the liberalities of some of our members in America a "Home" for that

purpose is soon to be started here. We trust that for the reasons above mentioned our beloved Fraternity will have this Home at heart, in supporting it and making it a subject of special interest and prayer.

Montreal (Ain), France.

BY THE YEAR OR BY THE DOLLAR—WHICH?

By James M. Neff.

There are many different ways of giving and sacrificing for the cause of Christ. In fact the number of ways possible is much greater than the number in common use. But there are just two measures of sacrifice that I desire to speak of here,—by the dollar and by the year, the giving of money and the giving of time. The former is more common to Christians generally, the latter to the missionary. The Christian farmer or business man says to the missionary, "If you will give yourself to the work of the Lord, I will contribute of my money to your support." The missionary says to the body of Christian farmers and business men, "If you will support myself and family, I will give a year, or two years, or all my life, to the work of the Lord." This indicates a willingness to sacrifice on both sides, and such sacrifice no one should object to or attempt to discourage.

But is this all of it? Have the ministers and missionaries sacrificed, and should they sacrifice, nothing but time? Have the laymen sacrificed, and should they sacrifice, nothing but money? No; more than this. Many a faithful minister and missionary has said to the church, in deed if not in word, "If you will make it possible, I will give myself wholly to the work of the church; but if you won't, I'll do all I can anyhow. I'll toil in the field and in the shop, laboring with my hands to support my family without being chargeable to anyone, and then I'll contribute of my means as I can to the Lord's work, and besides will give it all the time that is possible." And isn't that all right? Yes. But some one says, "O brother, you are doing more than your share." Your share? What do you mean? Do you mean that the brother is doing more for the Lord than the Lord has done for him?

Shame on the narrow, selfish, calculating spirit that will put a measure on another's sacrifice for Jesus and say, You have done enough. If your remonstrance against the preacher's sacrifices means that you insist on going down into your pocket to help bear the burden, well and good; but if you mean to suggest that the Lord would perhaps be satisfied with less work and less sacrifice, then your remonstrance is inspired by Satan and is begotten of a selfishness that smells like brimstone.

The incident is still fresh in my memory of an elder remarking upon the hardships endured by a certain missionary in frontier work, "I don't believe such sacrifices are required." Can it be possible that our love to Christ is so meagre that we are trying to limit our service to just what we are obliged to do and our sacrifices to what we are absolutely required to make in order that we may squeeze in through the pearly gate? What may we expect of the religion of a people whose leaders have such notions of service and sacrifice as this? Let no man stand in the way of the Lord's work. The preacher has time. Let him give it to the Lord, and if he has money and wants to give it, let him do it, and the more the better, and let his example incite you to greater diligence in the Lord's work. There is never a layman but that can make just as great sacrifices for Christ as the most faithful missionary if he will. And do you suppose the Lord will not be able to repay us for it all? O he has paid beforehand—praise him! praise him! He has paid beforehand, and that

a thousandfold, to every one who has had but a halfway taste of the sweetness of his love.

Then, on the other hand, considering the sacrifices of those not engaged as ministers or missionaries, there are many who are giving more than money. There are some faithful deacons and brethren and sisters of the laity who are saying to the ministry, in deed if not in word, "We are glad to assist in the Lord's work by liberally contributing of our means, and besides we are willing to give a good share of our time to visiting and attending upon the sick, administering to the needy, encouraging indifferent Christians, going out after and pleading with sinners and in preparing ourselves for greater efficiency in Sunday school and prayer meeting work." Isn't this all right? Yes. The layman that has money and time at his command should give of both to the Lord, and the more the better.

But this matter of the laity giving of their time to the Lord.—let us look at that a little further. Of course it is all right for them to give an hour or a day, here and there, when they have nothing else to do, but is that all? Do you consider it sacrifice to give to the Lord what is of no account to yourself? How about the laity giving their time to the Lord by the year when they can? Missionaries and pastors do it; why should not others?

For instance: Brother A is forty-five years old. He is in good health and he has a wife and three children, all of whom are sincerely blessed. He is at considerable expense in educating his children, but he has a splendid farm of 160 acres, well improved. The Lord has been prospering him and he has been able to meet all expenses of the family, contribute some to the work of the church and bank a considerable sum of money each year besides.

Now isn't brother A situated so that he could very nicely spare the Lord a whole year, if he wanted to? But some one wonders what he could do for the Lord. He could not leave his family and his farm and his business.

Well, I don't propose that he shall. Let him stay right there. The best place for a man to work for the Lord is where he can work best anyhow. Perhaps the best way for Brother A to give a year to the Lord is to give him the proceeds of a year's work. Let Brother A on the first day of next March take an inventory of grain, hay, stock and provisions and cash on hand. Let there be no outlay during the following year for implements or improvements except what is necessary to compensate for wear and tear. Let the family be fed and clothed and the children educated as usual. Let him be as diligent in his work and let him watch the grain and stock markets as closely as usual, but with the distinct understanding between himself, his family and the Lord that it is to be all for the Lord this year and not for themselves.

On the first of the following March let the invoice be taken again, and every penny of the increase turned over to the Lord. Did you ever hear of the like in your life? Perhaps not. If such a thing were done and found out, it would be talked about and talked about, wouldn't it? So unusual! But why should it be? Why should Brother A and all his brethren live on year after year and not one of them give one whole year to the Lord? Why, it is understood and agreed that he and his family are to have all they need to eat and to wear, the children are to remain in school as usual and the farm is to be in as good condition at the end of the year as at the beginning. Why should not the good Lord have all the surplus at least for one year in a lifetime? Even then Brother A's sacrifice would not be near so great as that of the missionary for the same length of time, because the latter must be much of the time away from his family, he is often deprived of pleasant social and religious

privileges and subject to inconveniences of which the farmer knows nothing.

And such sacrifices are thousands and thousands of times made to other objects; why not once in a while to the Lord? Last year Brother B started out with the determination to clear a thousand dollars above all expenses. He put his mind, heart and strength to it and did his level best the year through, but he miscalculated and made some unwise investments, and he not only failed to accomplish his purpose, but he came out at the end of the year with no more than he had at the beginning, and thus the whole year was sacrificed to his folly.

Last year Brother C started out with the determination of clearing his farm of debt; he didn't particularly calculate on doing much for the Lord,—he thought he could do that later; and so it turned out that the Lord didn't particularly calculate on doing much for him,—he thought he could do that later; and the result was that Brother C came out at the end of the year no nearer out of debt than he was at the beginning, and the whole year was sacrificed to his selfishness.

And so it is that such sacrifices as these are made again and again and again, and they occasion little or no remark. Why, no; this thing of sacrificing by the year is not strange; but to voluntarily surrender a whole year at a time to the Lord, how very rare!

Jasper, Mo.

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INDIVIDUAL INFLUENCE.

By L. Bertha Rowland.

Whether conscious of this fact or not, we are every day lending some kind of influence to those around us. It is said that we cannot walk the street without our influence being felt; there is constantly some one watching all our movements. We can preach great sermons and never open our lips to give vocal sound.

A mother who had the walls of her home decorated with scenes of sea life was very much grieved, in after years, because of her son going to sea. These scenes of sea life had an influence over this son. He constantly courted this idea until it grew into reality. If that which is inanimate has an influence, it certainly follows that we are handing out much greater.

Some persons have a greater influence than others. There are those who have the knack of enticing or winning friends more readily than others. They, like the magnet, draw many friends about them. They have won the confidence of those friends, hence the greater their influence. It reaches to a larger sphere. There are those, too, who are more likely to be influenced than others. Once you gain their confidence they are without difficulty influenced and they will trust what you do and say without question.

I wish every member of God's family would consider with more seriousness this subject of individual influence. If we could feel that we are leading our friends, that others are walking in our shadow, we would strive with more care to have our lives free from everything that may have a tendency to lead them astray.

God never would have sent his Son into the world to establish a church if church and world were to go hand in hand. Ah, no, God will have his church separate from the world. No matter how much we may try to mix Christianity and world, there will be a day of settlement, separation.

Then may we each, as individuals, do our duty in trying to stay on the right side of the line and influence others in the one and true way. To the halfway Christian, if there can be such a thing, this life must be a burden, trying to carry the world on one shoulder and the church on the other. In this condition we are missing worldly pleasure and are not sure of eternal happiness

unless our course is turned. Our lives ought to be such as to brighten the pathway of others and to help lead them into the straight and narrow way.

It is said that if a Christian should go to foreign lands and only live there a pure, Christian life without even teaching our exemplary life, it would have a wonderful influence on those heathen. It should have the same influence upon us who are enlightened.

Pause, dear reader, and consider what kind of influence you are lending to those with whom you come in contact. May we feel it our duty, each to be concerned in others' welfare.

The Christian should and does have a greater influence than others, because he is looked to as an example. Then let us be true Christians, standing on the side of right, and let our influence go as far as the wings of the wind may carry it. If my life is not quite up to the standard, the nonprofessor feels he is just as honorable as I am. This, however, is an erroneous idea and does not justify him one particle.

There is no chance for the nonprofessor to become better so long as he remains where he is, while I am in a position to be helped.

Then, too, to associate with me here would be as a day compared to eternity, when the chances are he will have me and many worse characters to associate with.

Some of the loudest sermons, perhaps, are preached silently, by our walk and conduct in life.

Oh, the agony that poor soul must have felt who in his dying hour wished his influence could be buried with him! Never, never, can a grave be dug deep enough to bury influence.

It is not more men and women that we need, but more men and women that will stand firm to the truth and show their colors on every hand, that the world may see there is reality in Christ's teaching.

Union Bridge, Md.

MISSIONS IN THE MOUNTAINS OF VIRGINIA.

By Rebecca Bowman.

"My papa's gone to the mountains," a bright-eyed boy of five explained to a group of visitors the other day.

"Then you are mamma's little man while papa is away, aren't you, Galen?" added his aunt, regarding the pathetic, upturned face with kindly interest, to which came the quick response, "Yes, ma'am, I take care of mamma."

Through the years that have come and gone other girls and boys of other ministers, who have lived in the "valley," labored, and long since passed away, have experienced this little boy's loneliness along with the brave resolve to "help mother" while "father is away."

Preaching among the mountain people began at least one hundred years ago, but was not then, as now, a regularly-appointed mission field, for about one-half of this time will cover the periodical visits which these isolated points now regularly receive. Here, among rocks, ravines, and in some instances dangerously precipitate hills, dwell a people of simple tastes, few desires and care-free lives. Shut in by the "everlasting hills," where the noise and bustle of the busy world seldom reaches their simple homes, they pass from childhood to manhood, from manhood to old age, much in the manner of their ancestors one hundred years ago. A few of the more ambitious ones find their way out into the world of business and progress, but the typical mountaineer is still satisfied with the poorest home, if only so be there remain a piece of bacon or meal for bread, and strength to bring in the heavy logs for a roaring wood fire during the cold, bleak days of winter.

This field is a large one, as may be inferred, embracing hundreds of square miles in area, and lies partly in west

Rockingham, Pendleton, Hardy, Hampshire, Randolph and Pocahontas counties respectively.

The people are attentive to the Word and teachable, but, owing to the largeness of the field and natural difficulties, many have not yet been reached. The labor of preaching has rested, during these years, with but few exceptions on the ministers of the valley congregations and, at stated times through the year, each one took his turn to go for two, three or four weeks, as previously arranged, to carry to these hungering souls the Gospel free and without price.

Little has been told of the work accomplished, and less of the hardships and difficulties connected with it. They went, stout-hearted men, indifferent to cold or heat, accepting thankfully the poorest fare, and, alas, sometimes going without. Poorly sheltered, many times have I heard them relate of counting stars through holes in the roof, or feeling the sting of frosty wind through gaping holes in the sides of the house, yet over and above all remained steadfastly to the consecrated purpose to preach Jesus to this neglected people.

At the first meetings were held in the homes, but during the last half century churches have been erected, and these, together with the schoolhouses, are regularly appointed meeting places now.

Through this earnest, persevering work the conditions have been much changed. Where once shiftless habits and unkempt attire were the rule, now order and industry have succeeded. A marked tendency to educate has followed, but the greatest foe to fight among this dear people has been and still is tobacco, snuff and whiskey, and for this reason, probably, more than any other, the church growing there must still depend on the valley ministry for the Gospel. For this cause the field is crying for ministers to locate, strong, earnest men, who will give their life's best efforts to raising the standard of right living and clean habits among these open-hearted, kindly disposed mountain people. These lines apply:

"Oh, where are the reapers that garner in
The sheaves of good from the fields of sin?
With sickles of truth must the work be done,
And no one may rest till the "harvest home."
Where are the reapers? Oh, who will come
And share in the glory of the "harvest home"?
Oh, who will help us to garner in
The sheaves of good from the fields of sin?"

Harrisonburg, Va., Jan. 2.

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A CHINESE SLAVE GIRL IN AMERICA.

By Margarita Lake.

Chinatown, San Francisco, covers something over eight blocks, in the heart of San Francisco. These eight blocks contain a population of over fifteen thousand Chinese men, women and children. It has sixteen heathen temples, one of which was built this year costing, an immense sum. There are six Christian denominations: Congregational, Presbyterian, Cumberland Presbyterian, Baptist, Methodist, Salvation Army — all having night schools for boys and men, and their Sunday schools; many day schools for children. The Presbyterians and Methodists have rescue homes for the Chinese slave girls.

The Chinese have not only brought to our shores some of their beautiful works of art, and some good qualities, such as their great imitative powers, industrious habits, courteous manners, patient endurance, and their wonderful reverence for their parents; but also many evils, among them that of slavery. Many Chinese merchants have bought and brought to our city their domestic slaves.

Two years ago a Chinese merchant of San Francisco sent to China for his wife, a bound-footed woman. Before

leaving her homeland she bought a little black-eyed, rosy-cheeked girl, seven years old, for a domestic slave, as she wished to be considered high caste when she arrived at San Francisco. The duties of this little child were to wait on her ladyship during the voyage but on arrival here she would become the household drudge. Our laws permit wives and daughters of merchants to land, so the little one was taught to call the woman mother and to speak of the merchant as father. She was coached in the story and dressed in pretty silk gowns befitting a merchant's daughter. The child was delighted with the pretty clothes and the promise that she was to be their own daughter. But all too soon the delusion was over for little Chai Ha. The pretty silk gowns and jewelry were taken away and with them the daughter disappeared, leaving the seven-year-old slave. Then her troubles began. The little maid must do hard work in this Chinese home—cooking, scrubbing, and washing. If there was a spare moment from these household duties, it must be given to sewing—as nearly all the family women in Chinatown, from the poor widow left with several children to support to the merchant's wife, take factory goods to sew and finish.

Later another burden was added, that of nurse girl—she became the baby's cradle. No matter what time of day or night the baby cried, Chai Ha was called and the child was strapped on her back, and he must be amused and quieted. The little nurse knew what cruel punishment would be her fate if she failed in this arduous duty. But while she soothed the infant she must keep her hand busy, must sew standing, and waving back and forth in a cradlelike motion until he sleeps. Even then her back is not relieved of its burden, for to remove him might waken him, so he must sleep on the little aching back.

Two months ago I saw this dear little girl, and I determined with God's help to rescue her from this awful bondage. She had the boy of fourteen months strapped on her back, and was leaning forward under the burden, her feet well apart to balance herself as she lifted one foot, then the other, imitating a rocking motion, to quiet the teething child. This painful effort would be kept up for hours and the cruel woman would not let the child even rest her little calloused hands, but kept her sewing at the same time. Six days later, September 25, 1902, I called with an officer and took little Chai Ha to the Methodist Episcopal Oriental Home. A pitiable little object truly: Stooping far forward from the habit of bearing the heavy burden; sad, pathetic looking eyes when she did hold her head up, her hands hard as a wood chopper's, her fingers showing the effects of the needle even through the hardened skin, her long hair unkempt, no underclothing of any sort nor stockings,—only the one dirty garment of the slave girl. But it did not take long to transform this little slave. She was naturally a very pretty child, with a sweet, patient disposition and a great longing for love. A nice warm bath, clean, comfortable clothes, kind words and looks from the children in the Home and the other girls soon brought smiles to the sad face, which beamed and brightened under the influence of our dear merry-hearted Home children. The change was wonderful and beautiful that came to little Chai Ha.

The next day a writ of habeas corpus was served on me to appear in court with Chai Ha. The merchant and his wife were there with their friends and lawyer, and produced the landing certificate of So Fung with little Chai Ha's picture attached. How my heart throbbed when I saw this convincing evidence! I knew she had been landed as their daughter, also knew that I did not dare to use my evidence that she was not their daughter. How I prayed to our Heavenly Father when the little girl was put on the stand! In a clear, straightforward, truthful manner she told her life story; how she had been bought by this woman in China from her parents, giving their names, and that of the village where she was born, how this woman had taught her to say she was their child and promised that she was to be their daughter. She told many things of her life in China and of her family, and of her life in the merchant's family; and such a story! As I listened with the tears flowing, it did not seem possible that this little girl had lived only nine short years. Her story truly and simply told, was convincing to the court, and little Wu Chai Ha's evidence alone won the case. The bright, loving little girl is now a happy inmate in our Home. God hasten the day when slavery does not exist in San Francisco!—Missionary Review of the World.

Editorial Comment.

"LIONS IN THE WAY."

It is a little remarkable how some people try to see "lions in the way." Brethren in a certain locality argued that this endowment business could not be relied upon, because if the government should "go to pieces" all this money would be lost. They little know that annuities are six to seven centuries old, and in Europe they have stood untouched and unharmed through all this time, though wars, changes of government and such things have repeatedly happened. Perhaps if such persons looked into the accumulative principle on which such a fund is created, that the older the fund gets the stronger financially it must be for the living annuitants and the church, they would not thus argue.

But another set of objectors say, "But what if the world should come to an end, then how about all this endowment?"

Well, in the first place, it will be no longer needed.

In the second it is likely, since all belongs to the Lord anyhow, that he will be better pleased to see the means entrusted to his children back in an investment for him rather than to be held miserly and ungratefully in the steward's hands.

In the third place, anyhow, how about your farms and your wealth in your hands if the world comes to an end as you fear? Will it be in a better place in your hands than in the Committee's? Judge ye!

And if you believe in liberally sharing your estate in the Lord's cause and don't like the endowment plan, prove your preaching by sending to the Committee your funds, saying how it shall be used, and see if they will not distribute according to your wishes.

The Committee does not care to dictate how you shall use your money, but it does propose to open avenues of usefulness by which, if you choose to do good, you may.

Is it fair, though, brother, sister, for you to run down some methods of mission work when you are not willing to help in any other way? Are you pleasing God, who brought salvation to you by creating "imaginary lions" in the way of others, who would follow the Lord in this noble, heaven-commanded work, and thus rob your unfortunate brother in darkness of the light you enjoy?

Come, beloved, if you do not believe in missions do not be guilty of chilling the ardor of those who do.

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ANOTHER ESTATE CLOSED UP.

For a number of years an aged brother has had a desire of fixing up his estate as he wanted it to be after his death. At last his desire has been gratified. Providing liberally for each one of his children, as he thought best, some by property outright and others by an annuity of equal value, he has taken out an annuity with the Committee for the balance of his estate, transferring the entire to the church. He retains possession of the homestead till death, or till he chooses to surrender it. He now says he knows the means God blessed him with are just where he wants them after death, and what he likes about it all he will be no longer bothered with much business matters.

The Committee stands ready to arrange for other estates just whenever the owners are wanting to do the same thing.

FILL IN; THEN COMPARE.

God	I, a Christian,
So Loved	So Loved
THE WORLD	THE WORLD
That He Gave	That I Gave
HIS ONLY	$.....
Begotten Son	During Last Year
For its Redemption.	For its Evangelization.

Jesus:—"I have finished the work which they gavest me to do."

Paul:—"I am ready . . . so much as in me is."

I*:— .....

*WHAT WILL YOU DO DURING 1904?

COMING HOME.

Several months ago Sister Elizabeth McCann returned to America on account of her health as well as the health of their little son Henry. They are recuperating very rapidly.

Brother Forney's will sail February 15 from Bombay and arrive in America near the close of March. They too are coming home on account of the health of Sister Forney and one of their children.

Brother Forney writes that it is hard to give up a life work even for a short time, and yet he feels that unless health is better they will not be permitted to return. No one can realize what this means to a missionary save the ones who pass through it. Having sacrificed all in this country to go to India was a great deal. If it should now mean that they could not return after a time another great sacrifice must be made.

Shall not the Brotherhood pray that those means and remedies may be used that, through God's blessing, will entirely recover our dear Sister Forney and enable them soon to return to their chosen work?

CASTE IN AMERICA.

Caste in India! Yes, it is there, and its fetters of iron bind her teeming millions into classes which hold them as separate as though an ocean lay between them. Shadows dare not be crossed, the same vessel cannot be used to drink from, the same coach cannot be occupied at the same time, and so on without end.

But not all the caste is in India. In America it may be found. In the church it may be seen. There is the caste of wealth slowly but surely creeping into her rank and file. There are family castes, the peril of a congregation. There is the purity caste,—those so pure that the fallen would feel strange within their doors even to ask for a little help. Caste! Why, the highest ideal of many within the church is to keep "from the evil of the world" by cutting off all relation or association with it. Some people call it clannishness. Others call it "keeping unspotted." Really it is the same caste that India is afflicted with, operating in a different way.

The hermit life is not Christian. Isolation is not bearing the burdens of oth-

ers; separation in time and place is not the Pauline ideal. Christ prayed, "Not out of the world (time and place), but from the evil of the world (the life and spirit of it)." Paul was "all things to all men" (in time and place, not in life and spirit) that he might gain some. Instead of leaving Ephesus because there was a big pagan feast there (time and place), he said, "A great effectual door is open."

Beware of caste. Seek to save all men. Let none be so low or so high but that they are within your field of effort.

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A MISSIONARY QUARTERLY—WHY NOT?

Missionary societies sometimes feel a slight monotony and hence lack of interest in their programs. Here is something that will beget new interest and be of lasting benefit.

Publish a budget of missionary news once every three months. Call the paper "The Missionary Quarterly," or "The Budget," or "Missionary Herald," as you like.

How to go About It.

1. Appoint two editors for each issue, whose duty it shall be to prepare and read to the society the number. Let the editors take turns in reading, so as to avoid sameness.

2. Or sometimes have just one editor, and let each contributor read his own production, after the editor has announced title and author.

Contents.

Each number should contain one or more short and well-selected poems, a number of good articles, a missionary letter (if possible), a column of short items, and some pointed editorials.

Have all the articles copied on uniform sized paper. Typewrite it if you can. Get some stiff paper for cover, tie together neatly with some ribbon and prepare the title page with pencil something in this style:

THE

MISSIONARY

QUARTERLY.

AFRICA.

April, 1904.

PUBLISHED BY THE

PIKE CREEK MISSIONARY SOCIETY,

MONTICELLO, IND.

Now and then a friend living in another part of the Brotherhood might, upon request, contribute a letter or article. With just a little push this could be made very interesting. Let the paper become the property of the society. Carefully preserved, what interest would these papers reveal in the years to come!

Let some wide-awake societies try the plan and report the results to the Visitor.

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"Suffer the boys to come unto me, and forbid them not," is a Jesuit translation of Matt. 19: 14 into Arabic. Poor girls! Who will take the Gospel to them as well?

"I WANT TO MAKE IT $10,000."

Running through a number of years have donations from $300 to $1,000 come from an aged brother's hand, asking that it be placed in the endowment, and annuity received for it. The continuous giving showed the brother was much pleased with the plan. But his real purpose has only been lately revealed, when he wrote the office asking how much it lacked of making his donation $10,000, saying, "I want to make it $10,000 by Jan. 20, 1904."

Another brother, receiving his annuity a day or two before it was due, wrote, "I am so well pleased with the plan that I shall place more in the fund."

It will do you no harm to know the particulars of this annuity endowment, and they can be had by asking the Committee.

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IF ONLY THERE WERE PROPORTION.

In an article on the Church Missions in the "Christian," Rev. John Stewart, of Madras, says: "If the churches of Christendom sent forth their missionaries in the same proportion as the Moravian church, there would be on the field 400,000 instead of 14,000, and if only a quarter of the members and adherents of the Protestant church gave one-half penny per day, the amount raised would be $25,000,000 instead of $4,000,000." As it is, the church is at present in touch with less than one one-hundredth part of those for whom Christ died, and 30,000,000 are dying without a knowledge of salvation.—Missionary Review.

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SOLD VISITORS.

Plumah and Pearl Freed, of Craig, Missouri, sold fifty cents' worth of Missionary Visitors last spring, presumably the Children's number, divided the amount between them, invested the money in eggs, and raised chickens. Just before Christmas they sent in the proceeds, $3.25.

The whole summer has been one of delight in caring for their trust and seeing that they did the best possible for the cause for which they were laboring. Now to see the returns, they have reason to rejoice.

This summer's schooling of heart and mind for missions will surely bring in later years strong and brave hearts for the same cause when their hands will know a greater cunning.

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THE AMERICAN BOARD ALMANAC OF MISSIONS FOR 1904.

This Almanac is of unusual interest and in some ways prepared on new lines. With each month, instead of telling what event occurred on certain days a map of some part of the world is given. Turning to the Almanac for any month, at once the field comes to one's mind. Much other valuable information is given. The tables reporting the annual results of the evangelical churches of the United States (the Brethren's report appears among them) is full of interest to every student of missions.

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SPLENDID LECTURES.

Brethren Cobb and Campbell spent one week in the Cerrogordo, Illinois, congregation giving their series of lectures and a sermon each. Bro. John B. Metzger, in sending in the proceeds, makes this favorable comment: "The lectures were the best thing we ever had here in the Cerrogordo church. They proved a great spiritual success for us. The brethren preached two strong sermons on the following Sunday. Bro. Cobb is surely an interesting lecturer and an excellent preacher."

Reading Circle.

CIRCLE MEETING TOPICS FOR FEBRUARY, 1904.

For Sunday Evening, February 7.

Topic.—Indecision.

Text.—For he that wavereth is like a wave of the sea driven with the wind and tossed. James 1:6 and Acts 24:25.

References.—Psa. 77:3; Prov. 24:10; Lam. 3:17; Job 4:4, 5; Psa. 42:5; Jer. 45:3; Matt. 17:17; Matt. 14:29, 30; Matt. 8:23-27; Ex. 3:11; Heb. 13:9; 1 Peter 2:1, 2; 1 Tim. 6:3-5; 1 Tim. 6:20, 21; 1 Tim. 4:1; Col. 2:4; Gal. 1:6; 1 Tim. 1:19.

Thoughts for the Leader.—We have often watched the ocean waves flowing outward with the tide, or else breaking on the shore. They seem to be flowing onward, but it is only a seeming, as each wave drops right back again to the point from which it started. So is he that wavereth. One who is undecided makes but little progress. When he has made up his mind to say "Yes," some reason or other makes him change, and he says "No." Then he becomes doubtful, and so he wavers, hardly knowing what to say. Inability to know one's mind is a serious defect in character. Our work in these meetings is designed to promote decision. Some of you are on committees, others have some real, definite work to do for Jesus. Do not become undecided, or careless about it. Do whatever should be done. The ship may lose its sails and masts, but if it only keeps its course and compass, it will reach the harbor. Let not the demon of indecision take from you your life's purpose. Carry it out in spite of the temptation to waver.

To Be Read by Younger Members:—

Indecision Brings Loss.—Sometimes life's great issues are staked upon a single throw. We have read somewhere of a young girl who was in a boat. She had a string of precious pearls in her hand, and while she toyed with them in the water the string broke and the pearls dropped down to the bottom of the sea. Some boys and girls lose precious time because they have hardly decided what it is they want to do. Some do not come to Jesus because they cannot decide to accept him now. They are not sure of themselves.

Do Not Think of Giving Up.—Once a miner who was discouraged traded a mine for a gun and a blanket. The mine turned out to be a rich copper mine that brought great wealth to its new owner. We lose valuable treasure when we loiter and linger, not knowing what we really do want. The best that life could give us slips from our grasp in this way. Jesus said, "No man, having put his hand to the plough, and looking back, is fit for the kingdom of God." Look straight before you and do the duty nearest at hand. Never think of giving up.

Undecided People Accomplish Little.—People who talk of doing many things, who have a new plan to talk over each time, who think that by this or that method the work can be done without any sacrifice, effort or self-denial, will be greatly disappointed when nothing is done. But it is not in this way that great deeds are done. While one man is wasting the days trying to decide, another has decided in the right and gone to work.

"Life is an arrow—therefore you must know
What mark to aim at, how to use the bow—
Then draw it to the head and let it go."
—Henry Van Dyke.

Questions to be Answered by Older Members:—

1. What is the difference between indecision and a habit of careful thought before action?

2. What about Pilate's indecision? Luke 23: 20-24.

3. What made Felix so undecided? Acts 24: 25.

4. Will coming to Jesus give us more decision of character?

For Sunday Evening, February 14.

Topic.—Love.

Text.—And above all things have fervent charity among yourselves. 1 Peter 4: 8.

References.—John 13: 3; John 15:12, 13; Eph. 5: 2; Rom. 13: 8-10; Mark 12: 28-34; Matt. 10: 32-39; Luke 10: 25-37; Luke 6: 31-35; 1 Peter 1: 22; Eph. 4: 1-3; 1 Cor. 13.

Thoughts for the Leader.—The lesson that love teaches is the law of life given by Jesus, "He that loseth his life for my sake shall find it." We are not here to be ministered unto, but to minister. Love will seek those who are hollow-eyed, pale and hungry. It goes out toward those who, like the prodigal, are far from home and unhappy. It blesses and beautifies the home and the church. Great is the power of love! No street Arab or heathen in darkest land can resist it. A journey among men is like a journey through some parts of tropical Mexico, where there are ruined cities, deserted valleys rich in tropical fruits, and a soft climate, but the people have journeyed northward into the deserts of Arizona. The soul thirsts for sympathy and hungers for love. No good thing that you can get for yourself is to be compared with losing sight of yourself in your care for others. All good things for you lie along the path of good things for other folks.

Questions and Answers for the Young People:—

How Shall We Know that We Are Christ's Disciples?—On that last night Jesus said, "By this shall all men know that ye are my disciples, if ye have love one to another." If we love one another, jealousies, envyings and hateful thoughts about each other will not be found among us. Our days will be marked by peace and joy and happy service. Then we will be a light to those about us who are living selfish, cold, little lives.

What Service of Love can I Perform?—If you love Jesus and ask him to help you, you will find much to do. Be a help to your parents, make your home sunny and happy; do what you can. We have read of a sheik who lived in an oasis near the edge of the desert. One night, as he lay on his couch with the gurgle of falling water in his ears, he could not sleep. Ten miles away ran the track of a caravan where that day his herdsman had found a traveler dead from the fierce heat of the desert. At last he arose and took two leathern water bottles and a basket full of figs and grapes and left them on the caravan track, with a roll on which was written a promise that each day some water and fruit would be placed there for weary travelers. Do some labor of love each day, each hour.

Does Love Lighten Labor?—Our missionaries, who left their homes and loved ones to do hard work among the heathen, said it was not a sacrifice, but they counted it a privilege to go. We are told that when Michael Angelo grew old and blind he would ask his servant to lead him to a statue, then he would pass his hands slowly over the marble, with love for his art glowing in his face and thrilling in his voice as he talked of the genius of Phidias, a great sculptor.

What are the Fruits of the Spirit?—Gal. 5:22-26. Love heads the list, followed by joy, peace, longsuffering, gentleness, goodness, and faith, also meekness and temperance. By loving God with all our hearts, we will have no room for strife and impatience and pride, but joy and peace will remain.

Questions for Older Members:—

1. What does Christ say about loving our enemies? Matt. 5: 43, 44; Luke 6: 32-35; Luke 23: 33, 34.

2. How may we acquire brotherly love? Rom. 12: 10; 1 John 3: 14.

3. What is home without love? Prov. 15: 17.

4. How is love the fulfilling of the law? Rom. 13: 8-10.

For Sunday Evening, February 21.

Topic.—The Net on the Right Side.

Text.—"Cast the net on the right side of the ship and ye shall find."—John 21: 1-6.

References.—Job 34: 3, 4; Zech. 1: 3; Hag. 1: 7; Matt. 7: 17; Jer. 27: 7; Isa. 53: 1; Psa. 69: 6; Psa. 115: 1, 2; Isa. 63: 17; 1 Cor. 16: 13; 2 Cor. 5: 9.

For the Leader.—"Lord, what wilt thou have me to do?" This question every worker needs to ask, because we need guidance. We do not live alone. Each one of us is surrounded by parents, brothers, sisters, husband or wife, and so in our home there arise duties that must be performed by those who live with us. Sometimes we call these drudgery and would gladly escape them. We may say that there is nobler work that we would like to do; something more suited to our taste. Right here we must be very careful or we will neglect a plain, distasteful task and grieve those who are nearest and dearest, to take up some beautiful visionary service that we have dreamed about.

"In just that very place of his
Where he hath put and keepeth you
God has no other thing to do."

The first place where every Christian is set to work is in his own home. If we talk about joy and peace at these meetings we should be happy and patient when we come home, that our brothers and sisters can see that we are truly in earnest.

For the Younger Members:—

They Caught Nothing.—Peter and the other disciples went promptly to work, but that dark, weary night they caught nothing. This was very discouraging. We may plan to get some more scholars for the Sunday school, and we go right to work, looking for great results, and then when we are weak and tired we draw in an empty net. Then we should not despair. Ask Jesus, and try again.

Keep the Net.—Though the net is empty, keep it and try again. The ant will try for the hundredth time to carry a little burden up the steep sides of a small sandpit, and succeed. The ninety-nine failures are forgotten. Ask Jesus for help, for direction, then do not worry, but work on. Cast your care upon him, and work patiently, believingly.

"Children, Have Ye any Meat?"—It is the voice of Jesus standing on the shore, asking them this question. And the tired disciples could only answer, "No." "Just as he was watching them, so he is watching you and me. And he asks us whether we have caught any fish. You may have concluded not to go to church any more, nor bother with Sunday school or these meetings, but what do you gain by taking this course? Are you more contented? Are you in any way better? Are you more useful? We fear that your net is empty. You have lost peace and comfort and tried to make up by having "a jolly good time." You have caught nothing, while you have wearied yourself with fruitless toil.

What is your Special Talent?—To cast the net on the right side is to do what Jesus wants us to do. He that winneth souls is wise. Do it with love and tact, put your heart in the service and it will not be fruitless.

"Lord, I have toiled all night,
And still unblessed my hand;
Yet I will launch into the deep
Once more at thy command.

"Not fruitless is thy toil
If thou my cross wouldst bear;
I do but ask thy willing heart
To grave thy image there.

"For each net vainly cast,
Stronger thine arm will prove;
The trial of thy patient hope
Is witness of my love."

Topics for Discussion:—

1. How can each worker be given the task best suited to him?

2. How shall we deal with discouraged workers?

3. The Holy Spirit will guide us in our work. Read some of the promises. John 14: 16, 17; John 15: 26; Acts 5: 32.

For Sunday Evening, February 28.

Topic.—India.

Suggestions to the Leader.—Select some of the most interesting incidents from Brother Stover's book on India and appoint several members to read them. Have one or two essays on the early missionaries in India. One might be a short biography of Carey, and another might write the life of Judson briefly. Then have some one to give a talk on some of the subjects that are published in this number of the Missionary Visitor. Ask your minister to give a talk on our own church missions in India. Talk about our orphanages in India, and see how many of these Christian helpers and Circle members are willing to aid in supporting an orphan. Sing good, live, stirring missionary hymns.

Christian Literature in India.—One church devoted twenty-five thousand dollars to the publishing of a paper for the homes of India. It interested the mothers, and there were stories for the children. It went into homes where there was nothing else to read. It was published at Lucknow. Now they publish five papers. They contain many Bible stories, as well as good Christian stories for the family. The boys read it to their mothers when the mothers cannot read. The missionaries of southern India say that there is greater need than ever for Christian literature suited to the people of India. They ask for money and a very much more intelligent attention and study than the church at home has yet given to the subject.

The Young Men of India.—There are three hundred thousand students—young men and boys—in the higher schools, the colleges and the universities of India, and the religion that these students embrace will largely determine the religion of the three hundred million people of India, Burma and Ceylon. To Christianize these students it is very necessary that we send young men filled with the Spirit of Christ to evangelize these young men of India. The Students' Volunteers have done much. Let us pray for the workers, that God may give them souls for their hire.

Only a Woman.—One missionary said, "I have been in India twenty years, and if I had twenty lives to live I would give them all to India." Then she related the following incident: "One morning we were moving our tent and some women asked me, 'Are you going to move out of the village?' I answered, 'No, we are only moving our tent,' and then I easily slipped into a talk about another place. I said, 'When I get done here in India, my Father has another house, and I am going to it.' I didn't say it was the many mansions and I didn't say it was God in heaven. I only called him my Father, and I talked about how beautiful it was and said I would like so much for them also to go up there. A woman came out from behind the crowd and said, 'Do you think your Father would give me a room in that house?' 'Yes,' I answered, 'I am sure that he would, because he told me to tell you.' Then she said, 'I have on such a dirty dress, are you sure he would let me in?' I answered, 'I am sure, because he told me to come and tell you that he would let you in.' Still she showed she was not satisfied. Then she said 'But you know I am only a woman.' Oh, that awful phrase—I am only a woman! At last she said to the other women, 'I believe in this Savior, and I have not worshiped idols for a year.'"

Teaching the High Castes.—A rajah

from one of the small central cities of India came to my hotel in Calcutta and said to me, "Come out and stay with us. We haven't a great many English-speaking men, but we can gather from fifty to one hundred college men in my state, and I will bring them to my palace and keep them a month. Come out and teach us the fundamentals of Christianity." It was impossible for me to go. I said to him, "Are you a Christian?" "No," he answered, "I am not a Christian and shall never be a Christian. I am a Hindu, but my grandchildren and all our grandchildren here in India will be Christians. Tell your people when they send missionaries to India to send their best men, because India will be a Christian country within half a century."—George H. Pentecost.

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CIRCLE MEETING TOPICS FOR MARCH, 1904.

For Sunday Evening, March 6.

Topic.—Not Anchored.

Text.—"That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine." Eph. 4:14; James 1:6.

References.—Prov. 2:12, 13; Prov. 10:9; Job 4:3-6; Jer. 12:6; Prov. 16:25; Gal. 6:7; 1 Thess. 5:3; James 4:13, 14; Psa. 20:7, 8; Job 15:31; Isa. 5:21; Jas. 1:8.

Topics for Discussion:—

Drifting.—A ship at sea drifting with the winds and waves, rudderless and helpless, is not likely to reach the harbor, for she will go where any wind blows here or any current carries her. One of the most important things for young people to learn is that they be firm and stable. Let the winds of false teaching blow; they should neither mind them nor be moved by them. They should not be like drifting ships.

Tests.—They seem to be necessary. The pupil has to pass them at school. They come to boys and girls to try their mettle. A test is never employed to injure. The baited hook does not hurt the fish unless the fish swallows it. The trap set for the fox does it no harm unless the fox goes up to it and in trying to get the bait steps in the trap and is caught. Temptation should have no power over boys and girls. They should meet it as they meet a test in arithmetic, gather up their forces and go to work and conquer it if they must meet it. But whenever possible steer away from it.

Steer Straight.—It is pitiful to see a boy or girl swayed and ruled by comrades. The boy may have been taught that it is wrong to swear, to break the Sabbath and disregard his parents' wishes, yet when he is in the company of boys who do these things he does them too. He is not anchored; he simply drifts with the others. He may say, "I don't do anything very bad," but that means that he is adrift—that he will go in any direction his companions urge him to take. Drifting seems easy and pleasant to him, but only disappointment, unhappiness and failure result from it.

Effort Overcometh.—If we want to do something for Jesus we must be anchored very close to God. Some young people say, "We want some pleasure now; after awhile we will take up the oars and row." But if they do this they will drift swiftly away from God. It is only by taking up the oars and rowing steadily towards the desired haven that they accomplish anything. It is only by continually doing right, by watching for shoals of temptation and steering away from them, by patient, loyal effort that the desired haven is reached. It is a sad thing to hear men say of some boy, "He is bright, but you cannot depend on him." That means that they have no use for him. Can you be depended on to be in your place at Sunday school, church, or in this meeting? There is joy in going right on, in spite of contrary winds and

rocks and shoals, the joy of achievement.

1. Is it not childish to be swayed by every wind of doctrine? Eph. 4: 14.

2. Name some of the causes for backsliding?

3. What rule does Solomon give? Prov. 4: 25.

For Sunday Evening, March 13.

Topic.—Repentance unto Salvation.

Text.—For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death. 2 Cor. 7: 10.

References.—Acts 8: 22; Rom. 2: 4; Luke 15: 7; Prov. 28: 13; Psa. 34: 14; Job 36: 10; Isa. 44: 22; Isa. 55: 6, 7; Isa. 59: 20; Jer. 25: 5; Zech. 1: 3; Matt. 3: 2; Matt. 4: 17; Luke 5: 32; Psa. 119: 59; Isa. 38: 15; Ex. 33: 3, 4.

Thoughts for the Leader.—Repentance is an old-fashioned term. Men have always sinned and made mistakes and wronged others. Then conscience has troubled them until they talked of repentance. One boy disobeyed his mother. When he saw how grieved she looked, he said, "I am sorry, mother." A few days afterward he disobeyed her again, and he lightly repeated the old formula, "I am sorry, mother." And so it went on. Did he repent? We have heard of men who had formed bad habits, and they wept and bemoaned their hard fate; but though their dearest friends besought them to reform, they never did. They remained in chains as long as they lived. Did they repent? We must understand that sorrow, weeping and remorse are not repentance. They are only a part of it, and have no meaning unless they lead to the forsaking of sin.

For the Younger Members:—

How Did the Corinthians Repent?—Paul wrote to the church at Corinth and told them some of their faults. I think when Paul's letter was read the people felt sorry for their sins. They may have wept and told each other that there must be a change. And then Paul rejoices over their repentance. He says, "What earnest care it wrought in you." They were cold and careless before. Then he speaks of their "fear," their "zeal" and their "longing." They loved Jesus enough to work for him and make sacrifices for him now, and Paul praises them and rejoices with them and has confidence in them because of their repentance unto salvation.

Did Pharaoh Truly Repent?—When God sent plagues on Pharaoh and his people, Pharaoh would tell Moses that now the Israelites could go. Just as soon as the plague was removed he would say they must remain to work in the brick kilns of Egypt. Pharaoh did not want to suffer. When the fiery serpents came among the people they asked Moses to pray and so remove them. But the serpents of sin were in their hearts. Some people are not sorry that they are sinners, but only that they suffer.

How Should We Repent?—We must hate sin because it grieves God. Our tears and our regrets must be followed by a turning back and making right what is wrong so far as we can. A young man who gambled and won money by this means said, "I have done wrong." Then he paid back, so far as he could, the money won from his dupes and never touched the cards again. He hated the sin; that was repentance.

"Repentance is not proved by tears,
By sackcloth, sobs and sighs;
But rather when one bravely tries
To rectify the years."

Topics for Discussion:—

1. Did David truly repent? 2 Sam. 12: 11-14.

2. Why was Saul's repentance not genuine? 1 Sam. 15: 24-31.

3. Was Peter's repentance sincere? Matt. 26: 75; Mark 14: 72.

4. What are some of the "fruits meet for repentance"? John 3: 8.

For Sunday Evening, March 20.

Topic.—A Wholesome Tongue.

Text.—A wholesome tongue is a tree

of life; but perverseness therein is a breach of the spirit. Prov. 15: 4.

References.—Psa. 19: 14; Prov. 10: 19-21; Matt. 12: 34-37; Psa. 68: 11; Prov. 22: 11; Prov. 31: 26; 2 Tim. 4: 2; Acts 1: 8; Eccl. 5: 1-7; Psa. 12: 1-8; Acts 8: 35; Eph. 5: 18, 19; Rom. 10: 9, 10; Rev. 3: 5; Prov. 25: 1-11; Luke 24: 45-48; Ex. 4: 10-12; Heb. 4: 12.

Suggestions for the Leader.—In his talk he may speak of the angry mob's cry of "Crucify him" as an example of using tongues against Jesus, and the "Hosanna in the highest" as a tribute of praise from the people when Jesus rode into Jerusalem. Peter denied Jesus in the hall of Pilate, but he was anxious to confess him afterwards. Ask some of the members to give one minute talks on such subjects as: "The Right Use of the Tongue in the Home," "The Right Use of the Tongue at School," "The Right Use of the Tongue in Prayer," "The Right Use of the Tongue in Song." Ask some of the children to learn Bible verses about kind words and about the tongue. Refer them to the third chapter of James.

For the Younger Members:—

A Wholesome Tongue is a Tree of Life.—The words have healing in them. So many hearts are hurt and need sympathy; speak to them kindly. So many are discouraged; tell them to hope on, show them the bright side. There are others who are angry; give them words of love, and they will lose sight of their grievance. Such words are like apples of gold shining through the meshes of a silver basket.

"Only a word for the Master,
Lovingly, quietly said;
Only a word! Yet the Master heard,
And some fainting souls were fed."

The Power of the Tongue.—What a record that would be, if it should tell of all the evil wrought in a large city in one day by the use of the tongue! The oaths, lies and unkind retorts, the quarrels, slanders, friendships turned to hatred, reputations ruined and hearts broken. But opposite this black list we trust there might be a longer roll containing the good wrought by the tongue—the words of encouragement and cheer, the love that healed the broken hearts, the message from the pulpit that made thousands of sinners tremble, and the song from the lips of a Christian that brought them to Jesus.

Train the Tongue.—A word spoken in due season, how good it is! Young people should speak kind words, courteously. A clear, sweet voice, and pleasant speech will do much toward winning souls for Jesus.

"Ne'er think kind words are wasted;
Bread on waters cast are they,
And it may be we shall find them
Coming back to us some day.
Coming back when sorely needed,
In a time of sharp distress;
So, my friend, let's give them freely,
Gift and giver God will bless."

Questions for Older Members:—

1. When should we speak for Christ?
2. How may we be deceived? James 1: 26.
3. How may slander be overcome? Prov. 10: 18.
4. Will God reward us for witnessing for Jesus? Matt. 10: 32.

For Sunday Evening, March 27.

Topic.—The Good Samaritan.

Text.—Love thy neighbor as thyself. Lev. 19: 19; Luke 10: 29-37.

References.—Rom. 12: 10; Rom. 15: 1-3; Gen. 13: 9; Acts 4: 34, 35; Rom. 16: 3, 4; 1 Cor. 9: 19-23; 1 Cor. 10-24; 1 Cor. 13: 4, 5; 2 Cor. 5: 14, 15; Phil. 2: 3, 4; James 2: 8; Matt. 5: 23, 24; Luke 6: 36; Gal. 6: 1; Eph. 4: 32; 1 Peter 4: 8.

Thoughts for the Leader.—Jericho was a city of priests. Many lived there when not engaged at the temple. This man who went from Jerusalem to Jericho fell among robbers. The distance is about twenty miles. Much of the road lay through a deep ravine, and robbers haunt the rocky caverns to this day. It is called "the bloody

way." The priest may have just finished his duties at the temple, and was now going to his home in Jericho. He saw the man lying there, bleeding and wounded, but he may have thought that as he was a priest and ministered in the temple, it was not his task to look after this man. The Levite also saw no reason to stop and take the trouble to help this man and save his life. So they both walked serenely on, crossing to the other side of the road. But the Samaritan, a man with whom neither the Jew nor the Levite would have any dealings, knelt down and did all he could do for the sufferer, and brought him to the inn to be cared for. Do we pass by those whom we should help? Are we neighborly?

To be Read by Younger Members:—

He Passed by on the Other Side.—We are almost sure that this was not the first time that the priest had done this. We believe it was his habit to avoid scenes of pain and trouble; there was none on the other side. He liked to swing the censer in the temple and go about in the fringed purple robe of the priest, but he did not want to stop to help a man who had lost all his money, and been wounded. There were many such, and it may be that the priest walked on careless and happy, not at all troubled as to the fate of this one.

The Levite Stopped.—He may have felt that he ought not to leave this man to die, but as he looked at him he wondered what he could do. It seemed like going to a great deal of trouble. Then, perhaps, he had seen the priest walking away from cases like this, and he may have concluded that "since it does not worry him, why should I stop and use my time for this purpose? Who knows, perhaps the man deserved all that he got!" And so, trying to persuade himself that the man would not appreciate the favor anyway, he, too, joins the gay, thoughtless crowd who always travel on the other side.

The Samaritan.—The Jews hated the Samaritans with a fierce hatred; they despised them. One of these Samaritans came down the Jericho road and saw the wounded man. He bound up his wounds, though it was not a pleasant task, and then he applied the medicine that was usually given in such cases, oil and wine. Then he took him to the inn and paid the bill. He did all this without asking for a committee to look into the matter, or contribute something toward the expenses. It was a heartfelt service for "he had compassion on him."

Who is my Neighbor?—It was easy to determine that the Samaritan was the true neighbor. Jesus wanted them to see that the most despised outcast who fulfills the law of love is better than the most honored priest who teaches the law and the rule but whose heart is cold and untouched by the needs of the poor and the submerged.

Questions for Older Members:—

1. How can we show true neighborliness? James 2: 8.
2. What use of wealth does the parable teach?
3. Where are good Samaritans needed to-day?

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NEW NAMES.

2341 Henry M. Harvey, Wilson, W. Va.
2342 Earle King, Eglon, W. Va.
2343 David Weaver, Lancaster, Pa.
2344 Elizabeth Collins, Lancaster, Pa.
2345 Mary Taylor, Pasadena, Cal.
2346 Eliz. Flickinger, Pasadena, Cal.
2347 Mrs. Bashor, Los Angeles, Cal.
2347 Peter Dubois, Los Angeles, Cal.
2348 Grace Emmert, Los Angeles, Cal.
2349 Kittie Emmert, Los Angeles, Cal.
2350 M. Lafever, Los Angeles, Cal.
2351 Emma M. Cashman, Waynesboro, Pa.
2352 W. H. Cline, Vienna, Va.
2353 Lizzie A. Flohr, Vienna, Va.
2354 Claudia S. Miller, Vienna, Va.
2355 Lulu F. Sanger, R. R. No. 2. Vienna, Va.

2356 Grace V. Sanger, R. R. No. 2, Vienna, Va.
2357 Mary Wilcox, Vienna, Va.
2358 Kate S. Miller, Vienna, Va.
2359 Lewis B. Flohr, Vienna, Va.
2360 Mary Neff, Fairfax Courthouse, Va.
2361 Vertie Neff, Fairfax Courthouse, Va.
2362 J. M. Bowman, Oakton, Va.
2363 E. P. Bowman, Oakton, Va.
2364 Amy R. Bowman, Oakton, Va.
2365 Katie Crowell, Oakton, Va.
2366 Maynard Lonberger, Oakton, Va.
2367 Jennie Frazer, Oakton, Va.
2368 Alice M. Smith, 83 East 55th St., New York.
2369 Walter S. Landis, 519 W. Lemon St., Lancaster, Pa.
2370 Eva Emmert, Mt. Morris, Ill.
2371 J. M. Myers, Mt. Morris, Ill.
2372 Ida M. Myers, Mt. Morris, Ill.
2373 J. F. Edmister, Mt. Morris, Ill.
2374 Chas. Replogle, Mt. Morris, Ill.
2375 Barbara Nickey, Mt. Morris, Ill.
2376 D. W. Crist, Timberville, Va.
2377 C. D. Sanger, Bridgewater, Va.
2378 Emma C. George, Lancaster, Pa.

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FROM LANCASTER, PA.

I have just returned from our Reading Circle meeting this evening. We had a glorious meeting. To me it was a spiritual feast. We all felt that the spirit of the Lord was present with us. These missionary meetings are an inspiration to us to press onward in the good work. The seed is being sown, and we feel that the Spirit is silently working in our hearts. We know this by the sentiments expressed by the members at our various meetings.

Our Circle meetings were organized last July. Since then we have been having Circle meetings every two weeks, with the exception of the month of November, when we omitted it on account of our series of meetings. Our next meeting will be held on the last evening of this month.

The officers of our meetings are, Sister Emma Landis, secretary; Sister Carrie Fry, librarian; Bro. Wayne Felker, treasurer. We have a fund for the buying of Circle books. We also have a freewill offering box for the Chinese mission. Already,—as you perhaps know,—one of our members of the Circle has pledged himself to go among the heathen in China, if the Lord sees proper to send him. This is Bro. Myer, our pastor. He has a strong missionary spirit.

Our meetings are opened by singing a missionary hymn, then follows the repeating of missionary texts. Next we have a season of prayer, the reading of the minutes of former meeting, letters of greeting from absent members, the roll call. After that we proceed with the reading of our book. We first read the book "Do Not Say." Now we are reading "In the Tiger Jungles." We find it an interesting book. After reading we comment on it and express missionary sentiments. We close by prayer and singing, repeating our motto, the Golden Rule. "Whatsoever ye would that men should do to you, do ye even so to them." Also our rules of living, which are as follows:—

"Few wants,
Frugal habits,
Readiness for self-sacrifice,
Cheerful giving,
Ceaseless praying,
Holy living."

Lovenia S. Andes.

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ACTIVE MEMBERS.

How much do you really care for the meetings anyway? Young people's meetings are a joy and a pleasure, if the majority of them really care for them and make it worth their while to help them along. Do you care enough to plan for it, to think of it through the week, to help swell its numbers, to see ways in which you can add to the general interest when the hour comes?

Are you an active member, or do you simply belong to the circle? There is a great difference between the two. The

active member is usually found on the first row of seats; the others are usually found in the back rows. The active member is well acquainted with the hymn book, and sings as though the words were his own,—sings with the spirit of praise in his heart and in his voice. The other sings—sometimes,—when the words and the tune just suit him. At other times he lays the book aside in a way that shows that he does not think much of that song.

The active member takes a keen interest in every part of the program; the other looks indifferent and glances at the clock occasionally. He has not learned that his presence, his help, his interest in the members themselves and what they say, are indispensable to the success of these meetings. It is only when we are all of one accord in one place that the Spirit will come among us with a mighty power.

For your own soul's sake you cannot afford to be thoughtless and careless in this matter. You are one of these two —either a hinderer or a helper. There is joy and gladness in helping. While you are doing much for the meeting, you are doing more for yourself, indirectly. The blessing comes to those who are helped by your service, and also to the helper, yourself. If you have been lagging behind, rouse yourself and do the first thing asked of you. Better yet, go to the leader and say, "I'll do what you want me to do this year," and then let nothing check your enthusiasm. Help to improve the meetings. If they have been lacking in promptness, help them to begin exactly on time, and close promptly. If the programs have been dull, help to make them better.

"Go forth in hope! Go forth in might!
To all your nobler self be true,
That coming times may see in you
The vanguard of the hosts of light."

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When we most love Jesus and his brethren we are most spiritual.

WE THANK OUR CO-LABORERS.

We want to thank our workers for their help. These past few months have seen a marvelous growth in the Missionary Reading Circle as well as an increased interest in Christian Helpers' meetings. In the past two months we have received more new names, letters of inquiry, letters telling of the reading done on missions, of young people's meetings organized, and mission work done, than we used to get in an entire year.

You have made this possible,—a persevering sister in this church, a young brother who simply keeps at it in another church,—until the members see that some definite work is needed for our young people and then the battle is won, and your hardest work begins. It is only by keeping at it that we accomplish much for Christ and the church in this as well as any other good work.

You are doing this for the Lord. Our elders begin to see that a young people's meeting is as necessary to the growth and prosperity of our church as the Sunday school, and so the good work goes on, and we thank God and take courage.

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Sister Maggie Bowman, our secretary at Vienna, Virginia, says, "It is with great pleasure I give the following report: On Sunday evening, Dec. 13, we met at the home of Bro. J. M. Bowman to organize a Missionary Reading Circle. The meeting was opened by devotional exercises. Bro. Lewis B. Flohr was then chosen chairman for the evening and Sister Vertie Neff secretary. The following officers were then elected: President, E. E. Neff; vice-president, E. P. Bowman; secretary, Maynard Lonberger; treasurer, Mary Neff. We enrolled eighteen members. Bro. E. E. Neff and I having joined some time ago that leaves sixteen new members whose names I enclose. We ask your prayers in our behalf and hope that every one may be able to do more for Jesus, because we are trying to learn more of his goodness and power to save."

From the Field.

FROM ANKLESVAR, INDIA.

My Dear Brother:—

We are hard at the language at present. Nothing but sickness or death shall prevent our mastery of it, by God's permission. We are feeling well, except an occasional dull headache. The weather is warm by day but at night it is very pleasant for sleeping.

Yesterday I had my first trip. Let me tell you about it. I saw more of real India. Early Wednesday morning Dan and I, with two boys, went to Broach in an open bullock cart. This was my first long trip behind oxen. They go remarkably well.

On the way we saw a tree literally filled with large brown-breasted bats. At home I never saw their like. They paid no attention whatever to us. We next came upon a native grazing his goats. They stood on their hind legs erect as a man and ate leaves off the bushes.

A little farther on our way a very large drove of monkeys saluted us. They were quite white and the largest I ever saw. In very truth, as the largest sat upright, so intelligent like, I could not help but wonder whether they had grown gray from age. They look real wise while sitting and grinning. On the move they seemed beastly, needing all fours for locomotion.

Broach is larger than Anklesvar and is situated four miles north on the bank of the sacred Narbuda river. While waiting to cross by way of the ferry a Hindoo priest came to bathe. I now know that Hindoos even bathe religiously. First he washed several pieces —a kerchief, blanket and then his doti. The doti is often the only garment men wear. Next, while repeating now softly, now very loudly, some part of the sacred book, he dived and washed. At home in America one would have thought him insane. He walked back to the bank, got his silver looking jar, and holding it aloft poured the milk into the water gradually. Besides this he emptied a kerchief filled with bits of food into the water. We supposed all this was done by way of sacrifice to his gods. He was either talking, yelling or drinking the water until the performance was finished. One could see that he bathed by some system. I am told that all his motions are prescribed in the sacred book. I thank God I am a Christian.

We were about three hours buying what in America would take about fifteen minutes. These people are so slow. They not only think a sahib is full of money but that he has time forever in which to do his work.

It was refreshing to see an occasional woman neatly wrapped in a clean, beautiful sari. So many are so poorly dressed. One can often scarcely distinguish man from woman, except it be by the rings which adorn her person, when possible. I saw a woman with a dozen big rings on each wrist and a half dozen above each elbow. Some of these are an inch wide at that. Such arms are, of course, terribly hindered and burdened. In addition to this their nose, toes, legs and ears were rattling with brass. Some women wear a half dozen large white rings. They not only require large holes but make their ears hang over much like a dog's. But those poor souls who had their nose stopped by big composite rings, so large that their eating is interfered with, I pitied most of all.

While waiting by our stuff, while Dan and the coolies went after the bed fiber, a round hour, I am sure that dozens of natives crowded about me. I could count thirty of them. I knew the alphabet and could speak about two doz-

en Gujerati words understandingly besides. Do you think I didn't entertain them?

I couldn't preach, but how I wished I could. I seemed to amuse them greatly. They found out my name, my business, where I lived, the cost of every article we bought, where I came from, etc., etc. They thought I paid two or three times too much for topi, parasol and blanket. This pleased them, but I thought, withal, they were very kind to me. One went to his shop and brought me a chair to sit on.

After a hot drive we got home,—the best spot in India,—about three o'clock, having had a good day. Already we have seen the heathen in his blindness. We know slightly their filth, their nakedness, shamelessness, poverty and idolatry. It is something terrible the way many live. How we long to help them! It is slow work, though, for they are so set in their notions.

Last Sunday we heard Bro. McCann preach to our 115 boys. They sit flat on the floor. At the proper time they answered, "Yes," or "No," or read, or else answered in a sentence. His text was 1 John 3:9. How we trust these boys will grow to be useful Christian men! May God grant it!

Fraternally,

Dec. 17. I. S. Long.

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FROM DAHANU, INDIA.

My Dear Brother:—

The new missionaries seem to be entering upon their work with courage. Bro. Yeremian was with us from Sunday evening until Tuesday. He gave medicine to over seventy people and still they come. He expects to come back here to-morrow. To-day a beggar Brahmin came for medicine. Wonder of wonders! They always take money and grain which we do not give them. They must, however, get into the current.

All is going well here, I think. We are getting the people to look to us as helpers and teachers and the leaders must follow. God help us to live Christ before them. It sometimes means a little loss to escape censure and being counted avaricious, but we prefer being on the safe side.

Love and good wishes for you all. God bless you.

Yours fraternally,

Dec 18. Adam Ebey.

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THE INFLUENCE OF A CHRISTIAN FAMILY IN INDIA.

One day a man whom we had never seen before presented himself in our veranda. We were struck by the appearance of the man; his face wore an expression of genuine and deep anxiety. There was a touch of simple, sorrowful sweetness in the look which he gave us as with trembling looks he said, "Sahib, I have come to you in deep distress; I am very miserable; O, what shall I do to find peace and salvation?"

He got thus far when we observed a change come over his countenance; his knees began to shake, and down he fell like a stone at our feet. He had swooned away. We carried him into the house and tried to restore him. After a while consciousness returned. We then learned his strange and touching story.

He had been employed in a Christian family. He had watched their walk, and, unknown to themselves, had listened to their family devotions. The result had been a growing concern for his soul's salvation. His anxiety and distress at length became unbearable.

For some reason or other he shrank from revealing his state of mind to his employers. He merely asked them to release him from his duties, as he no longer felt himself equal to their due discharge. In this state of mind he found his way to our abode. His mental anguish had been such that for three days he had tasted no food.

By subsequent examinations we found the whole of his story to be strictly true. It was a singular privilege to lead such a crushed and burdened soul to cast his sins and sorrows on Him who is mighty to save. He found the peace he sought and went on his way rejoicing.—Rev. James Vaughan.

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BROOKLYN, NEW YORK.

—I write these lines as the old year passes from us and the new year comes in view. We look backward and look forward. The past of our work we know, and the future looks bright and promising. While the past has not been all we wished, we with confidence hope the future will be.

—The past has not been all success. But there is a marked degree of success, for there has been some faithful study and hard work done. Our past experience gives us greater light, and hence our greater knowledge and riper experience in city mission work should qualify us for better work than we have yet done. With our increased light and knowledge comes added responsibility, but with the added responsibility is greater power, which is, we humbly trust, a prophecy of greater success than any previous year in the history of the Brooklyn mission.

—We have some things in our favor we did not have a year ago. We have twelve months of increased experience, as well as the background of our former life. We have more earnest brethren and sisters praying for us, and giving as the Lord has blessed them, toward our much-needed "mission church home." As a whole our little band of members are more spiritual than they were one year ago. We have been permitted to see "the love of God" which sees the worst in man and yet bids him hope, bring out the best in some lives which had manifested the worst.

—Hence we feel to say in the language of this unknown author:

I have only one short life;
In it, a race to run, and a goal to reach;
A work to do, an account to render;
A battle to fight, and a crown to win!
My time is limited, my opportunities will soon be past;
That which I neglect, is neglected forever;
That which I do will bear fruit in this life and the next!

Quickened by the thought that we have less time in which to work, let us enter upon our Christian work for 1904 with renewed spirit, thankful that we have a new opportunity, and hopeful that good results will crown our faithful efforts!

—The following persons have sent in checks and drafts, etc., for our "mission church home" during December: A. C. Crosswhite, $5.35; Lizzie Becker, $5.00; Fannie Zug Hostetter, $3.50; Jane Finckle, $2.00; A. L. Cook, $1.00; C. H. Balsbaugh, $1.00; Henry Gibble, $1.00; Fanny Schubert, $1.15; W. L. Kreider, $4.00; Jos. H. Reider, $5.00; Mrs. Nathan Rupp's Sunday-school class, $13.00; Chas. Miller and wife, $5.00; Eel River church, Ind., $9.75; Beaver Creek church, Md., $3.50.

—The Lord richly bless every giver with the "hundred (per cent) fold in this life and in the life to come eternal life." Yours in His name,

J. Kurtz Miller.

5901 3rd Ave., Brooklyn, N. Y., Jan. 1.

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NOTES FROM CHICAGO.

No doubt the readers of the Visitor are anxiously waiting for a few words from our fort again. We have been silent for quite a while, yet we have been busy.

One month has already passed since I came to this place. I left my home in Maryland Nov. 24 and arrived in Chicago the following day. My journey over mountains and through beautiful valleys was a pleasant one. Leaving a pleasant country home and saying "good-bye" to friends was not so pleas-

ant, but we trust that we may be of use to the Lord. We want to do His will. He has promised never to leave us nor forsake us, so why should we murmur? I pray the Lord to use me in this work to His honor and glory.

We found the work at this place in a growing and prosperous condition. There are many earnest, enthusiastic workers here, who are doing much for the Master.

There is a large Sunday school at this place and it is still growing. Praise the Lord! Yesterday rewards were given for perfect attendance during the year. Sixteen pupils were present every day during the year. Eight had missed several days, but twenty-four rewards were given out. To those whose record was perfect a certificate was also given. Some of them had not missed a day for two, three, four and even five years. What a record! Not one day for five years! We wish we might have many more such records.

Our Sunday school extension No. 1 is also moving along nicely. There is now an enrollment of seventy-five. We thank the Lord for this. Another new school was opened yesterday on Van Buren street, with almost seventy in attendance. Just think of it! The first attempt at that place and almost seventy persons present. We feel much encouraged and hope the Lord will still continue to bless us. May God bless those who sent us offerings, thereby making it possible for us to open this school.

Our industrial work is progressing nicely too. We enjoy this work very much. May the grace of God be with all the faithful. Gertrude Rowland.

660 S. Ashland Ave., Jan. 11.

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FROM PALESTINE, ARKANSAS.

This is the last day of 1903 and tomorrow will be the first of 1904, and I am now seated at my desk, wondering what the new year will bring forth, or what it has in store for us. How eager I am to know, but as the future is unknown to us except what we can judge by the past, we will wait and see. The Lord has done so much for us in the past year and we have done so little for him. Let us try by his help to do more in the next year, for we should be better qualified to work for the Lord in the coming year by the experience we have received in the past.

The Lord has wonderfully blessed and prospered our mission work here in Arkansas. The St. Francis congregation is in a better working condition than ever before. Thirteen were baptized during the year, one was reclaimed, one brother was set apart to the ministry and one to the deacon's office. Twelve have been baptized at Center Point and the prospects are encouraging for several more in the near future. One deacon was installed at this place.

The Austin congregation is becoming more established since they have their own house of worship, and while there was only one received by baptism during the year, they feel much encouraged in the Lord's work and at their council this month called two brethren to the ministry.

I am glad to say that I have been able to turn the Carlisle congregation over to Eld. H. J. Lilly, which will enable me to open a new station somewhere else. I long for the time when all our congregations will be self-supporting, not that I am tired of them but that other calls may be supplied and other missions opened, as there are many places in Arkansas that could be worked with profit.

May we not have the prayers of God's children to this end, and then are there not some volunteers who will come to assist us in the work? I mean those who are willing to work hard, and willing to sacrifice self if need be.

J. H. Neher.

Dec. 31, 1903.

HEED THE CALL.

After reading Bro. J. H. Neher's article from Arkansas, and realizing what a large field of labor he has, and after hearing so much about the unconverted in the South, we cannot help but wonder why we do not pay more attention to the calls we hear in this beloved America.

I can remember of reading Bro. Gish's calls for the great need of more laborers in the South, and the call appears great yet. Why not heed the call?

Are not the souls just as precious in the sight of God in Arkansas as they are in India?

I am not opposed to India missions, but why don't we have more missionaries or ministers in the South, where so many thousands of people are so ready and anxious to hear the Gospel preached to them?

Some will say, It is too hot during the summer months, and not so healthy as in the northern States. But how is it in India?

It is not only the colored people that need the Gospel, but plenty of the whites that cannot read or write.

How can they hear without some one to tell them? Emma Knop.

Waterloo, Iowa.

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A MISSIONARY MEETING.

Four members of the Volunteer Missionary Band of Juniata College went to Altoona Sunday, Nov. 29, and held two missionary meetings, one in the forenoon and one in the evening. The band was given a most cordial welcome by the church, manifesting a deep interest in this great movement. At the morning services the following subjects were presented: "Christ and Missions," "Japan as a Mission Field," and "Bible on Giving." At the evening meetings the band was greeted by a very large audience, when they presented the following program: "Christian Stewardship," "Home Missions." "Womanhood without Christ," and "The Open Door."

At the close of the meeting an appeal was made for means by which those could be supported who were willing to go. One brother decided to support one missionary himself and a sister decided to support a native missionary herself. The church decided to take up the work and will support a missionary soon. Truly the harvest is great but how greatly do we rejoice that there are brethren and sisters who are willing to use the means God has given them to help others see the light! How bright our visions grow of the future, and with what bright anticipations do we look forward to the great work of our own beloved Brotherhood, when we see scores of young men and women sacrificing and willing to sacrifice all that is near to them in this world for Christ's sake. We see churches and even individual brethren and sisters who cannot go, but who are willing to make it possible for some one to go to represent them.

The Band received a letter recently from that brother in Altoona who has decided to support a missionary, and I would like to quote a few sentences from his letter. I think it will be an inspiration to all who read. He says, in speaking of the work he has undertaken: "Since I have concluded to undertake the support of a missionary I have, I think been able to step lighter and work easier and have a more determined will and ambition for same. It makes me feel that, in connection with my daily work and earnings, I can have an opportunity to give back a portion of what the Lord has given me; besides I now feel like denying myself of things I otherwise may not have done. I feel also that this obligation will be easier for me to pay than any other obligation I have. Besides, there seem to be daily blessings coming to me that seem to tell me that the Lord is leading and directing."

Cannot hundreds of others, who are more able perhaps than this brother, do the same thing and then receive these same assurances and blessings?

J. Harry Cassady.

Huntingdon, Pa.

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INCREASE IN MISSIONARY ZEAL.

There has been a gradual increase in missionary zeal in our congregation during the last year, and the Visitor has contributed considerably to our growth in this noble work. The subscription list is about double what it was last year. We can reasonably expect greater results when our people become better acquainted with what is being done in missionary circles. Mrs. J. A. Sell.

McKee Gap, Pa.

We should like to know if the Visitor is helping other congregations. Will some one write from each one?

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THE PACIFIC COAST ASTIR.

Our annual Sunday-school convention for California and Arizona was a glorious meeting,—one of the best ever held in our District. Bro. D. L. Miller was with us.

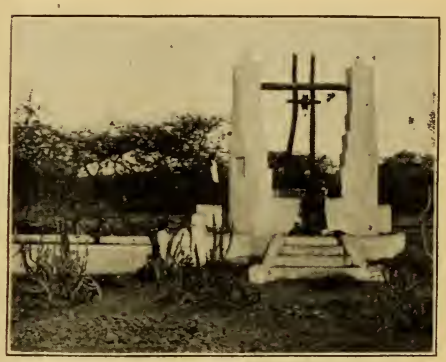
You are aware of the fact that our Sunday-school missionary to India failed to go this year as we had expected. Our meeting yesterday voted unanimously that we must surely have at least one worker in the field of India this coming year (1904).

The motion further states that the selection of the worker will be left in the hands of the General Mission Board, instead of our local board, with the understanding that they make their selection from among the workers of our District, providing they can find those who are competent for the work, otherwise the choice may be from elsewhere.

It was further ordered that I shall forward to the Committee the amount of money on hand, and to continue at intervals to forward all money as fast as received from the individual schools of our District. This money is to be placed to the credit of our Sunday-school district, and is to be applied towards the support of our missionary when sent.

The above is all couched in a paper from our convention to our next District Meeting, to be held in Inglewood, Cal., March, 1904, hence cannot be considered definite until accepted by that body, but the schools are so united this year that I believe the paper will pass with little or no discussion.

W. M. Platt, Dist. S. S. Sec.



Parsee Well,—Open to Use of all Classes.

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TWO NATIVES OF INDIA SUPPORTED.

Enclosed you will please find draft for one hundred dollars from a few of the Sunday schools of the Middle District of Iowa, the result of an effort to get the schools interested enough to support one of our own missionaries, or the same amount for the support of native workers, as presented at our last District Conference. While we did not reach the desired end, yet we are thankful that the movement is started and we hope to be able to send in more next year, for certainly the missionary spirit

is growing among us and we feel that more schools will respond next year.

The following is a list of the donations as sent in.

Garrison Sunday school,	$10 00
Garrison church,	10 00
Beaver (union) Sunday school,	5 71
Dry Creek Sunday school,	7 51
Adel Sunday school,	5 00
Des Moines Sunday school,	6 95
Iowa Valley Sunday school,	11 11
Pleasant View Sunday school,	14 50
Cedar Rapids Sunday school,	29 22
	$100 00

This money goes in the name of the Sunday schools of the Middle District of Iowa, and for the support of two native workers in India. May our dear heavenly Father abundantly bless all the givers and the workers that much good may be done in the name of the holy child Jesus.

Mrs. S. B. Miller, Dist. S. S. Sec.

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CHILDREN'S MISSION, ASHLAND, OHIO.

Solomon the wise man said, "Train up a child in the way he should go and when he is old he will not depart from it." I have noticed in the last ten or fifteen years that our church has made wonderful progress in mission work, and it is only because we are trained in that direction. I think the children's mission is a grand work in the Sunday school. I notice how cheerfully they give their pennies; they have been taught that it is right to give to the Lord.

Our class of boys and girls have given more than twenty dollars during the last summer for the support of the India orphanage and the Chicago mission, besides their pennies and nickels every Sunday. The Lord loves a cheerful giver, and what a grand work these children can do for the Lord in helping to convert the world through the means he has given them.

The future depends a great deal on how the children are taught. Oh, let us older ones set them a good example, so that in the future the work may be carried on much better than we have been able to do it in the past. Let us put forth every effort to teach the children. We read in Deut. 6:7, "And thou shalt teach them diligently unto thy children; and shall talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down and when thou risest up."

Katie Shidler.

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A BAPTISM OF LOVE.

Do you long to go to the slums of life, either in the cities of this land or the pagan huts of other lands, to tell the story of the cross and proclaim Christ's wonderful love? A noble desire! But think you, have you the baptism of love that would help you to endure the strain of filth and dirt and sin that would be encountered there?

A certain lady, Mrs. Rhea, once of Persia, has told how great was her struggle in this particular. She says that when she first visited some of the Persian huts and sat down on the earth floor among those filthy women and children, she was actually thankful that the children were without clothes so that vermin and filth would have less place to hide. She also tells how she went back to her own home and threw herself upon the floor and cried from the depths of her soul, "O my God, I can never work among these women without a new baptism of love for them."

Here is a bit of light into real missionary life that many know nothing of. It is not given to discourage any one, but to spur those who would seek this life into the earnestness of consecration, born of a special baptism of love for those who are in the mire and filth of sin and degradation.

Acknowledgments.

All things come to Thee, O Lord,
And of Thine own have we given Thee.

Offerings are asked to sustain missions on the frontier in the various parts of the United States under the General Board, to aid the forty-seven Districts of the Brotherhood in their respective fields, to support the work in Sweden, Denmark, France, Switzerland and India. The workers on the fields labor for a support, the members of the General Missionary and Tract Committee give their service free.

A copy of the Visitor marked "Sample" is sent to each person from whom money has been received within the time of the acknowledgment herewith made. Should any one thereby get two copies, please hand one to a friend.

See that the amount appears properly herewith. In case it does not, write at once to the Committee.

All mission funds for general work should be sent to and in the name of

GEN. MISS. AND TRACT COM.,
Elgin, Illinois.

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The General Missionary and Tract Committee acknowledges the receipt of the following donations during the month of December, 1903:

World-Wide Fund.

VIRGINIA—$555.23.

First District, Congregation: Pleasant Hill, ... 2 45

Individuals: Lydia Kline, Timberville, $3.00; Samuel Glick and wife, Weyers Cave, $6.00; A. N. Hylton, Willis, $1.00; Sarah Hylton, Jericho, $1.00; A Sister, Midland, 50 cents, ... 11 50

Second District, Congregation: Mill Creek, ... 30 28

Individuals: Leota, $2.00; Dr. C. P. Harshbarger, Port Republic, $1.00; Cora N. Ringgold, Spring Creek, $5.00; Widow's tenth, $2.00; Katie Coffman. New Hope, $1.00; In memory of my darling boys, A. A. and D. P. Flory, Sophia E. Brunk, Harrisonburg, $500.00, ... 511 00

PENNSYLVANIA—$184.82.

Eastern District, Individuals: Mrs. N. B. Sprenkel, East Berlin, $5.00; John F. Sprenkel, York, $9.06; James Kurtz, Womelsdorf, 25 cents; Edwin D. Ernest, Obold, $1.50; I. W. Taylor, New Holland, 50 cents, 16 31

Western District, Congregations: Johnstown, $26.62; Plum Creek, $10.00; Quemahoning, $70.00; Running Creek, $6.75,... 113 37

Individuals: Mrs. W. K. Cunningham, Birdsville, 25 cents; A Brother, Connelsville, $1.00; Joel Gnagey, Meyersdale, $3.00, 4 25

Middle District, Individuals: Jacob S. Shively, White Springs, $2.00; Nancy Madison, Birmingham, 40 cents; Mrs. Margaret Calhoun, Everett, $5.00,..... 7 40

Southern District, Congregations: Lower Cumberland, $7.00; Upper Cumberland, $7.13, .. 14 13

Individuals: A. W. Stahl, Laurelville, $3.00; Harvey O. Ernst, Myerstown, 75 cents; C. L. Pfoutz, Gettysburg, $1.86; R. P. Zeigler, Shippensburg, $1.00; Mrs. L. H. Leiter. Milnor, $1.00; David Y. Brillhart, York, $7.00; Wm. Thomas, Gibbon Glade, 25 cents; S. J. Miller, Meyersdale, $6.00; Maria Rebert, Carlisle. 50 cents; Amanda Cassel, Vernfield, $2.00; Mattie G. Hollinger, Abbottstown, $1.00; Retiza Eversole, Lemasters. $1.00; Sue Graybill, Lemasters, $1.00; G. R. Diehl, Upton, $1.00; Mrs. John Royer, Upton, $1.00; Mrs. Henry Gearhart, Greencastle, $1.00, ... 29 36

OHIO—$170.32.

Northeastern District, Congregations: Danville, $30.15; Rome, $7.50; Sugar Creek, $26.30, ... 63 95

Individuals: David Fultz, Rushville, $2.25; George Good, Youngstown, $7.50; Wm. Lantz,

Baltic, $1.00; Simon Harshman, Baltic, $1.00; Lydia Wertz, Lodi, $1.50; Elijah Shriner, Damascus, 25 cents; Mary A. Shroyer, Otterbein, $3.00; Geo. S. Grim, Louisville, 50 cents; Geo. M. and Elizabeth Weidler, Ashland, $6.00; Lydia Bosler, Louisville, 50 cents; 23 50

Northwestern District, Congregations: Greenspring, $8.50; Silver Creek, $11.86; Lick Creek, $16.50, ... 36 86

Individuals: Catharine Livingstone, Carey, $1.50; Mrs. Sarah Beaghly, Scipio Siding, $2.00; Harriet S. Vinson, Lima, $1.00; Geo. A. Hall, Delta, 60 cents; Barbara Newcomer, Bryan, $3.00; Samuel and Lucina, Williamstown, $10.00, ... 18 10

Southern District, Congregations: Springfield, $5.65; Union City, $1.50, ... 7 15

Sunday school: Katie Flory's class, Union, ... 10 76

Individuals: Wm. Klepinger, Dayton, $3.00; Mrs. H. J. Arnett, Laura, $1.00; Mary Ockerman, Hillsboro, $6.00. ..... 10 00

WASHINGTON, OREGON AND IDAHO—$156.17.

Congregations: Myrtlepoint, Oregon, $17.00; Newberg, Oregon, $18.00; Ashland, Oregon, $6.15; Nezperce, Idaho, $40.00; Nampa, Idaho, $3.00; Payette, Idaho, $11.52, ... 95 67

Individuals: W. F. Hollenberg, Meridian, Idaho, $50.00; I. E. Hopkins, Dayton, Wash., $10.00; Pearl Yant, Nampa, Idaho, 50 cents, ... 60 50

KANSAS—$126.58.

Northeastern District, Congregations: Kansas City, $15.00; Appanoose, $13.00; Rock Creek, $4.15, ... 32 15

Sunday school: Sabetha, ... 11 23

Northwestern Kansas and Colorado, Congregation: Denver, ... 4 50

Sunday school: White Rock, Primary Class, Kansas, ... 8 85

Individual: L. J. Porter, Natoma, ... 2 00

Southeastern District, Congregations: Labette. $8.75; Verdigris, $6.20, ... 14 95

Individuals: Mrs. E. L. Myers, Fredonia, $1.00; Susan Cochran, Coffeysville, 25 cents,. 1 25

Southwestern District Congregations: Eden Valley, $10.00; Salem, $10.60; Walton, $8.01; Abilene, $8.57; Newton, $1.45,.. 38 63

Individuals: Isaac S. Brubaker, McPherson, $1.00; P. E. Sours' estate, $12.00, ... 13 00

MARYLAND—$118.95.

Eastern District, Congregations: Frederick City, $7.75; Monocacy, $6.65, ... 14 40

Individuals: Lizzie and Clara Klein, Mt. Airy, $2.00; Charles Miller, Johnsville, Md., $1.25; J. M. Prigel, Gittings, $5.25; C. E. Coleman, Frostburg, $1.00,..... 9 50

Western District, Congregations: Maple Grove, $13.00; Accident, $12.50, ... 25 50

Individual: John E. Gnagey, Accident, ... 15 00

Middle District, Congregations: Manor, $9.25; Welsh Run, $18.00; Beaver Creek, $14.05; Hagerstown, $13.25, ... 54 55

INDIANA—$121.00.

Northern District, Congregations: Baugo, $4.20; Walnut, $3.50; Pleasant Valley, $5.66; Union Center, $11.08, ... 24 38

Individuals: Sophia Voorhis, New Waverly, $2.00; Hiram Roose, Wakarusa, $2.00; Thomas Cripe, Goshen, $10.00; Melvin D. Neff, Milford, $10.00; Sallie Hatfield, Hagerstown, $1.00; Mary M. Mishler, Nappanee, $2.00; Frank Fisher, Mexico, $3.00, ... 30 00

Middle District, Congregations: Pipe Creek, $4.05; Santa Fe, $4.20; Salamonie, $4.07,..... 12 32

Sunday school: Burnetts Creek, 6 18

Sisters' Aid Society of Eel River, ... 5 00

Individuals: W. H. Garnett, Matthews, $1.00; James K. Kline, Markle, $6.00; Eugene Marshall, Hartford City, 41 cents, ... 7 41

Southern District, Congregations: Mississinewa. $9.37; Mississinewa, $15.25; White, $2.55; Bear Creek, $8.54, ... 35 71

ILLINOIS—$113.09.

Northern District, Congregations: Rock River, $1.00; Cherry Grove, $9.35; Silver Creek, $34.25, ... 44 60

Sunday school: Sterling, ... 3 23

Individuals; Daniel Barrick,

Byron, $3.25; Galen B. Royer, Elgin, $6.00; J. H. Moore, Elgin, $1.20; A Brother, Coleta, $5.00; D. M. Miller, Milledgeville, 84 cents; Ezra Lutz, Lena, $1.80; J. M. Lutz, Mt. Morris, $1.00; Benjamin Swingley, Mt. Morris, $5.00; Lee Boyer and wife, Lena, $1.25; Wm. Lampin, Polo, $5.00; A. L. Moats, Dixon, $1.20; W. R. Thomas, Mt. Morris, $1.00, ... 32 54

Southern District, Congregation, Okaw, ... 6 00

Sunday schools: Pleasant Hill, $4.72; Oakley, $8.00,..... 12 72

Individuals: Ira G. Cripe, Cerrogordo, $5.00; W. I. Buckingham, Laplace, marriage notice, 50 cents; S. A. Honberger, Roanoke, 50 cents; Susie M. Sheckler, Ellisville, $2.00; W. S. Christner and wife, Geneseo, $6.00, ... 14 00

IOWA AND MINNESOTA—$102.77.

Northern District, Congregation: Hancock, Minn.,..... 6 82

Individuals: Samuel Hershey, Sheldon, Iowa, $3.25; George H. Brallier, Greenville, Iowa, $2.00; Henry Kile, Grundy Center, Iowa, $5.00; Elizabeth Kile, Grundy Center, Iowa, $3.00; Peter Brubaker, Worthington, Minn., 50 cents, ... 13 75

Middle District, Congregations: Panther Creek, $19.00; Cedar Creek, $8.50; D. M. Dierdorff, Cedar Falls, $1.00; Henry Eikenberry, Greene, 50 cents; John P. Bailey, Mt. Etna, $1.25; S. B. Miller, Cedar Rapids, 50 cents; W. E. West, Ankeny, 50 cents; Philip Noland, Jamaica, $10.00; S. B. Miller, Waterloo, $1.20, ... 42 45

Southern District, Congregations: English River, $20.75; Libertyville, $5.00, ... 25 75

Individuals: A Brother, South English, $5.00; S. T. Long, South English, $5.00; Maggie Hunt, Udell, $1.00; J. D. Coffman, South English, $3.00, ... 14 00

MISSOURI—$73.45.

Northern District, Congregations: Kidder, $8.50; Shelby County, $3.70; Pleasant View, $20.50; Honey Creek, $5.15; Rockingham, $1.00, ... 38 85

Individuals: L. P. Donaldson, Archie, $1.00; Amanda McGlothlan, Hopkins, $1.00. ..... 2 00

Middle District, Individual: C. A. Lentz and wife, Leeton,.. 25 00

Southern District, Congregation: Dry Fork, ... 5 00

Individuals: M. B. Register, Whiting, 60 cents; Tithe, $2.00,. 2 60

NORTH DAKOTA—$49.11.

Congregations: Rock Lake, $5.77; Williston, $10.83; Rock Lake, Ellison house, $5.00; Cando, $12.90, ... 34 50

Sunday school: White Rock,. 2 41

Individuals: S. S. Petry, Berthold, 50 cents; J. M. Fike, Fassenenda, $3.00; Luther Shatto, Denbigh, 50 cents; E. H. Stauffer, Rosedale, $3.00; Denbigh, unknown, $5.20, ... 12 20

WEST VIRGINIA—$45.54.

First District, Congregations: German Settlement, Maple Spring house, $28.00; German Settlement, Brookside house, $6.25; Sandy Creek, $4.00, ... 38 25

Individuals: J. F. Ross, Simpson, $3.29; A. E. E. Ross, Simpson, $2.00, ... 5 29

Second District, Individuals: Ida F. May, Lost City, $1.00; Minnie B. Rhodes, Bays, $1.00,. 2 00

CALIFORNIA—$44.14.

Congregations: Oak Grove, $12.42; Lordsburg, $31.22, ... 43 64

Individual: Angeline Reese, Sanger, ... 50

TEXAS AND LOUISIANA—$35.70.

Congregations: Roanoke, La., $13.25; Manvel, Texas, $12.45,.. 25 70

Individuals: A. Longanecker, Welsh, La., $6.00; L. Sutphin, $4.00, ... 10 00

MICHIGAN—$21.90.

Congregations: Fairview, $1.00; New Haven, $3.00; Woodland, $12.15; Sugar Ridge, $4.25, ... 20 40

Individuals: Mrs. Marle Elmer, Dovereaux, $1.00; F. Manack, New Haven, 50 cents,..... 1 50

NORTH CAROLINA—$14.25.

Congregations: Mill Creek, $9.25; Flat Rock, $5.00,..... 14 25

OKLAHOMA—$14.00.

Paradise church and Sunday school, ... 14 00

NEBRASKA—$12.95.

Congregation: Bethel, ... 10 25

Sunday school: South Beatrice, ... 1 14

Individuals: J. G. Snavely, Kearney, 50 cents; Hannah Good, Holmesville, $1.06,..... 1 56

ARIZONA—$11.50.

Congregation: Glendale, ... 11 50

WISCONSIN—$6.32.

Congregations: Maple Grove, $1.46; Ash Ridge, $4.86, ... 6 32

TENNESSEE—$5.80.

Congregations: Pleasant Grove, N. C., $2.55; Knob Creek, $3.00, ... 5 55

Individual: W. M. Goss, Rogersville, ... 25

CANADA—$1.22.

Individual: J. G. Coke, Hespeler, ... 1 22

Total for the month, ...$1984 81
Previously reported, ...14177 21

Total for year thus far,...$16162 02

India Orphanage.

OHIO—$48.55.

Northeastern District, Sunday school: Juvenile class, Mohican, ... 8 05

Southern District, Congregations: Dayton, $17.00; Upper Stillwater, $12.75; Greenville, $4.00, ... 33 75

Individuals: Jennie Klepinger, Dayton, $1.00; Miriam Klepinger, Dayton, $3.25; Susan Shellabarger and A. S. Rosenberger, Covington, $2.50, ... 6 75

IOWA—$32.00.

Sunday schools: Coon River, $16.00; Maude Van Dyke's Sunday-school class, S. Eng., $16.00, 32 00

KANSAS—$29.26.

Sunday school: Conway Springs, ... 7 26

Individuals: E. J. Garber, Ft. Scott, $5.00; Salem Beery and wife, McCune, $1.00; Mr. and Mrs. Frank Stutsman, Conway, $16.00, ... 22 00

WEST VIRGINIA—$38.30.

Sunday schools: Glade View, $4.50; Maple Spring, $17.80,.... 22 30

Individual: Ida McAvoy, Gatewood, ... 16 00

CALIFORNIA—$27.00.

Sunday schools: Los Angeles mission, $11.00; W. M. Platt's class, Inglewood, $16.00, ... 27 00

NORTH DAKOTA—$25.00.

Sunday school: Enterprise,.. 9 00

Sisters' Aid Society, White Rock congregation, ... 16 00

VIRGINIA—$21.93.

Second District, Sunday schools: Fairfax, $6.18; Fannie Hale's Sunday-school class, Nokesville, $8.50; Six little girls, Harrisonburg, $7.25. ..... 21 93

ILLINOIS—$21.00.

Northern District, Individuals: Mrs. Emma Carstensen, Elgin, $11.00; Mr. and Mrs. F. H. Slater, Polo, $4.00, ... 15 00

Sunday school: Primary class, Polo, ... 6 00

INDIANA—$18.15.

Northern District, Sunday school: Class No. 4, Goshen City, ... 1 35

Middle District, Congregations: Pipe Creek, 75 cents; Mexico, $11.00, ... 11 75

Individuals: L. A. Moomaw and wife, ... 5 00

MISSOURI—$11.11.

Northern District, Sunday school: Honey Creek, ... 11 11

PENNSYLVANIA—$8.00.

Sunday school: Pleasant Grove, ... 6 00

Individuals: Serena Rubel, McVeytown, $1.00; A Sister, Carlisle, $1.00, ... 2 00

MICHIGAN—$4.00.

Sunday school: Sunfield, ... 4 00

IDAHO—$3.53.

Individual: W. F. Hollenberg and family, ... 3 53

MARYLAND—$3.00.

Individuals: Katie S. Grossnickle, Boonsboro, $2.00; Israel Rinehart, Union Bridge, $1.00,.. 3 00

Total for the month, ...$ 290 70
Previously reported, ... 1513 92

Total for the year thus far,.$1804 62

India Mission.

OHIO—$21.60.

Northeastern District, Sunday school: Primary department, Canton, ... 15 00

Northwestern District, Sunday school: Maumee, ... 5 60

Individual: Chas. L. Miller, Raymond, ... 1 00

KANSAS—$15.00.

Northwestern District, Sunday school: Quinter, ... 15 00

PENNSYLVANIA—$14.50.

Eastern District, Individual: John F. Sprenkel, York, ... 9 06

Western District, Individuals: Wm. Trevorrow and wife, Seanor, $2.00; W. A. Baughman, Berlin, $3.00, ... 5 00

Southern District, Individual: Mrs. Rachel Fox, New Stanton, 50

INDIANA—$6.04.

Sunday school: Mt. Pleasant, 6 04

NORTH DAKOTA—$6.00.

Individual: Sarah Brockitt, Kenmare, ... 6 00

VIRGINIA—$6.00.

Individuals: A Sister, Hewlett, $5.00; N. W. Coffman, $1, 6 00

IOWA—$2.00.

Southern District, Individuals: Mrs. Mary Hawn, Moulton, $1.00; Hannah Weller, Davenport, $1.00, ... 2 00

MARYLAND—$1.50.

Middle District, Individuals: J. D. and Sallie Wingard, Oxford, ... 1 50

MISSOURI—$1.00.

Congregation: Pleasant View, 1 00

WEST VIRGINIA—50 cents.

Individual: Mrs Martha A. Riner, Oakhill, ... 50

Total for the month, ...$ 74 20
Previously reported, ... 1076 63

Total for year thus far,....$1150 83

Brooklyn Meetinghouse.

OHIO—$27.05.

Northeastern District, Congregation: Ashland, ... 20 75

Southern District, Congregation: Lower Miami, ... 6 30

IOWA—$11.25.

Sunday school: Grundy Center, ... 11 25

PENNSYLVANIA—$6.50.

Western District, Individual: J. L. Ankeny, Elderton, ... 5 00

Southern District, Individual: Wealthy A. Burkholder, Newberg, ... 1 50

INDIANA—$3.68.

Northern District, Congregation: Rockrun, ... 3 68

VIRGINIA—$1.00.

Second District, Individual: Leota, Lost City, ... 1 00

Total for the month, ...$ 49 48
Previously reported, ... 527 03
Total for the year thus far,.$ 576 43

Church Extension Fund.

PENNSYLVANIA—$16.30.

Eastern District, Individuals: Lizzie Gerber, Palmyra, $5.54; Leah Kreider, Palmyra, $4.65; Mrs. Jesse Martin, Palmyra, $2.85; David Horst and wife, Palmyra, $2.50; Anna Baum, Palmyra, 76 cents, ... 16 30

KANSAS—$8.00.

Southeastern District, Congregation: Scott Valley, ... 6 00

Southwestern District, Individual: Rachel B. Dyck, Mound Ridge, ... 2 00

MARYLAND—$1.25.

Eastern District, Individual: John M. Cook, Baltimore, ... 1 25

IOWA—$1.00.

Northern District, Individual: Mrs. A. E. Schuler, Dumont,... 1 00

Total for the month,.....$ 26 55
Previously reported, ... 127 50

Total for the year thus far,.$ 154 05

Africa Mission.

MICHIGAN—$3.50.

Individual: Fanny A. Hoover, Sunfield, ... 3 50

Total for the month, ...$ 3 50
Previously reported, ... 69 50

Total for the year thus far,.$ 73 00

Colored Mission.

INDIANA—$30.00.

Middle District, Individual: Richard Cunningham, New London, ... 30 00

Total for the month, ...$ 30 00
Previously reported, ... 153 67

Total for year so far, ...$ 183 67

China's Millions.

KANSAS—$1.00.

Individuals: Salem Beery and wife, McCune,	1 00
Total for the month,	$ 1 00
Previously reported,	$ 84 07
Total for year so far,	$ 85 07

In the January number of the Visitor under India Orphanage fund $16 is credited to Beaver Creek S. S. under the First District of Virginia, which should have appeared under the Second District.

In the December number of the Visitor $2.90 was credited to Lydia B. Gibble, Palmyra, Pa., which should have been credited to Elnora Keeny, of Meyerstown, Pa.

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REPORT OF BROOKLYN MISSION FOR NOVEMBER, 1903.

Balance on hand,	$ 1 00
Mission Board,	120 00
Industrial school,	3 55
	$124 55

Expenditures.

Rent and gas,	$ 57 00
Allowance for worker,	20 00
Living fund,	38 00
Clothing,	3 00
Industrial material,	3 55
	$121 55
Balance,	$ 3 00

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REPORT OF BROOKLYN MISSION FOR DECEMBER, 1903.

Balance,	$ 3 00
Mission Board,	120 00
M. B. Miller,	1 00
Industrial school,	3 78
	$127 78

Expenditures.

Gas and rent,	$ 57 00
Allowance,	20 00
Industrial expenses,	3 78
Charity,	6 00
Living fund,	39 00
	$125 78
Balance,	$ 2 00

Attendance.

	Largest.	Average.
Sunday school (Xmas),	.200	115
Preaching,	70	60
Prayer meeting,	30	25
Bible class,	50	38

Calls, 75.

J. Kurtz Miller.

5901 3rd Ave., Brooklyn, N. Y.

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REPORT OF CHICAGO MISSION FOR DECEMBER, 1903.

Cash Received.

Balance on hand,	$32 63
R. W. Miller, Chicago,	1 00
J. H. Kreps and family, of Independence, Oregon,	2 40
Mary E. Bartholow, Huntingdon, Pa.,	1 00
Refund of drayage,	40
Mary Emmert, Chicago,	5 00
Monitor church, Nashville, Okla., per Sarah Klaus,	5 45
Hudson Sunday school, Ill., per Ida L. Blough, Hudson, Ill.,	6 75
"A Brother and Sister" Hudson, Ill.,	3 25
Thomas Cripe, Goshen, Indiana,	5 00
John Rudy, Liscomb, Iowa,	1 38
James Foster, Barry, Ill.,	2 00
Mrs. George Moore, Eldora, Iowa,	1 00
Jos. Sniteman, S. English, Iowa,	5 00
Susie N. Sheckler, Ellisville, Ill.,	5 00
Harry Leedy, Cerrogordo, Ill.,	1 00
Pyrmont, Ind., S. S., per Isaac Swartz,	2 76
Black River S. S., Spencer, Ohio, per S. M. Friend,	6 88
Industrial school,	2 89
	$90 79

Cash Paid Out.

Living fund,	$10 25
Rent,	10 00
Gas,	1 20
Help to poor,	2 50
Incidentals,	11 99
Industrial school,	7 45
Support for workers,	22 00
Car fare for mission visits,	75
	$66 14
Cash on hand,	$24 65

Cora Cripe.

660 S. Ashland Ave., Chicago.

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Like a flower, the soul grows best in the light. For growth we must keep close to Christ.

The Missionary Visitor.

Vol. VI. MARCH, 1904. No. 3.

AFTER THREE YEARS—A REVIEW.

By Eliza B. Miller.

To the missionary the first three years on the field of action are much and in many ways like so many years to the student in college. The latter starts upon his work full of life and activity and energy, carrying with him the theories he has had of college life. He is not upon his new career long, however, until he is faced with the fact that things are not as he thought them to be, and that he is not able to carry out his own ways and plans so easily as he had expected.

So with the missionary. He comes upon the field full of the vim and push characteristic of the earnest Christian worker, ready to carry the holy war into the enemy's camp, whatever the cost, and according to the way he has seen work successfully carried out at home. He has seen the problem solved and now he is ready to follow suit on the other side of the world.

Ah yes, "distance lends enchantment to the view." But let me say, there is a great gulf of difference in doing the work from afar, seeing it from afar, and planning it from afar, and in actually doing the work, in actually seeing the conditions in which to work, and in carrying out your solution when the problem is really in hand. As the student early in his career is humiliated with the fact that he knows nothing in comparison to what there is to be learned, so does the missionary feel keenly his lack of knowledge in the things he should know to carry on his work successfully. And as the faithful student comes out of his three years' training a wiser, better and more useful man for the duties and activities and stern responsibilities of life, so the missionary stands at the end of three years of active service feeling that he is better equipped to meet the conflicts before him.

Many a student, at the end of his school work, has looked at himself and asked, "Is this the same person who entered college three years ago?" He says, "It is me but I have undergone a transformation." Other people look and ask, "Is he the same?" and they too say, "Yes, but he is transformed." Even so the missionary, after three years of service and experience, looks at himself and says, "Am I the one who entered the work three years ago?" His conclusion is the same as that of the student. Yes, a physical, a mental and a spiritual transformation has taken place even in the one as in the other. The change has been like a re-regeneration. And why? The stern realities of life have been met and battled with. The true meaning of its responsibility has portrayed itself to us. Blessed is the man and blessed is the woman who recognize the gold in hand, and who trade with it in a way that brings forth the assuring approval of the Master. "Well done, good and faithful servant; thou hast been faithful over a few things. I will make thee ruler over many things; enter thou into the joy of thy Lord."

We come to the field, thinking we know something when we know nothing. We come with our pet theories and our ideas how things should be done. In short we soon find out a few things and sometimes for our sorrow. And why? Because of our smartness (?). We soon stumble to the fact that

One Shady Highway near Mahblesvar, India.

we are in another world and if we wish to succeed we must conform in our tactics, without sacrifice of principle, to our new surroundings. If we attempt the contrary we will have a very long and hard row of stumps to clear out—so long that our missionary career may end before we get them out. After Miss Tucker was in India some time, I am not surprised that she wrote that above all things a missionary should come to India with a submissive spirit. Facts are facts and we must face them, so we need not be here long until we come down from our theoretical perch and stand on the firm ground of real experience. When we work from that standpoint our financial notions soon flee away.

We come to India feeling that we are strong physically. We carry with us our medical certificate in which we have great faith. With this we feel ourselves fortified against climatic conditions. We come to India somewhat like the traveler goes to sea. He says, "I am not going to yield to seasickness. What is the use? It is all a notion." But when, before the close of the first day, he bows at the shrine of the goddess of the sea with his fellow-passengers, he concludes that it is a reality after all and not a fancy. We come to India thinking of the fever in about the same way. We say within ourselves, "What is the use? It may do for babies and physical wrecks, but as for me I am strong. Why should I get it?" Just like the traveler we find out. Then we know and come to our senses. We get the fever. It's the rule. New missionaries get it and old ones too. There is no respect of persons. Some one has said that new missionaries must have it to take the conceit out of them. Be that as it may, it does take some essential elements from us and gives us something in exchange much more needful. And when we have had repeated attacks every month of the first year, many attacks the second and some less the third, we come to the conclusion that the process of refining is necessary to take out the dross in our lives.

We have our physical tests and in them are wrapped up spiritual tests. Our faith is tried. We have come to the field, we have doubtless heard the call, "Go," and we have responded. We have come with the faith (?) that removes mountains, and while we feel that we have considered everything from every standpoint, before long some unthoughtof things come to try us in unthoughtof ways. The language work does not go as we thought, we do not

Amletha, an Outstation in Rajpipla State.

improve as well as we thought we could, constructions are hard to catch. dark places remain so long without any rays of light penetrating into them. We wonder whether, indeed, we have been called to the field or whether we made a misinterpretation of the message which came to us. About the time we think we are making some progress sickness overtakes us. We get well only to be stricken down again and again, and perhaps at last are taken off to the hospital. For weeks we remain. We think of the loss of time. We begin again to wonder whether we might have made a mistake. We wonder, perhaps, whether after all we had not better stayed at home, to work in a language with which we were familiar. Perhaps in a dream some horrible monster—Satan-like—arises and says, "What are you doing here? Why did you not remain at home?" You awake with a start and begin to wonder about the interpretation of the vision and whether it might have been sent for some purpose. Your faith is tried. Finally you get well. You again pursue your language study. By and by you get into active work. It does not go as you would like. The people are so trying. They always want to do the thing you want them not to do. They always do the things just opposite to the way you would do them. And so it goes.

Time goes on. Three years' work is finished. We stop for a review. We have had time to exercise our faith. We have had ample opportunity to wrestle in prayer for victory over the enemy of our souls, and we feel that blessed is the missionary who has risen above the conflict of acclimation, who has mastered the language, and who can say in sincerity that all has proved a blessing in a spiritual transformation of heart and soul. The tests along the way have been places to which we can look as Bethels and Ebenezers along life's journey. Each succeeding stage of the journey has proved to us that the Omnipotent and the Omniscient reigneth. Even amid our doubts He has not withdrawn from us.

We stand on the threshold of the fourth year of service. We look back and we look forward. Behind is victory. Before us is joy. The glance into the past is with a feeling of thankfulness that we have had so many experiences to make us brave and strong and daring for the conflicts before us. We are thankful that surety has taken the place of doubt, holy boldness the place of modest backwardness and courage the place of fear. With these equipments and with the mastery of the new language we look into the future to avenues of great usefulness in the busy and extensive harvest field all about us, calling for the willing, earnest, consecrated worker.

The days of danger, the nights of unrest, the physical suffering, the trials of faith, have all been levers to bring us to a higher plane, to make us more charitable toward our fellow-workers and to those whom we have in our care. We take up the cross with new grace, we raise again before us higher than ever the watchword and then, with all the energy of heart and soul and mind, we push toward carrying forward the Master's last command, "Go"—remembering that He is with us alway.

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FEBRUARY FIVE IN THE MISSION ROOMS.

"What do you do in the mission office? Are you kept busy?" These and similar questions are asked now and then when the Secretary gets away from home.

Just what all is done in one day cannot well be recorded, but here are some of the things attended to on the day mentioned.

Financially, the account for bill of sale for some land in Ohio, ordered two years ago, was looked over and settlement made. The eight workers, who sailed in the fall to India, reported the expense of their trips and time up to Jan. 1, 1904, when the regular support by those sending them should begin. This was all carefully audited, and the balance on hand deducted from the first semi-annual remittance to be made. The exact amount determined on, a check was written to the American Express Co., of Chicago, to send an exchange in gold at market value that day, for the amount to be sent to India.

When it comes to letters to be answered these are some of those receiving attention:

John E. Metzger, of Rossville, Indiana, traveling agent for the House and Committee, writes in what he has found on his rounds. A number of items must be looked up and answered. A brother at North Manchester, Indiana, is holding good meetings about which he has told, has made comments on the work and some points that it is proper to answer. A young brother in college in California files his application as a worker on the field and asks if he had better continue his school work, or follow out his strong desire to be on the field. He explains why he has no medical certificate, and wonders if the committee next year will send missionaries to India. Next a man in Colorado has 2,500 acres of "nice bottom and bench" land he would like to have the Committee investigate and, if thought best, to invest some of their endowment. Then comes an officer of the Methodist Episcopal church asking for samples of all leaflets and tracts which the committee is using for the development of Christian stewardship, young people's societies, Sunday schools, etc., and speaks in a very commendable way of "Back to the Stones" and "Key to the Situation." This is attended to and the next letter is from an elder in Western Pennsylvania, asking how much it takes to support a missionary on the field. His congregation is raising money to support one and it looks like they will have more than $250 on hand and wants to know what it will cost to support a native worker in addition. "Shall the money be sent to the Board or does the church send it direct to the worker? Can the congregation give more than $250 for its worker? Are we right in thinking the Missionary Board pays expenses to the field? Do you have in mind some good worker to go and when should we report our action, etc?"

Such a letter filled with a spirit of service stirs the heart as the writer proceeds to answer. But not more so than the next letter, coming from a young sister in Arizona, who, too, offers her services to the Board and sends in proper information. Think of two applicants to go where the Lord directs in mission work, all taken up in the office in one day! But no time to muse on this now.

The next letter settles a matter of remuneration for brother Mays (colored), who made a trip into Arkansas to help

open the work among the colored people. The letter had been delayed a few days. Little has been said publicly about the fact that Sister Cunningham is now working near Palestine, Ark., and her efforts are so telling that the inactive members of other churches are arising to oppose her good work. But, then, here comes a letter from a brother in Illinois, asking if he might not place some money with the committee, receive an annuity during life, and yet part of the principal be used year by year for missions as the demand manifested itself. He is a dear aged brother who gave his best efforts to the missions of the church.

Then a brother in Iowa writes how he likes the "Visitor," is very much pleased with that folder "How Can I Find Out?" and wants some of them for distribution. He says last year he wrote a few articles and then did not write more because he thought the Visitor had no further use for his articles. He is a writer above the average and his articles were always full of interest. Then comes another letter, telling in detail how much the "Visitor" is a help to the church, and praising God for its mission. These are all helpful, one may be assured.

Following this is a long letter from a dear brother who has just lately located in one of the fertile valleys of the Northwest, telling of the wonderful advantages there and urging that the Mission Board come to occupy before other churches come in. He tells of the simple worship of the people living there, and how they have not especially united with any body, how warmly he and his family have been received and what an opening there is there for the church. A large bunch of tracts are ordered and this letter passes by.

From Virginia comes a letter asking for the India coins and telling that the last explanation about an endowment note paid by a sister is all right. Then comes the trust deed for a loan made to a congregation that has just completed a house of worship. Following that is an inquiry on how to get a loan to help build a house and this is answered. Then comes the report for January from the Children's Mission in Chicago, saying joyfully, with underscored words, "It just came out to the penny." That always makes a worker's heart glad, for sometimes, in spite of their best efforts, it don't, and then comes the weary hunting. But see the foot note of the day later, the letter having not been mailed, "I am to have an operation here at the home to-morrow. Hope to have good health then. Will be laid up for two weeks. Pray for me." Yes, sister Cora Cripe, as these lines are being written is abed, recovering nicely from the operation. The doctor's fees, learned through another avenue, are only $25, and the secretary wondered as he answered that letter where this faithful one will get the money to help pay that bill when she is receiving but $3.00 per week for her support in the mission work in Chicago, and from this she provides her own clothes. Perhaps there are two sides to a missionary's life,—a sacrificing side the church knows little of, and the writer may not have Sister Cora's thanks for letting this much to the light.

But the day is not done. Here is a letter from some one in Indiana, the writing so poor and indistinct that it must be sent back to ascertain what is wanted. That does not happen once a year, but it did happen on this day. Next is a letter from the bank in Chicago, explaining that a check, issued in December, which had been ordered not to be paid, as it was reported lost and duplicate issued instead, had the day before been cashed. There is something that requires several letters to hunt down.

So much for the letters in part. This says nothing about the letters containing mission receipts, interest on endowments which must be attended to, etc. Then there is a trip to see about the plans for enlarging the Publishing

House buildings this coming spring because more room is needed; planning on the next Visitor, handing out copy because the machines are idle through another editor delayed in his work.

The two bank accounts were checked up in part for January, the work completed the day following. During 1903, there were 7,667 letters received and answered, and this does not include the letters sent out in which the office took the initiative.

No record was kept of the events as they occurred, but on the morning of the sixth the question came up, "Why not write it out and see how it looks?" Here it is! and that is just one person's work. The stenographer was at home sick all day. Had she been present, twice the work would have been done, and in the office is work, work, work, put off from day to day, but to be done before April 1, and sometimes the question arises how it shall be done in time?

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MISSION WORK IN WEST VIRGINIA.

By P. S. Thomas.

Several of the congregations in the Shenandoah Valley, Virginia, have, lying somewhat remotely from them, large sections of mountainous country in West Virginia in which there are quite a number of members, but not sufficient to organize them into a separate congregation.

The nearest preaching point is thirty miles distant and the most remote about sixty-five miles, and in order to reach the nearest place it is necessary to cross the Shenandoah mountain. To reach the farthest one must cross two mountains and ascend the third. The work has been maintained by the ministers, assisted by the deacons in many instances, and the present membership is due to the untiring exertion and zeal of such workers.

Long before the present interest in missions was thought of such workers and standard bearers as elders Isaac Long, Solomon Garber, Daniel Thomas, Jacob Thomas and others of younger years labored for the promotion of Christ's kingdom and carried the glad news of salvation to the isolated places. Each one felt that Christ's "Go ye" applied to him and lost no opportunity to do the work the church had assigned him.

It is only those who have experienced some of the difficulties of such work and the fatigue resulting therefrom that can appreciate fully the work they have done.

No railroads with comfortable coaches furnished conveyance, but on horseback, over poorly-constructed roads and mountain bridle paths, often rugged in their sublimity, these pioneers spent weeks and sometimes months in the Master's work and the present-day workers see how well they builded and the warm place they still have in the hearts of the people who had such rich blessings brought to them through the instrumentality of His servants.

No published record is made of their gratuitous service, but surely such work and labor of love will not go unrewarded.

The conditions under which our fathers in the church worked have not materially changed. It is true roads have been improved and the working force increased, but the mountains are just as high, the same distance must be covered by private conveyance, and the same privations in a measure must be borne.

During the past year monthly meetings have been maintained at four different points for about eight months, with occasional meetings at several other places. Such work requires self-sacrificing men, and especially is it so when such work is largely done without remuneration and the expenses in most cases are borne by the individuals. Efforts have been made to locate a minister in the field and this has been done for short periods in the past few years

but so far no permanent location has been made.

At one point a minister was recently chosen and I hope this may be the beginning of still better work. Notwithstanding the remoteness of the territory, fairly good work has been done. The field in most places is encouraging, but in these times of changing conditions it is necessary to adopt other methods to accomplish best results.

While foreign missions must receive the hearty support of the church, there is much to be done in the home field, and a strong effort should be put forth to build up the waste places in our own beloved homeland.

May the day be hastened when all the nations of the world shall know and honor Christ and the isles of the seas shall rejoice in salvation.

Harrisonburg, Va., Jan. 17.

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WAYS AND MEANS OF WORKING.

By Elizabeth Howe.

Number One.

I have been repeatedly asked through correspondence to write a series of letters for the Missionary Visitor, stating methods of work. Constantly falling below my ideal myself, I have always hesitated to suggest to others ways and means of working. However, in view of a recent request of the editor, I submit a number of articles, trusting they may be helpful to some one or more.

My first shall be concerning our Wednesday evening Bible class. This class is held in the chapel. It is open to all. All are invited to bring their Bibles and note books. To those not provided, Bibles are distributed, so that each one present has a Bible in hand. It is well to have one's own Bible to mark freely. If you do not want to mark the Bible you use you should immediately purchase one, so that you need not hesitate to mark. A pencil with blue lead is better than black. You can keep the pages cleaner. Some persons use ink to good advantage.

We are now giving a course of twelve lessons on the book of Jeremiah. We study the book continually in the light of the whole Bible, and each chapter in the light of the whole book. We look at the life of the prophet in the light of the lives of the prophets that came before him, and also of those that came after him, comparing the manner of their calls as well as their messages, and the people to whom they take the message. After these preliminaries our first aim is to get a grasp of the material of the book. As this book is not arranged chronologically, we select chapters here and there throughout the book, those most concrete, containing interesting stories. We name the chapter by some word or phrase that will suggest the material of the chapter as a whole. The first chapter may be called the Call and Commission chapter; the thirteenth the Linen Girdle chapter; the eighteenth the Visit to the Potter's House; the nineteenth the Potter's Vessel; the twentieth the Pashur (the son of Immer); the twenty-first Pashur (the son of Melchiah); the twenty-fourth the Good and Bad Figs; the thirty-second the Field Bought at Anathoth, etc. These chapters are examined by the class as a whole. The leader asks questions and the class answer in concert by reading the verses containing the answer. Various chapters are assigned to individuals who give a one-minute report at the following meeting. They state leading facts of the chapter. This stimulates others to reading. As the work goes on, more minute study is given to the chapters consecutively.

Choice or selected texts are committed and recited in concert. Just before or after the opening prayer a few minutes is occupied by giving texts individually. Leading persons mentioned in the book are also assigned to individuals to study and to report upon. The blackboard is used freely in giving diagrams, showing the time and places of events. In my next I will tell of how the Wednesday evening study is supplemented.

5901 3rd Ave., Brooklyn, N. Y.

Editorial Comment.

THIS FIELD.

What is more joyful and encouraging than to see the awakening shown by individuals, congregations and districts to support workers in the field. In the last several weeks no less than two congregations and one individual have written the office, expressing intention to begin this work at once. In each case, too, parties have asked the Mission Rooms if there are volunteers from whom a selection can be made.

While all this is good and very good, the Visitor would like to point out another useful field for Christian endeavor that surely will bring good results. Often has the mission to the colored people of the United States been mentioned and urged. One thing has continuously been in the way of the committee proceeding,—some one to send to the field. The worker had to be colored on account of race prejudice. This is now partly met in the case of Sister Cunningham at work in Arkansas, but she is there alone.

There is an excellent young sister of good reputation and deep piety, working in a home at rather small wages, whose heart is in mission work. She has not had the opportunity of a good education and is deficient in that particular. But what better could some good brother or sister do than to arrange that this colored sister shall enter one of the Brethren's schools, study a few common branches while taking a course in the Bible and fit her to enter the mission field in two years or so? Where can money be better spent?

She could join hands with Sister Cunningham and I am sure the latter would rejoice greatly to know that she would receive this help. It is altogether likely that a school would be willing to give this sister work for part of her expenses so the burden would not be so heavy on the one who would support her. She is able to do good work. for she has been a servant in a splendid home ever since she was six years old.

Where is there a childless brother or sister, blessed with this world's goods, that will take this opportunity of claiming in Jesus' name a spiritual child for the kingdom below and aid in gathering souls into the kingdom above? If these lines reach one such, the Mission Rooms will gladly give further information.

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WORK TELLING.

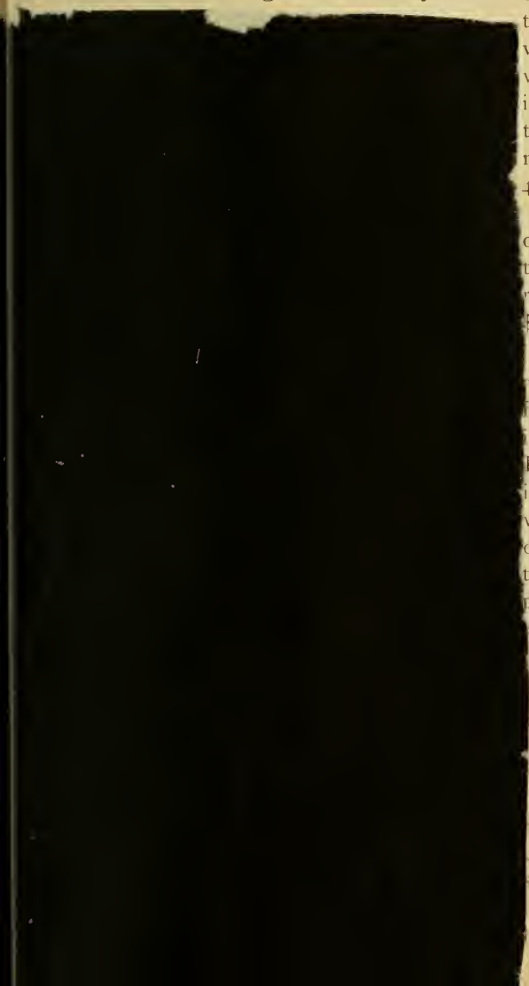
For considerable time the Christian life of the colored people in and about Palestine, Ark., where Brother J. H. Neher has been laboring for some years, was largely absorbed by the organization of secret societies. Worship was sorely neglected. Even the ministers themselves, in too many instances, gave more attention to the organization and promotion of the societies than to the Word of God. A goodly number of colored people expressed their dissatisfaction of such a course and invited the Brethren to begin work among them. They did this because the faith, as set forth by the church at Palestine during the years gone by had appealed to them. They would like to share in that kind of Christianity.

After proper investigation Brother James Mays, of Circleville, Ohio, and Sister Mattie Cunningham, of New London, Indiana, both colored, were sent down to Palestine to begin teaching the people. After some weeks, Brother Mays thought it prudent to return home for the winter.

Sister Cunningham remained in the field. She has been having a Sunday-school class, does some visiting, but receives many, many more callers and inquirers than she is able to look up later. As a result of her labors considerable

interest is manifested. And what would be more natural, too, that with such interest the enemy should stir the hearts of the people and beget opposition.

The trying time is on for Sister Cunningham. In one sense she is a lone woman of her race in Arkansas, standing up for the faith of Jesus Christ as believed in the high ideal of the Brethren church. She is the only colored sister out at work for the Brethren. Her relatives are in Indiana. While thus under trial, and faithfully and dauntlessly pressing forward, shall there not many prayers from the readers of the Visitor go up before the Lord, and petition that His Word shall prevail? Let us sustain our sister in her good work by our



just two things and these they need badly: Means and men,—or if you please, men and means. Give that to them and they will wisely do the rest, for in this territory are some brethren with judgment and ability to manage, as good as can be found in the Brotherhood.

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THE CHICAGO DISPENSARY.

Our dear brother, Dr. G. H. Van Dyke, has the knack of working year in and year out without saying much publicly about what he is doing. Nevertheless he is far from idle, as the following facts will clearly reveal. The data cover the year 1903. During this time he had 4,423 patients, made 1,337 visits into homes where his services were needed; he performed 649 dressings of various kinds, extracted 440 teeth and had 197 cases of special treatment. He also prepared and dealt out 4,440 prescriptions.

While a great deal of the work is done gratuitously, whenever it is proper to make a charge, this is done. As a result the gross receipts for the year are $2,806.75, the expenses, $451.89.

This clearly shows that the doctor is a hard working man and is called on for a great deal of work. Instead of being an expense to the Committee and Brotherhood, it has been a source of income that has been used for mission work in other ways. The Dispensary is doing a good work in its territory on the West Side in Chicago. The Dispensary office and the doctor's residence are at 183 Hastings St., Chicago.

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MISSIONARY BANDS

At Juniata college several years ago the Missionary Society conceived the idea of sending representative brethren and sisters full of missionary zeal to the churches near by to render a good missionary program. The plan has been carried on with good results in a number of churches in Pennsylvania.

Acting upon the same plan the missionary society at Mt. Morris has elected a band who will try to carry out a similar idea in the territory contiguous to that place.

The plan is this: At the invitation of a congregation four young people go to hold a missionary meeting, usually Saturday evening. One of the party is a minister and will preach for the congregation on Sunday. The missionary meeting consists of an essay on some interesting missionary subject, a recitation or two of similar nature, and a missionary talk or two.

These young people have facilities for this work, having made special preparation, giving late data, and carry such an enthusiasm into a congregation as will be very helpful afterwards.

The band from Juniata recently went into a congregation and at the close of the meeting a brother stepped up and said he had the money ready to support a worker on the field, while a sister said she was prepared to keep a native.

This is a move in the right direction. If you wish to know more about their programs and conditions on which the party will come, write to the missionary society in care of the college, and the proper parties will get it and answer.

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CHICAGO EXTENSION WORK.

The Chicago church is in earnest about reaching out over the city and are following plans that bid fair for success. They are starting new Sunday schools in favorable openings. In part the membership is doing the work, aided somewhat by regular help. This is all made possible by the interest which the Sunday schools of the Brotherhood have shown in this extension work. Their contributions enables the work to be carried forward.

The Sunday school at 259½ East Sixty-fourth street has been in progress for some months. During January, 1904, the average attendance was 33 and the total collection $2.61. A new school was opened at 466 W. Van Buren street, and for the first month the average attendance was 65 and the total collection $7.85. Surely such an interest is gratifying.

Many, perhaps, will recall that Bro. W. R. Miller, who has long been identified with the work in Chicago, once carried on a meat market and grocery store at 466 W. Van Buren street. Strange as it may appear, where once he dealt out the needed food for the body he with others is now dealing out spiritual food for the soul. Thus God does work and bring about strange things in time.

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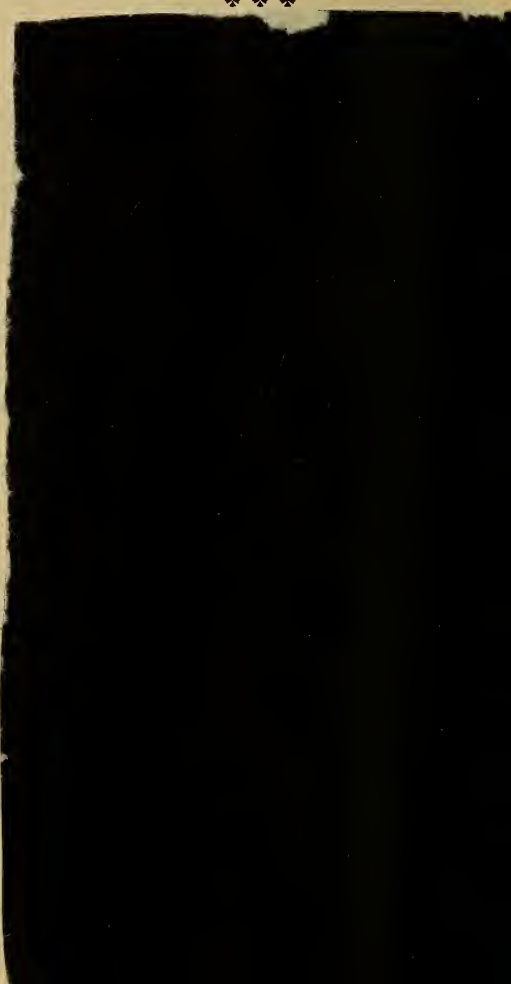

Reading Circle and Christian Workers Topics

CIRCLE MEETING TOPICS FOR APRIL.

For Sunday Evening, April 3.

Topic.—The Resurrection.

Text.—And they entered in and found not the body of Jesus. Luke 24: 1-12.

References.—1 Cor. 15: 20; Matt. 28: 2-6; Acts 2: 24; Acts 3: 26; Acts 4: 33; Acts 5: 30; Acts 13: 30; Rom. 1: 4; Rom. 8: 11; 1 Cor. 15: 19; John 6: 39; John 6: 40; Matt. 22: 32; 2 Tim. 2: 8; Mark 16; Matt. 28; John 20.

Thoughts for the Leader.—If we could more fully believe in the things that are unseen and eternal, our lives would be more fully consecrated to God's service. We read in the book of Acts some of the sermons the apostles preached and almost always they referred to the crucifixion of Jesus, and then of the resurrection, and of Jesus telling them, "Because I live ye shall live also," and "I go to prepare a place for you." To-day the thought of the many mansions comforts sorrowing hearts. They feel that their dead are happy in the place prepared for them by a risen Savior. The heathen had no such comfort, they sorrowed without hope. A flower-bud, crushed with all its fragrance in it, was their emblem for the death of the child; a harp lying on the ground with snapped strings, its music hushed, was another; or a ship gone to pieces, so shattered that it never could sail the waters again, all these were symbols of a hopeless grief, a sorrow without the love of Jesus to sanctify it. Easter is a time of gladness and rejoicing because Jesus has removed the sting of death, whosoever liveth and believeth on Christ has eternal life.

"Tis not the thought that Jesus died
That comfort to my heart doth give
But more than all the world beside
That evermore the Christ doth live."

To be Read by the Younger Members:—

An Easter Lily.—It was an ugly brown bulb, shapeless and seemingly lifeless. But it was planted in some dark, moist earth, and though it seemed to be dead it was not long until some tiny shoots of green appeared, then, in the warm sunlight, it grew and grew until at last the beautiful Easter lily blossomed out. But it never would have come if the bulb had not been planted. Let us think of the Easter lily when our loved ones are buried in their graves. Some day they will rise again, because Jesus arose, and we shall meet them in heaven.

They Have Taken Away My Lord.—When Mary went early to the Savior's tomb with spices, because she loved Him, she found an empty sepulchre. Then she wept and said, "They have taken away my Lord, and I know not where they have laid Him." We wonder whom she suspected of taking away her Lord. She did not seem to know that only her own doubts and fears could take Him away. Disobedience will take away my Lord, because, if I truly love Him, I will obey Him. Selfishness, which makes me center all my thoughts and acts upon self, will quickly drive Him out of my heart. A blind faith in the saving grace of church membership and in the endless discussion of doctrine and methods will drive away the personal Christ, who comes to fill our lives with the love that is the fulfilling of the law. Let us remember that He will never leave us nor forsake us, but we ourselves can make His presence of non-effect.

Why Seek the Living Among the Dead?—For hundreds of years the monks and nuns who tried to find Him in their cloistered cells, have been dis-

appointed. Why should He appear to them there, when they are only following a routine of penance and so-called prayer? Christ mingled with the multitude day after day, He was with them to bless; their great need appealed to His loving heart, and if our feet tread the mountain-paths looking for the lost sheep, and our hands are busy ministering to the needy, we will very likely meet Christ on our way. Mary did not find Jesus in the tomb, but among His people. Let the young people of the church seek Christ where the living most need them, and they will find Him. A selfish church makes a tomb in which no one can find Christ.

"He calls not where the silver light
Lies on the waveless sea
Where idly rock the pleasure-boats
And summer winds move merrily.
His course is over the stormy deep,
He calls to stress and strain,
Who mans the life-boat for His sake
Must toil all night the wreck to gain,
Where wild winds rage and billows roar,
And death is waiting nigh,
The Christ calls, 'Who will follow Me?'
He must be brave who answers, 'I'"

Topics for Discussion:—

1. What does Paul say about living for Christ? Phil. 1: 27.

2. Why do we find comfort in the resurrection of Jesus? 1 Cor. 15: 54-57.

3. A vain faith. 1 Cor. 15: 14.

For Sunday Evening, April 10.

Topic.—Church Attendance.

Text.—Blessed are they that dwell in thy house. Psalms 84: 4; 1 Cor. 12: 12-28.

References.—Psa. 20: 2; Psa. 65: 1; Psa. 134: 1, 2; Psa. 137: 1-6; 1 Tim. 3: 15; 1 Cor. 14: 26; Eph. 4: 11, 12; 1 Tim. 4: 14; 2 Tim. 1: 6; Psa. 102: 6-9; Psa. 118: 24; Psa. 145: 10; Habak. 2: 14; Neh. 10: 39; Neh. 13: 11; Heb. 10: 25.

Thoughts for the Leader.—A chance visitor to an art gallery may wander around and enjoy looking at the beautiful pictures and other works of art, he may remember the subjects of a few of the paintings, but if he wants to have any real knowledge of them, he must go there regularly and study the coloring, the ideals, and so try to understand the artist's work, and absorb its beauty. So, too, it is with going to church. The one who goes occasionally cannot understand why David, in the psalms finds so much joy in the temple service. He says, "One day in thy courts is better than a thousand, I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness." Only the regular church attendant can understand this. "Nothing give, nothing have," if you do not sow you shall not reap. If you do not put something into your going to church, you will not enjoy it. The field of corn that you have plowed and planted, and tended, interests you far more than the surrounding fields. You are interested in this because you put your time and your thought and your labor into it. Put some of your thought, your prayer, your labor and your money into the church, and you will enjoy going to church and wonder how you ever could have thought it dull and uninteresting.

To Be Read By Younger Members:—

"We will not forsake the house of our God." Neh. 10: 39. Nehemiah undertook a great work when he attempted the rebuilding of Jerusalem and of the temple. He trusted in God and the "people had a mind to work" and they brought their offering of corn and oil and the priests and the porters and the singers were ready for their respective tasks, so it was not likely that they would forsake the house of God. Church people are alarmed at the closing of old churches in country districts, where entire families never enter a church, though they have the opportunity. Indifference causes other families to drop out, and so they keep it up at "this poor dying rate," until the dying embers and the locked door are mute witnesses to their sad neglect.

We Do Not Like our Minister.—If you go to church only to be entertained by a

good sermon, it is not likely that you will receive any help from God. The preacher reads a text from God's Word. If he is a sincere Christian, he will do his utmost to give you God's message for the day; listen and wait for God's message to you. Moody said that we need to talk less about ministers that draw, and he insisted that our great need in every church is more drawing church members. David loved music, but do you suppose for an instant that he attended worship for the sake of the music, or that he would have stayed at home if the music had been poorer and the singing did not suit him?

Train yourselves now to go to church, even if the service is poor; help to make it better.

How Can We Increase Our Church Attendance? Our young people can do a good work by coming regularly to church. It is a sad sight to enter a good-sized church and find the ministers there, and a goodly number of middle-aged members and old people in their places, but no young people. Such a church, to a certain degree, has outlived her usefulness, and her days are numbered. Perhaps there is neither a Sunday school nor a young people's meeting, and the children have good reason to say, "Why should we go? There is nothing for us to do." Whittier once sung a great truth that is a very solemn truth to us if we are not doing what we can to bring others to Christ:

"Heaven's gate is shut to him who comes alone
Save thou a soul and it shall save thine own."

Questions to be Answered by Older Members:—

1. How can we increase our church attendance?

2. Why should we go to church on rainy Sundays?

3. Why should we go to church every Sunday?

4. How can we get our children to enjoy going to church?

5. What are the results of staying away from church?

6. How does staying home from church affect our children?

For Sunday Evening, April 17.

Topic.—Are We Ashamed to Confess Christ?

Text.—Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. Matt. 10: 32.

References.—Matt. 16: 13-17; Luke 8: 38, 39; John 4: 39-42; John 9: 24, 25; Acts 8: 36-38; Matt. 7: 21; Mark 5: 18, 19; Luke 14: 26; Acts 4: 13; Acts 8: 4.

Thoughts for the Leader.—If we love Jesus and feel that He is indeed our Savior, and saves us from our sins, we should be glad to say so. Loyalty to Christ should make it easy to confess Him everywhere. Even after Napoleon had lost his power, his true friends were known everywhere by a violet worn as a token of their love and loyalty. Suppose that in the early days, when Christians were persecuted, they had hidden their beliefs, what would the church be now? But when these Christians were asked, "Do you believe in this Jesus the Christ?" they scorned to evade the question or purchase safety by a lie. Weak women and children were strong enough to confess that they loved Jesus Christ, though they knew that torture and death awaited them. Are we soldiers of the cross or are we cowards, afraid to own our Master to whom we owe our lives and our allegiance? In these meetings we can confess Christ by telling how precious He is, how He strengthens and keeps us. Missionaries are always ready to testify to the saving power of the blood of Jesus in cleansing the souls of the heathen who have been taught to pray and trust Him. Moody says, "What we want is men with a little courage to stand up for Christ. When Christianity wakes up, and every child that belongs to the Lord is willing to speak for Him, and if need be, willing to die for Him, then Christianity

will advance, and we shall see the work of the Lord prosper." Let us be true to Him who first loved us.

To Be Read by Younger Members:—

The Testimony of a Changed Life.—An English missionary at Ning Po, China, had become almost discouraged in his labor of love. But one day he saw a new face among the audience in his little mission room. It was a thoughtful face; one that impressed him greatly. After the service, the minister spoke to him, "Did you ever hear the Gospel before?" he asked. "No," said the Chinaman, "I have never heard it before for myself, but I have seen its fruits. I know a man who used to be the terror of his neighborhood. If you gave him a hard word he would shout at you and curse you for two days and nights without ceasing. He was as dangerous as a wild beast, and a bad opium smoker. He professed to be a disciple of Confucius, but this did not make him a safe member of society. When the religion of your Jesus took hold of him he became thoroughly changed. Now he is gentle, moral, and not soon angry, and he has finally left off opium. Confucius could not do this, but Jesus Christ has done it, so Christ is greater than Confucius. "Confucius was a wise man," said the missionary, "his teachings oppose such conduct." "I know it," said the man, "but he cannot touch the heart and change the life. I want Jesus Christ."

Very gladly the missionary took the man into his own care and taught him the Gospel of Jesus Christ.

Stand Alone.—Miss Havergal went to a boarding-school soon after becoming a Christian. She was frightened to find herself the only Christian girl there, and she thought that she could not speak of her love for Jesus before all those girls. But it was not long until she felt that she could not afford to keep silence; she must be loyal to her Savior.

Tell It.—Jesus has given you strength when you were too weak to stand alone, He has helped you to overcome temptation. Tell other tempted souls where to look for help. Let there be no question as to where you stand. Confess that you love Jesus now, and at the last great day He will not deny you.

Denial.—

Not only Peter in the judgment-hall.
Not only in the centuries gone by,
Did coward hearts deny Thee, Lord of all.
But even in our time, and constantly;
For feeble wills, and the mean fear of men,
And selfish dread, are with us now as then.

We close our lips when speech would wake a sneer;
We turn aside and shirk the rougher path;
We gloss and blink as if we did not hear
The scoffing word which calls for righteous wrath.
All unrebuked we let the scoffer go,
And we deny our Lord and Master so.
—Susan Coolidge.

To Be Discussed by Older Members,

1. Are we commanded to confess Christ? Romans 10: 4-11.

2. Are we ashamed to confess Him? Mark 8: 34-38.

3. How did Joseph confess Jesus? Mark 15: 42-46.

4. Why is it impossible for a secret disciple to keep true?

5. Why are times when confession is hard the time when it counts for most?

6. How may we confess Jesus in our homes?

For Sunday Evening, April 24.

Topic.—Children for Christ.

Text.—And Jesus called a little child unto Him and set him in the midst of them. Matt. 18: 1-7.

References.—Col. 3: 20; Acts 2: 39; Gen. 28: 7; Neh. 12: 43; Prov. 10: 1; 28: 7; Eccl. 4: 13; Job 32: 6, 7; Prov. 15: 5; 2 Chron. 20: 13; Luke 2: 46; Eccl. 11: 9; Prov. 20: 20; Matt. 18.

Thoughts for the Leader.—If we could journey through some heathen lands, and see the sad little faces of the children, we would thank God anew for the

love of Jesus that encircles the children of Christian lands. Little girls of not more than five years of age are compelled to carry about and amuse children younger than themselves; they know nothing of the joys of childhood. Dolls and toys come but seldom into the lives of these poor little ones. A Chinaman in New York city married a Chinese girl of fourteen. He had been in this country long enough to appreciate the pleasures the children of this land enjoy. So his wife played with the children, and played with the toys he brought her. This was her first playtime; she had always worked when she was a little child. Our children should learn to appreciate their Christian homes, their Sunday schools, and church services. They should remember the poor children in their own neighborhood and help them. They should learn to think of the little waifs in other lands. We must teach them to give willingly, to live unselfishly.

To be Read by Younger Members:—

"They that Seek Me Early shall find Me."—Children who have been taught about Jesus by loving parents, and who have been taken to Sunday school and church regularly, should give their hearts to Jesus and come into the church; they will be welcomed and they will grow up in the Lord's service even as Samuel grew up in the temple at Shiloh. What a mighty prophet Samuel was! How the people listened to his teachings and turned to the Lord! Surely the children who are taught to come to Jesus early will do great things for Him in the coming years.

"You shall rescue souls from danger
As the story you repeat
And in place of sin and darkness
Leave a joy and bliss complete.
Speed ye children of the King
Let the blessed tidings ring.
Till from every land shall echo:
We are children of the King."

Associations.—The story of Daniel is full of interest for our children. Daniel was not afraid to do what he thought was right, and the boys who were with him were as brave as Daniel; and they followed his example. What kind of boys and girls do our children go with? When the Spartans wanted their boys to grow up as brave soldiers, they were brought to the camp by their mothers, and so accustomed to a life of hardship from their infancy. How about parents who do not think it necessary to bring their children to church and Sunday school? Children should be brought into the service, and taught the lesson of God's love first of all.

What of the Future?—If we could look ahead and see the future of our children, but that is impossible. We can make life's journey for them easier, by seeing to it that they form no bad habits. On the other hand, children who are honest and truthful and kind, have within themselves that which will make them happy. By coming to Christ early, they will escape many temptations, that they would otherwise have to meet.

"Long is the journey
Hard is the tourney
Would I could be by your side when you fall,
Would that my own heart could suffer it all."

What we want to do is to put religious truths before the children in such an attractive form that the Bible will be the most attractive of books for them. Children want the same kind of food and truth that we do, only we must cut it up a little finer, so that they can eat it. By teaching them diligently, in season and out of season, they will not have to spend their whole life in forgetting some bad habit learned when they were children.

"Oh, my heart grows weak as a woman's
And the fountain of feeling will flow,
When I think of the paths steep and stony,
Where the feet of the dear ones must go;
Of the mountains of sin hanging o'er them
Of the tempest of fate blowing wild!

Oh! there is nothing on earth half so holy
As the innocent heart of a child."

1. What was Timothy taught? 2 Tim. 3: 15.

2. Is there any place for the children in church services? Matt. 21: 15, 16.

3. What can we learn from the life of Samuel? 1 Sam. 3: 19.

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FROM THOSE AT WORK.

Bro. J. Z. Gilbert, who sent us twenty-three new names last month, writes from Los Angeles, Cal., "We are going right along, and each week new names are being added to the list. I just ordered twenty of the Missionary Reading Circle books. These go to our Sunday-school library, for free use to the members of the Circle. We go to Lordsburg next week to engage in the Bible school work. We hope to encourage the missionary reading there. We pray God's blessing on His workers everywhere."

Sister Maggie Bowman, of Oakton, Va., says, "I am very glad to send you one more new name for the Circle, which now makes seventeen new names. We do hope to do something for Jesus. We pray God to bless the workers everywhere."

Brother F. W. Forney writes from Navarre, Kans: "I am here visiting, and as an old member of the Circle I am interested in its growth. I believe there should be one started here, so please send circulars. I enclose one new name."

Sister Rebecca Bowman, our secretary at Harrisonburg, Va., says, "I feel so thankful for what has been done here. I send two new names which brings my number up to twenty-five. If we had them all together, we could have some good meetings; and we may have yet, some day, God willing."

Brother F. L. Baker writes us from Handley, Mo., "We moved from Ohio to Missouri about five months ago. We miss the church privileges very much, but we realize that 'the field' lies even at our very door, here. We pray God's blessing on the Circle. May it be the instrument by which much lasting good may be wrought; and God shall have all the praise."

Sister Cora E. Hostetler, our secretary at Mt. Morris, Ill., says. "I am much pleased to send you the names of six new members for 'Our Missionary Reading Circle.' We are reading 'Evangelization of the World in this Generation,' and are glad that so many are interested in the study, and we pray that new zeal and enthusiasm for the church and its work may be the result."

Sister Lulu V. Sanger, our secretary at North Manchester College, says, "I am glad to send one more new name. Several others have joined and we need more circulars. Many more should be working with us. We hope and trust for great results in the future."

Sister Florence V. Berkey, of Hooversville, Pennsylvania, sends us five new names for the Circle. They are doing good work at that place.

Sister Georgiana Hoke, a local secretary, now of North Manchester, Ind., says, "I have just finished reading 'Price of Africa.' This was begun in early summer, and because of other studies was laid aside. I write to say that I think it one of the most interesting of the Circle books I have yet read. The style is interesting and the subject is equal to any. My heart goes out to the characters in an unusual manner. What a book it is! And if I had not joined the Circle I most surely would have missed it. I am glad we have it. Considering all things, what field of operation furnishes more thrilling and heart-touching adventures than that of the missionary? I think our Circle is the dawning of a new enterprise. I hope to study 'India, a Problem,' again and to read everything I can about Livingstone. Cox, Mackey, and Good. Those short biographies are like little

yeast cakes in my missionary education."

Brother Charles W. Eisenbise, from Morrill, Kansas, says, "I am a member of the Circle, but I have not been reading the books in the present course. I do, however, want to have a part in this glorious work and I know of no better way to keep myself informed on missions than by taking this course. I have long felt that we ought to have an organization in this congregation, and by the help of God we trust it may be done. I think we should all read again page 74 in the February Visitor and then humbly pray for this baptism of love."

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RECEIVED CERTIFICATES.

We mailed certificates to forty-five members who completed the course in 1903. Can we not double that number during this year of 1904? Let us work, work, **WORK** under the guidance of the Holy Spirit during this year, work for missions, work for more Circle members, work for the church we love, work for God.

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NEW NAMES.

2385 Lawrence Risk, 1719 Holmes St., Kansas City, Mo.
2386 Luella Swank, Bellefontaine, Ohio.
2387 Ephriam Yoder, Bellefontaine, O.
2388 Fianna Hackman, Lemvine, Ohio.
2389 Jesse O. Harlit, North Manchester, Ind.
2390 Jonas Groff, North Star, Ohio.
2391 Dewitt Miller, Vienna, Va.
2392 Edith E. Forney, Navarre, Kans.
2393 Anna J. Holtzman, Glendora, Cal.
2394 Raymond Evans, Los Angeles, Cal.
2395 H. J. Spangy, Hooversville, Pa.
2396 S. S. Lint, Hooversville, Pa.
2397 Mrs. S. S. Lint, Hooversville. Pa.
2398 Mabel Shaffer, Hooversville, Pa.
2399 Delpha Berkey, Hooversville, Pa.
2400 Samuel Gruell, Los Angeles, Cal.
2401 Homer E. Trout, Los Angeles, Cal.

NEW SECRETARIES.

David P. Hoover, Saxton, Pa.

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RECEIVED CERTIFICATES.

J. E. Miller, Mt. Morris, Ill.

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READING FOR 1904.

In pursuance with the plan inaugurated last year the following books have been chosen for the present year for those who have completed the regular course and wish to continue or for those who wish to supplement the regular reading:

1. Story of John G. Paton.
2. Effective Workers in Needy Fields.

These books are supplied by the Brethren Publishing House, Elgin, Ill. Write them for prices. J. R. S.

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NOTES FROM OUR DESK.

By John R. Snyder.

It has been many days since our name has appeared above these notes. In that time many things have transpired. God's work has prospered. His name is being glorified in many lands. The church is moving forward in her great mission. Personally, the Lord has taken us near to the "valley and shadow," but again led us out. Blessed be His name for his loving-kindness unto the children of men!

But if our pen has been silent we do not want any one to think we have lost interest in the Circle. No, quite the reverse. In every possible way we want to lend our weak efforts for its advancement. Never has the problem been so great, never the field so wide, never the call so loud. It behooves every lover of missions to bestir himself and seek to extend God's kingdom here on earth. "Behold, the night cometh when no man can work."

We are glad to see the interest manifest in many quarters in enlarging the Circle's usefulness. It has its own mission to perform, its own work to do. It is no longer an experiment, an untried resort, but it is a real, living, active force in the church. Wherever you see a real active Reading Circle you will see a church which believes in missions and one that works. Oh, that we might rid ourselves of that Laodicean lethargy!

It does one's soul good to receive letters from those whose lives are consumed with a burning desire to do God's service wherever He may call. Here and there He is raising up unto Himself souls who shall go forth into the harvest ready for the garnering. The church is more and more awake to the great "Go ye" of the Gospel record and more and more do we hear the prophetic answer, "Here am I, Lord, send me." And so it should be. Let us be up and doing, beloved, and gird on the armor and go forth unto the battle.

For several years it has been the custom in the Northwestern District of Ohio to spend New Year's Day in a Reading Circle Missionary Meeting. This year it was held in the Rome church, near Alvada, and a good meeting was had. It's a good thing to spend thus the first day of the year. We know it is doing good in our district and we wish such meetings might be held all over our Brotherhood on New Year's Day. The good that might come of it can not be measured by man. Eternity alone will reveal the result.

Sunday, Feb. 7, we spent with the Bethel Reading Circle of the Salem church in their regular monthly meeting. They hold special missionary meetings once each month and they are growing in interest and these endeavors can not help but be fruitful for good. Eld. John H. Brumbaugh presided. It makes one to rejoice to see the elders taking lead in these efforts to awaken missionary interest. Just previous to this meeting Bro. D. S. Filbrun preached a very strong missionary sermon.

On our way to attend the above meeting we had the opportunity of spending several hours with our secretary, Sister Elizabeth Rosenberger, at Covington. As all know who have come in contact with her, she is awake to every good work and therefore very busy. We talked over plans for this year and the future, also the coming meeting at Carthage, Mo. A program was partially arranged, which will be announced in due time. Sister Rosenberger is very much in earnest and will do all she can to interest you in the Circle if you give her the chance.

A Few Closing Thoughts.

Are YOU a member of the Circle?

If not, YOU ought to be.

If so, do YOU read your books?

If not, you are losing a grand opportunity to acquaint yourself with the world's great need.—Christ.

Do you have a Circle in connection with your Christian Workers meeting? If not, try it and see how it lends to its interest.

Have you reported your reading to the Secretary?

Is your Circle supporting an orphan in India? Many are. Write us for particulars.

Have you tried special missionary meetings in connection with your regular meetings? If not, try it.

And now, as a last, think seriously on these two thoughts: "Saved to serve." "Every Christian is a soul winner." ARE YOU?

Bellefontaine, Ohio.

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FROM VIOLA, WISCONSIN.

I do not want to miss the Missionary Visitor. It always inspires me in the missionary spirit and work. It has a peculiar influence over me. As I read it the tears start unbidden. It creates a feeling within me to do more and better work for Jesus. I pray for the Visitor to enter every home of our beloved Brotherhood, to give all an impetus and inspiration to go and do for the Master.

Our work here is encouraging and the mission at this point seems to be in a very healthy condition, for which we praise the Lord. An increase of twenty-eight members at an old run-down point in six months gives us encouragement in mission work. May all the workers and all God's dear children do their best in soul-saving in this year of 1904, is our prayer. D. A. Rowland.

From the Field.

A PLEA FOR THE HOME MISSION.

By B. E. Kesler.

No attempt will be made to apologize for the results attending the faithful efforts of the home missionary, but to suggest a means by which the results would, perhaps, be much more gratifying.

In the first place, failures have been made in the selection of stations or points of operation. Just who is responsible will not be considered but left open for study, and as to the subject, the matter is about as follows: The missionary is sent to the field, he has many suggestions, sometimes appeals, to locate at a certain point. After viewing the situation, looking over the field, he feels that a certain point is best suited as a center of operations, but another point offers better inducement in the way of finance.

Now, what next? Well, the consideration of finance, of course. Can he afford the extra expense that would necessarily be incurred at the first point, or must he, of necessity, locate at the second point, by which the less amount of necessary expense would enable him to make "buckle and tongue meet"?

Then springs another question: How many mouths are to be fed, feet shod, bodies clothed and children schooled? That settles it. How? That depends on whether he has a family or not.

To illustrate: Here is a town or city in the center of his field, which affords best of railroad facilities to his different points, has the best of advantages for schooling the children, would be a central stopping place as he goes from one point to another, and would enable him to stop off to see how all are at home and in many ways would seem to be the ideal place to locate. But he finds rent high, he is not able or doesn't think best to buy, and necessarily his family must keep up appearances or lack in influence.

There is another obscure little corner in his field, rent low, fuel plenty, people very common, railroad advantages very poor, school three to six months in the year, and when he leaves home on a tour of his work he feels it hardly the thing to do to drop in at home until he has pretty well covered his field, requiring three to four weeks. A brief stay at home and he is expected to be out on his "round" again and so it goes on, month after month, year after year, with an occasional call at home, leaving the family to—grow up or be brought up? Then there is the burden of care all on the mother's shoulders.

Now which location will he select? That depends. Which should he select? His income settles the first. Good judgment settles the second, but who can blame a missionary for not locating where his income will not maintain his family? This, of course, applies only to missionaries in rural districts.

In the second place no missionary can accomplish the best results without the necessary helpers. If he has no wife or if he has and the cares of home require her personal direction (they always do) then let him have some one else to aid in the work. It is not necessary that his wife should accompany him. Paul had no wife, but he knew the need of helpers and that's why he tells so much about his "helpers in the gospel." Give the home missionary the surroundings and the helpers the foreign missionaries have and watch the results. Take the Salvation Army and Holiness Bands as illustrations. Did you ever see them operating single-handed? Put the home missionary in a city, centrally

located, give him helpers as Paul and Silas had and he will turn things upside down too.

In the third place open up the resources of the church to the home missionary. If he thinks the proper thing to do is to build an orphans' home, let him have means to do it. If he can build a school for the little tattered urchins of his charge give him means to do it. If the little ragamuffins of his field need clothing to go to church and Sunday school let him furnish them. Of course the little fellows will love him, hug and kiss him, and join church too! What wonderful results would follow with all these helps!

In the fourth place say something about the home missionary and his work. Let the church know who he is, what he is doing, what he wants to do, how he ought to be encouraged and helped in his work, and the home mission will prosper as never before, the church built up, souls converted, missionary happy and rejoicing on the way.

Farrenburg, Mo.

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HOME VERSUS FOREIGN FIELD.

By J. H. Neher.

That the home field is largely overlooked and that our aspirations are in favor of the foreign field in mission work, is very apparent. To restore lost interest in the home field and not discourage the interest that we have gained in the foreign field is the question under consideration.

It occurs to me that if the same methods and plans were used in selecting our home missionaries and the same interest manifested in them as there is in the selection and calling of foreign workers, and if they were made to feel that the responsibility as well as the sacrifice and reward are equal and that the need of the home work is just as great as the foreign work, I have reason to believe there would be more than ten at our next Annual Meeting who would offer their lives for Christ. Surely the home field is large. There are many places where missions could be opened with profit, even in our southern States, both in the cities and in the country.

Here is Little Rock, the capital of our own beloved State, Arkansas, with only one brother in it and fifty thousand souls crying for the Bread of Life and no one to give it to them. We have calls from Mississippi, Alabama, Tennessee, Georgia and Louisiana in our own land and among our own people and language, and yet no one to go.

We have been talking and writing a great deal, so that it has become an old story, unheeded, insomuch that we hear people say that they are tired of the word "mission," for they can't pick up anything to read but what it is about missions. Now it would be better not to write and preach mission work so much, but to do more of it.

"Lord, while for all mankind we pray,
Of every clime and caste,
Oh! hear us for our native land,
The land we love the best."

Palestine, Ark., Feb. 11.

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NOTES FROM BROOKLYN, N. Y.

—We feel to thank the Lord daily that He brought us to this field to gather sheaves for His garner.

—As we look back to the time (Feb. 10, 1902) that we came here we can see God's hand leading us. Our membership has more than doubled, and the spiritual life has been rapidly on the increase. The interest in Bible study was never as great as at this time. We are more than pleased to see the interest our people are putting forth to know God's holy Book and pass the good things on to others.

—In some respects the past month has been a paradox. We were heart broken over the death of Sister Lottie Philips, who was one of our most active and influential young members. The Lord emphatically said "No" to all our prayers for her recovery. But,

as the dark cloud began to disappear, He began to show his smiling presence and said "Yes" to our prayers for the conversion of some for whom we had this long time prayed. So we close up this month's work with five dear souls baptized. They are taking hold of the Christian life in real earnest, and we feel the Lord has given us five workers in His vineyard for the one He called home to her reward. So we are happy in the Lord, ever knowing that "He is too wise to err, and too good to be unkind."

—We have had some good letters the past month, telling us what a great spiritual blessing our "Once-a-Week Offering" boxes proved to them during the year 1903. We still have some on hand, and a postal with your name and address sent to us will bring one to you.

—South Brooklyn was never more open to the full Gospel than now. We are getting a good hold in many homes, and the prospects under God's blessing are hopeful indeed. A father and mother and son twenty-one years of age have asked to be baptized soon.

—Has not the Brooklyn mission a special claim upon our beloved Brotherhood? It began about seven years ago with one member. It now has an enrollment of about sixty members who love the church, and a Sunday school that has an enrollment of about 160, which could be run to 250 and more if we had the room. These people speak our language; they imbibe our sentiments; they accept our doctrine; they love our people. This is their home. They are near you. Why should we not soon have a churchhouse of our own, which will help us to reach out and do better work for the Master? It is in your power to pray much for us. It is also in your power to aid the Lord with that with which he has blessed you.

A Command.—"Go ye into all the world, and preach the Gospel to every creature." Mark 16: 15.

An Interpretation.—"Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me." Matt. 25: 40.

A Promise.—"Whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward." Matt. 10: 42.

—The following persons have sent in checks, drafts, etc., during the month of January for our new church in this city: Cora N. Ringgold, $1.00; D. H. Miller, $5.00; Eli Schrock, $6.00; R. J. Shirk, $3.62; Josephine Hanna, $2.00; D. E. Sower, $5.60; Earl Spencer, $3.00; Bena Hoffman, $1.00; Mrs. Byrd S. Manuel, $7.10; L. and S. Watson, $3.26; C. C. Gibson, $5.00; Minnie Schechter, $1.70; Frances E. Miller, $1.24; Eld. F. M. Wheeler, $5.61; Eld. B. Hottel, $5.00; Garrison Sunday school, 50 cents; J. B. Miller, $2.00; Mary A. Kinsey, $5.00; Bareville Sunday school, $15.45; W. E. Wolford, $8.25; Lavina Brower, $6.50; Grace E. Messner, $4.00; D. E. Miller, $5.00; Amanda R. Cassel, $1.00; Pittsburg Sunday school, per S. S. Blough, $5.00; Lewis B. Flohr, $3.74. The Lord bless you all. J. Kurtz Miller.

5901 3rd Ave., Brooklyn, N. Y., Jan. 31.

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PERSONAL WORKERS' CLASS.

There is no place in which I can get quite as much spiritual help as in our little band of Personal Workers.

We meet every week and discuss the actual work we have to do in our student body here at our college, and spend some time in prayer for definite things needed to do the most effectual work. A regular lesson previously assigned is recited, and we have been drawn so close to our Master that our place and work in the world is kept constantly before us for the coming week.

So we go on in the good work. May God bless our efforts.

Mrs. E. H. Eby.

McPherson, Kans.

TO THE MT. MORRIS MISSIONARY SOCIETY.

My dear Brethren in Christ:—

We are all coworkers together with Him to save the world for Christ. In this I have my part to do and you have yours. What you as individuals have been doing since I last saw you, I have no way of knowing, but taking you as a society I have received occasional reports about your progress and am well pleased with them. Without doubt, too, you have accomplished more than has been reported to me, since all that has come to me came through private correspondence and not direct from the society. For this I am sorry. It would be a great satisfaction to me if you, my brethren, could arrange to send me reports of all your regular meetings and of the progress of the society in general. At the same time I promise to write you about our work more frequently in the future than I have in the past. Thus we may keep in closer touch with each other, which relation ought by all means be sustained between us, as much as possible, at all times. The benefits which I have derived from the Reading Circle and from having been associated with you in the work of increasing an interest in the cause of missions are not forgotten, and in order that I might still continue in them I hope that you may be pleased to do as I have suggested.

What I have accomplished since here I shall leave for others to tell. I can only say that I have accomplished little enough. My time has been occupied principally with the study of the language and in assisting in the work as much as I had time and felt able for. Altogether I have spent a very busy year and I think the happiest one in my life. Like in all other work we also have our ups and downs, but I have learned to get some good out of the things that did not always seem as pleasant as we should like to have had them. The Lord has been graciously near to me at all times and under all circumstances. In this land of disease and of death He hath preserved me, and even when I did in the past few months succumb to repeated attacks of fever, He brought me through it all and at the same time He taught me some of the grandest lessons of my life,—lessons without which no missionary can do successful work. They were those of patience, a greater sympathy for the unfortunate and a firmer trust in God. We are all thankful that the feverish season is closing. Thus, while I am recuperating from my last illness, I have good reasons to believe that it will be the last time for this year that I shall have to suffer and that soon I may go about my work with my former strength again.

The new missionaries have arrived and are now settled comfortably at the several stations along the line. I consider it a great privilege to have been one of those who could go to Bombay to meet them at the landing. That was a most glorious event. To welcome eight new workers into our midst is not an every-day occurrence. They make up a devoted band and will surely give efficient aid to our work here in India.

The most pleasant time of the year is now here. It is harvest time for the peasant and so also it is for the missionary. It is when he must do most of his work out in the district and tour among the villages. At other seasons the weather is too hot and oppressive. Bro. McCann contemplates spending most of the winter in Rajpipla State, where we have many Christians and many applicants for baptism. This is one of the most promising fields we have. In another letter I may tell you something about the people of that most interesting country.

I am your servant and brother in Christ. D. J. Lichty.

Anklesvar, India.

Reply.

My Dear Brother:—

Your letter, dated Dec. 15, was read before the society at Mt. Morris, and it

seemed to make us all feel that, though separated, we were united in the same grand and noble work. Those few words, "the happiest year in my life," proved to us that true joy must be experienced by the one who gives time and talent for the Master's sake. This very expression has been spoken, and written, by other of your coworkers on India's field. Now, when workers go to foreign fields, we rejoice that they are engaging in that which means joy forevermore.

It seems as if both the weak and strong physically must have a touch of India's fever, but since the Healer has taken this way to teach those grand lessons that should be inculcated in every true missionary, we feel that He is preparing you more fully for His service. May He also give you strength to endure these afflictions.

Our society has been prospering this year. Many new students have enrolled and are willing to help forward the cause of missions. We trust that our enrollment will increase, so that the society will be ready to send another worker into the field.

The time that your letter was read Bro. Galen Royer was present with us and suggested that we organize a band of missionary workers, whose duty it will be to prepare and render programs in adjoining churches. In this way we may be able to reach a large number and create a missionary spirit that will make each one of us feel that we should do more and better work for Jesus. Remember us in this effort.

This week closes a very interesting series of meetings by Bro. Galen Royer. He has worked earnestly among us, and we all are encouraged to press on.

May the Lord bless you in your work, preserve and keep you close to His side.

Yours in Christ, Eva Lichty.

Sec. of M. M. C. Miss. Society.

Mt. Morris, Ill., Jan. 30.

NEW WORKERS REPORT.

Dear Brother:—

As you will doubtless hear from the others, the District Meeting has been held here this week and the missionaries were all together from Tuesday till Thursday evening. A good time we had too. We are very glad to be here, more glad than we can tell, and are now only impatient to be able to help in the work. We thoroughly enjoy the life in the home here, and surely we girls have everything to be thankful for in being here in this home for our preparation. My Father has blessed me with so many good friends and lets me see and know so many of His good people, and these friends though last are not by any means least in the list.

Mary N. Quinter.

Bulsar, India, Jan. 8.

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Dear Brother:—

Well, how do we like India? I have not been disappointed in anything yet. I had not formed such great conclusions before I got here, so I did not have much to change. I can say that I like it and am glad that I am here, and will be only too glad when we can talk to these people. Burie told us that the Lord would help us in the language and we know that He will. Nora Arnold.

Bulsar, India, Jan. 8.

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Dear Brother:—

It was a great privilege for me to be permitted to be one of those who could go to Bombay to meet the new workers. It was a happy meeting and we all rejoice to have them with us at our stations. Samuel and I especially appreciate having Bro. Long's with us since we have been left by ourselves so long. They all seem to be happy and are doing nicely in the new language. They have already almost completed the first government book.

I must tell you that the "New Hammond" arrived all right and I like it

very well and so does Eliza. Thus our ability for writing and correspondence is greatly facilitated or rather it will be after I am able to write upon it as rapidly as I should. I am greatly indebted to the donors for it and hope that, to some extent at least, I may prove worthy of the confidence they have placed in me. Fraternally,

D. J. Lichty.

Anklesvar, India, Jan. 7.

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Dear Brother:—

We have been quite busy since here and I can hardly see where all the time goes to. The days fly before one is ready to see them close. I am glad to tell you that I am very well contented in my new home and am sure I will have no trouble in remaining that way. In fact I hardly know how one could be otherwise in a place where everything is so pleasant and every person so agreeable. The workers certainly have done their share in making us feel at home and giving us a hearty welcome.

This is the week for the District Meeting and it is to be held here at Bulsar. Nora and I have just come from the train where we met Sister Ebey and her children. We are expecting the others this afternoon.

We girls are working away at the language as fast as possible. It is such an interesting study. I enjoy it exceedingly. I am quite hopeful of getting along well with it this year, so as to be able to speak soon. Eliza can rattle away on it as well as the natives. I tell her sometimes if she would not talk so fast I might be able to understand too.

I do not know how the climate is going to serve the rest of us as to fever. It certainly would be nice if we could escape the first year, but we will take things as they come. Don't you think that the better plan? The weather now is delightful. I have not had to shiver yet but they tell us the coolest weather will strike us in this month. Thus far it has not been as cool as several days in December. Sadie J. Miller.

Bulsar, India, Jan. 5.

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PROGRAM AT BULSAR, INDIA, JANUARY 5 AND 6, 1904.

Tuesday, January 5.

English sermon in railway library, 6 P. M., J. M. Blough.

Gujerati sermon in orphanage meeting rooms, 6:30 P. M., D. L. Forney.

Informal meeting in the mission house, 8 P. M.; in chair, S. N. McCann.

Mary N. Quinter, "What the Home Church Expects of Us."

D. J. Lichty, "What Brought Us Here."

Sadie J. Miller, "The Secret of Happiness."

Sister Blough, "Last Days at Home."

O. H. Yeremian, "The Medical Side of It."

Nora Arnold, "From New York to Bombay."

Sister Long, "First Days in India."

Jesse B. Emmert, "The Unfailing Hope of the Future."

Each speaker allowed five minutes. The chair to suggest suitable hymns.

Wednesday, January 6.

Morning prayers, 6:30; Chhota Hazri, 7; children's prayers, 7:15; breakfast, 7:30.

Gujerati Workers meeting, 8:30 A. M.

Committee meeting 10 o'clock, and at any other convenience, at call of chair.

District Meeting, 2 P. M.

English sermon in railway library, 6 P. M., I. S. Long.

Gujerati sermon in orphanage meeting rooms 6:30 P. M., A. Ebey.

A cordial invitation is extended to all to attend all or any of these meetings. You will be welcome. Come, and we will work together and rejoice.

"I was glad when they said unto me, Let us go into the house of the Lord."

Acknowledgments.

All things come to Thee, O Lord,
And of Thine own have we given Thee.

Offerings are asked to sustain missions on the frontier in the various parts of the United States under the General Board, to aid the forty-seven Districts of the Brotherhood in their respective fields, to support the work in Sweden, Denmark, France, Switzerland and India. The workers on the fields labor for a support, the members of the General Missionary and Tract Committee give their service free.

A copy of the Visitor marked "Sample" is sent to each person from whom money has been received within the time of the acknowledgment herewith made. Should any one thereby get two copies, please hand one to a friend.

See that the amount appears properly herewith. In case it does not, write at once to the Committee.

All mission funds for general work should be sent to and in the name of

GEN. MISS. AND TRACT COM.,
Elgin, Illinois.

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The General Missionary and Tract Committee acknowledges the receipt of the following donations during the month of January, 1904:

World-Wide Fund.

PENNSYLVANIA—$427.50.

Eastern District, Congregations: Coventry, $28.08; Indian Creek, $30.00; Big Swatara, $16.70, ... 66 78

Sunday schools: Evergreen, Middle Creek congregation, $11.63; Ephrata. children's meeting, $12.60, ... 24 23

Individuals: Mrs. J. E. Burget, Newcastle, $1.00; Jos. Keeny, Freelands, $25.00; Annie Loose, Menges Mills, $1.00; Milton Lehman, York, $1.00; Sister Beeler, York, 50 cents; Catharine Ness, York, $1.00; Christian Ness, York, $1.00; D. Y. Brillhart, York, $5.00; J. W. Marks, Seven Valley, $1.00; J. L. Myer, Glenrock, $5.00; John Keeny, Turnpike, $5.00; J. H. Keller, New Freedom, $2.00; S. Keeny, New Freedom, $1.00; B. F. Bowser, New Freedom, $5.00; Daniel B. Keeny, New Freedom, $2.00; I. N. H. Beahm, Elizabethtown, $1.50; J. I. Bechtel. Royersford, $1.20; David G. Wells, Frederick, $1.20; Elizabeth M. Gibbel, Lititz, $1.20; Henry R. Gibbel, Lititz, $1.20; J. W. Myer. Lancaster, marriage notice, 50 cents; Jos. Fitzwater. Port Providence, $3.00; Elizabeth Myer, Elizabethtown, $1.20, ... 67 50

Middle District, Congregations: New Enterprise. $8.60; Aughwick, $9.73. ..... 18 33

Individuals: David Sell, Newry, 50 cents; Jonathan Snowberger, Curryvillle, 30 cents; O. Perry Hoover, Huntingdon, $6.00; Isaac B. Replogle. New Enterprise, $1.20; C. L. Buck. New Enterprise, $3.00; Abram Sollenberger, New Enterprise, $1.20; Two Sisters and a Brother, Middletown, $10.00; Levi H. Biddle. New Enterprise, $6.00, ... 28 20

Western District. Sunday school: Pike, ... 9 66

Individuals: I. G. Miller. Kimmel, $1.20; Wm. C. Koontz, Shady Grove, marriage notice, 50 cents; S. S. Blough, Pittsburg, marriage notice, 50 cents; Rhoda A. Brown, Sabula, $5.00; H. E. Snyder, Johnstown, $1.00; J. C. Harrison, Vinco, $1.20; John Bennett, Artemas, $2.00; S. S. Lint, Hooversville, $3.00; Sarah Stoner estate, $5.00. ..... 19 40

Southern District, Congregations: Upper Conewaga, $27.40; Waynesboro, $23.50, ... 50 90

Sunday school: Browns Mill,. 5 00

Individuals: J. J. Oller and wife, Waynesboro, $131.00; Sarah K. Saylor, Waynesboro, $6.00; Wm. F. Deglar. Crosskill Mills, 50 cents, ... 137 50

ILLINOIS—$236.40.

Northern District, Congrega-

tions: Yellow Creek, $19.48; Cherry Grove, $3.60, ... 23 08

Sunday schools: Elgin, $36.46; Silver Creek, $3.30, ... 39 76

Individuals: August and Mary Kuhlman, Pearl City, $5.00; Susie C. Flory, Mt. Morris, $1.-50; John Weber, Waddams Gr., $3.00; A. M. Flory, Mt. Morris, $2.50; E. P. and Alice Trostle, Mount Morris, $5.00; Margaret LeFerre, Wheaton, 50 cents; J. S. Snively, Lanark, $1.00; Jas. Wirt, Elgin, $5.00; Hannah Wirt, Elgin, $5.00; Jenney Sandford, Ashton, $15.92; Jennie Harley, Mt. Morris, $1.20; Lizzie Shirk, Mt. Morris, $1.00; Mary C. Fisher, Pearl City, $5.-00; Phillip H. Graybill, Polo, $1.20; Esther Vroman, Wheaton, 32 cents, ... 53 14

Southern District, Congregations: Oakley, $2.50; Cerrogordo, $42.80; West Otter Creek, $4.00, ... 49 30

Sunday school: Woodland, .. 1 40

Individuals: John P. Rudisell, Leeseburg, $1.47; Mrs. Wm. Yarger, Orangeville, $9.25; F. M. Snavely, Hudson, $2.50; John Brubaker, Girard, $5.00; Daniel Simmons, Cerrogordo, $4.00; J. M. Shively, Cerrogordo, $30.00; Mathias Lingenfelter, Canton, $5.00; John J. Shively, Cerrogordo, $10.00; Henry Snell, Girard, $1.50; Atta C. Eikenberry, Cerrogordo, $2.50; Isaac Eikenberry, Cerrogordo, $2.50; W. E. Snavely, Hudson, $3.00, ... 69 72

OHIO—$204.72.

Northeastern District, Congregation: Chippewa, ... 6 03

Individuals: D. F. Eby, East Akron, 38 cents; A Sister, Hartville, $5.00; G. H. Shidler, Ashland, 50 cents; Jacob Leckrone, Glenford, $1.50; J. W. Lehman, Defiance, $1.20; David E. Gerber, Canton, $3.00; Henry and Walter Lehman, Defiance, $1.20; John Dupler, Thornville, $1.20; Isaac Brumbaugh, Hartville, $10.00; Elias Gerber, Canton, $5.00; F. A. Sellers, Old Fort, $1.50, ... 30 48

Northwestern District, Congregations: Lick Creek, $2.00; Greenspring, $12.00; Black Swamp, $3.65, ... 17 65

Sunday school: Lick Creek, .. 11 05

Missionary Reading Circle, Rome congregation, ... 4 15

Individuals: Monroe Bosserman, Bryan, $1.00; Meda Frymon, Melburn, $1.00; Margaret Kauffman, Lima, $2.15; D. P. Thomas, McClure, 50 cents; David Berkebile, Delta, $1.20; Wm. Domer, Baltic, $5.00; L. E. Kauffman, Degraff, $1.20; Jacob Leedy, Lima, $10.00; Joseph Kaylor, Degraff, $1.20; J. R. Spacht, Williamstown, $20.00; B. F. Snyder, Bellefontaine, $1.-20, ... 44 45

Southern District, Congregation: Salem, ... 31 79

Individuals: M. W. Printz, White Cottage, $4.00; D. W. Kneisly, Dayton, $3.00; Elijah Horn, Roseville, $15.00; John Warner, West Milton, $1.20; Katharine Kesler, West Salem, $4.05; Jesse K. Brumbaugh, W. Milton, $1.20; S. G. Coffman, Trotwood, $3.00; Eli Niswanger, Pitsburg, $1.20; W. H. Folkerth, Union, $1.20; S. Bock, Dayton, $1.00; John H. Rinehart, Union, $1.20; J. A. Miller, West Milton, $1.20; O. E. Frank, West Salem, $1.50; David Brenner, Arcanum, $1.20; A Brother and Sister, Dayton, $12.00; W. K. Simmons, Union City, Ind., $3.60; Emanuel Shank, Dayton, $1.50; Ezra Flory, West Milton, $2.07, ... 59 12

VIRGINIA—$128.78.

First District, Sunday school: Beaver Creek, ... 6 39

Individuals: B. F. Nininger and wife, Daleville, $63.50; G. A. Moomaw, Troutville, $3.00, ... 66 50

Second District, Sunday school: Pleasant Valley, ... 23 09

Individuals: Samuel Good, New Market, $3.00; Samuel Garber, New Market, $3.00; Lizzie F. Showalter, Rockingham, $1.-20; Lethe A. Liskey, Ft. Defiance, $1.20; A. Flory, Penn Laird, $2.00; Samuel Good, New Market, $6.00; J. M. Garber, Mt. Sidney, $1.20; D. F. Long, Bridgewater, $6.00; Jas. R. Shipman, Bridgewater, $1.50; G. L. Huffman, Jennings Gap, $1.20; D. Saylor Neff, Quicksburg, $1.-50; John S. Flory, Charlottesville, $1.50; Bettie Good, Keezletown, $3.50, ... 32 80

INDIANA—$102.45.

Northern District, Congregation: Tippecanoe, ... 5 50

Individuals: A Brother, Collamer, $1.50; David Metzler, Nappanee, $1.00; Mrs. Peter Figert, Roann, $3.00; Yost Schrock and wife, Middlebury, $14.55; David Steele, North Liberty, $1.50; Jac. Klepser, Warren, $1.20; J. W. Whitehead, Milford, $3.00; John S. Kauffman, Nappanee, 50 cents; Isaac Early, South Bend, $5.00. ..... 31 25

Middle District. Congregation: Salamonie, ... 2 46

Sunday school: Lancaster, Salamonie congregation, ... 2 74

Individuals: Eli Fouts, Chili, $1.50; Elizabeth Fisher, Mexico, 50 cents; J. D. Rife, Converse, $4.80; Barbara Clingenpeel, Bringhurst, $1.20; Louisiana Priser, Sidney, $1.50; T. S. Moherman, North Manchester, $1.60; Isaac L. Shultz, Huntington, $1.20; Sarah Moomaw, Stockport, $4.75. ..... 17 25

Southern District. Sunday school: E. King's class, Princeton, ... 5 00

Individuals: Henry C. Shultz, Hagerstown, $2.40; Wm. Young, Clarkshills, $1.20; Franklin Johnson, Linden, $3.65; Samuel D. and Lina Stoner, $25.00; J. L. Minnich, Eaton, $3.00; Robert Wysong, Nappanee, $1.50; David Nihart, Middlebury, 50 cents; N. H. Shutt, Lima, $1.00.. 38 25

MARYLAND—$74.94.

Eastern District. Sunday school: Washington City,..... 6 72

Individuals: W. E. Roop, Westminster, 50 cents; J. C. Murray, Washington, D. C., 50 cents; Jonas E. Floohr, Broadrun, $1.20; Annie R. Stoner, Union Bridge, $15.00; Elizabeth Roop, $15.00, ... 32 20

Middle District. Congregations: Welsh Run, $6.00; Beaver Creek, $8.08, ... 14 08

Individual: Bettie C. Bostetler, Hagerstown, ... 1 00

Western District. Individuals: J. C. Main, Ijamsville, 34 cents; G. A. Lininger, Cove, $3.00; Alfred Englar, New Windsor, $12.00; Chas. D. Bonsack, Westminster, $1.00; J. S. Hershberger, Grantsville, $1.60; W. S. Reichard, Hagerstown, $3.00. ..... 20 94

IOWA—$68.65.

Northern District. Congregation: Lake Park, ... 1 15

Individuals: Harvey Gillman, Fredericksburg, 50 cents; W. H. Blough, Garrison, $1.00; E. M. Lichty, Waterloo, $3.00; L. L. Hess and wife, Eldora, $6.00; J. H. Grady, Waterloo, $3.00; E. I. Whitmer, Mallard, $1.00; Nelson Scovel, Eldora, $5.00; Sarah J. Kepler, New Hampton, $4.00.... 23 50

Middle District. Congregation: Bagley, ... 13 00

Individuals: H. L. Royer, Dallas Center, 50 cents; C. S. McNutt, Adel, $1.20; Harvey A. Gnagey, Dysart, $2.50; Isabella Souders, Vinton, 90 cents; C. Z. Reitz, Maxwell, $1.20; John G. Flechner, Garrison, $6.00; Daniel Frize, Garrison, $3.00, ... 15 30

Southern District. Congregation: South Keokuk, ... 1 00

Individuals: Anna Flory, N. English, $1.50; Daniel Niswander, South English, $3.00; Jacob Keffer, New Virginia, $1.20; Henry Bonney, New Virginia, $4.80; S. F. Niswander, South English, $3.00; W. G. Caskey, Corning, $1.20. ..... 14 70

KANSAS—$56.65.

Northeastern District. Sunday school: Vermilion, ... 1 10

Individuals: J. H. Williams, Summerfield, 50 cents; R. J. Shirk and wife, Lost Springs, $4.00. ..... 4 50

Northwestern District. Individuals: A Brother and family, Norcatur, $21.00; G. M. Thorne, Rockwell City, 50 cents, ... 21 50

Southwestern District. Congregations: Pleasant View, $1.50; Abilene, $10.75; Christian Workers of Slate Creek, $3.10... 15 35

Individuals: W. H. Leaman, Madison, 50 cents; Julia A. Frame, Grenola, $1.20; S. M. Brown, Wichita, $2.50; Elizabeth Vaniman, McPherson, $10.00, ... 14 20

CALIFORNIA—$35.00.

Sunday school: Tropico, ... 5 00

Individuals: J. Z. Gilbert, Los Angeles, $1.00; A Sister Lordsburg, $3.00; Lizzie Forney, Lordsburg, $3.00; Edmund Forney, Lordsburg, $3.00; Magdalena Myers, Los Angeles, $5.00; Emma W. Lefever, Los Angeles, $5.00; Stephen Johnson, Lordsburg, $10.00, ... 30 00

WEST VIRGINIA—$23.85.

First District. Congregation: Greenland, ... 4 65

Individuals: Eliza Griffith, Hammond, 25 cents; A. A. Rothruck, New Castle, $3.25; Moses Fike, Eglon, $5.00; Peter Biser, Headsville, $1.20, ... 9 70

Second District, Congregation: Seneca, ... 8 50

Individual: Elsie Sanger, Bays, ... 1 00

NEBRASKA—$18.76.

Sunday school: Kearney, ... 22

Individuals: D. H. Forney, Ord, marriage notice, $1.00; Conrad Rasp, Rising City, $2.50; A. J. Nickey, Alvo, 34 cents; W. H. Myers, Cadams, $10.00; Levi Hoffert, Carleton, $2.20; C. Fitz, Redcloud, $2.50, ... 18 54

MISSOURI—$10.82.

Northern District, Individuals: Walter Stephens, Norwood, $1.25; Plumah and Pearl Freed, Craig, $3.25, ... 4 50

Middle District, Individuals: David Bowman, Glensted, 22 cents; Susan Moomaw, Laddonia, 50 cents; J. N. Shank, Fortuna, $2.60; Mrs. A. L. Ross, Fortuna, 25 cents, ... 3 57

Southern District. Individuals: Delilah Hess, Bois D'Arc, $1.25; C. Holderman, Carthage, 50 cents; Martin Butterbaugh, Golden City, 50 cents; S. E. Holmes, Reeds, 50 cents, ... 2 75

MICHIGAN—$11.01.

Congregation: Woodland, ... 5 06

Individuals: A. C. Kindy, White Pigeon, $3.00; Albert Hartic, Scottville, 25 cents; David Warner, 50 cents; Julia Butler, Scottville, $1.00; Perry McKimmy, Blissfield, $1.20,..... 5 95

WASHINGTON, OREGON AND IDAHO—$9.90.

Individuals: George Drury, Marcola, Oregon, $2.50; D. B. Eby, Sunnyside, Wash., $7.40,... 9 90

WISCONSIN—$9.77.

Sunday schools: Maple Grove, $4.50; Ashridge, $5.27, ... 9 77

ARKANSAS—$8.10.

Congregations: Austin, $3.00; St. Francis, $5.10, ... 8 10

NORTH DAKOTA—$7.92.

Congregation: Cando, ... 73

Sunday schools: Des Lacs Valley, $3.56; Infant class, Twin Hill Sunday school. 88 cents,... 4 44

Individuals: Mrs. Sue Swank, Cando, $1.00; Elva Whitmore, Tioga, $1.00; J. R. Blocher, 75 cents, ... 2 75

OKLAHOMA—$5.40.

Congregations: Big Creek, $1.20; Guthrie, $3.00; W. P. Bosserman, Lambert, $1.20, ... 5 40

TENNESSEE—$3.00.

Congregation: Crowson, ... 1 00

Individual: Mrs. U. S. Ledbetter, Rogersville, ... 2 00

NORTH CAROLINA—$1.10.

Congregation: Burnetts Creek, 1 10

Total for the month, ...$1444 72
Previously reported, ...16162 02

Total for the year thus far, $17606 74

India Orphanage.

ILLINOIS—$58.82.

Northern District, Sunday schools: Blanche Lentz's class, Elgin, $4.12; Addie Sword's class, Cherry Grove, $5.00; S. I. Newcomer's class, Lanark, $16.25; Little Sunshine Workers, Elgin, $5.00, ... 30 37

Individuals: C. G. Petry and J. L. Garrison, Elgin, $4.00; Wm. Davis and family, Oregon, $3.00, ... 7 00

Southern District, Individuals: John P. Rudisell, Leeseburg, $2.45; J. E. Miller, Urbana, $5.00, ... 7 45

Sunday school: Macoupin Creek, ... 14 00

INDIANA—$46.16.

Northern District, Sunday schools: West Goshen. $2.90; South Whitley, $7.22, ... 10 12

Missionary Sewing Circle, Summitville, ... 8 00

Middle District, Congregation: Bachelor Run, ... 8 04

Sunday school: North Manchester, ... 16 00

Sisters' Aid Society, North Manchester, ... 4 00

PENNSYLVANIA—$53.00.

Eastern District, Sunday school: Primary department, Geiger Memorial, ... 8 00

Middle District, Young People's Missionary and Temperance Association, New Enterprise congregation, ... 7 40

Individuals: E. W. and M. E. Hollopeter, Pentz, ... 6 00

Western District, Sunday school: Class of P. C. Stayer, Johnstown, ... 9 60

Southern District, Sunday school: Mt. Vernon, ... 16 00

Individual: W. W. Kulp, Pottstown, ... 6 00

IOWA—$46.45.
Sunday school: Primary class, Dallas Center, $26.45; Waterloo and South Waterloo, $20.00..... 46 45
KANSAS—$43.11.
Northwestern District, Individual: E. E. Riddlesberger, Scandia, ... 12 00
Southwestern District, Sunday schools: McPherson, $12.72; Monitor, $16.00; Slate Creek, $2.39, ... 31 11
OHIO—$49.74.
Northeastern District, Unknown, ... 04
Northwestern District, Greenspring Aid Society, ... 8 00
Individuals: I. H. and M. S. Rosenberger, Leipsic, ... 16 00
Southern District, Sunday schools: Primary class, Panther Creek, $3.10; Mary Weisenbarger's class, Potsdam, $8.00, ... 11 10
Individuals: A Brother and Sister, Dayton, $8.00; Grover Bookwalter, Bradford, $1.60; A Sister, Brookville, $5.00, ... 14 60
WASHINGTON, OREGON AND IDAHO—$28.10.
Sunday schools: Susan Rhodes' class, Talent, Oregon, $10.60; Juvenile class, Nezperce, Idaho, $15.00, ... 25 60
Individual: George Drury, Marcola, Oregon 2 50
VIRGINIA—$18.75.
First District, Sunday school: Pleasant View, ... 8 75
Second District, Individuals: M. E. and Dora Coffman, Nokesville, ... 10 00
CALIFORNIA—$17.26.
Sunday school: Berkley, ... 2 26
Individual: Elizabeth Taylor, Redlands, ... 15 00
NORTH DAKOTA—$17.00.
Sunday school: Jennie Frantz's class, Newville, ... 17 00
NEBRASKA—$17.00.
Sunday school: Bethel, ... 7 00
Individuals: Myrtle Hildebrand, Dubois, $8.00; Conrad Rasp, Rising City, $2.00, ... 10 00
MARYLAND—$16.00.
Eastern District, Sunday school: Primary department, Hagerstown, ... 16 00
MINNESOTA—$11.00.
Congregation: Root River,... 11 00
IOWA—$10.22.
Middle District, Sunday school: Panther Creek, ... 10 22
COLORADO—$10.20.
Congregation: Rockyford, ... 2 05
Sunday school: Grand Valley, 8 15
WEST VIRGINIA—$8.32.
Second District, Sunday school: Elsie Senger's class, ... 8 32

Total for the month, ...$ 451 13
Previously reported, ... 1804 62

Total for the year thus far,.$2255 75

India Mission.

PENNSYLVANIA—$210.25.
Eastern District, Individuals: M. D. Tyson, Spring City, $5.00; A. H. Cassel. Harleysville, $200.00; Two little girls, $4.00, ... 209 00
Southern District. Individual: J. R. Davis, Laidig, ... 1 25
VIRGINIA—$16.00.
Second District, Sunday school· Linville Creek, ... 16 00
IOWA—$15.76.
Northern District, Sunday school: East Kingsley, ... 15 76
CALIFORNIA—$14.00.
Sunday school: Tropico, ... 12 00
Individual: F. C. Myers, Covina, ... 2 00
KANSAS—$10.00.
Northwestern District, Individual: John Ankeman, Norcatur, ... 10 00
COLORADO—$6.33.
Congregation: Rockyford, ... 6 33
NEBRASKA—$5.00.
Individual: Geo. W. Peck, Falls City, ... 5 00
NORTH DAKOTA—$4.00.
Individual: Maurice Snowberger, Deering. 4 00
OREGON—$2.25.
Individual: Anna Royer, Shedd, ... 2 25
INDIANA—$1.00.
Middle District, Individual: A Sister, Portland, ... 1 00
MISSOURI—$1.00.
Middle District, Individual: Mrs. Dora Fortner, Aurora,.... 1 00
OHIO—75 cents.
Southern District. Individual: Levi Rinehart, Camden, ... 75

Total for the month, ...$ 286 34
Previously reported, ... 1150 83
Total for the year thus far,.$1437 17

Brooklyn Meetinghouse.

ILLINOIS—$68.69.
Northern District, Sunday

schools: Milledgeville, $11.85; Lanark, $39.02, ... 50 87
Individuals: Jacob Arnold and friends, Lanark, ... 9 51
Southern District, Sunday school: Macoupin Creek, ... 8 31

OHIO—$20.19.
Northwestern District, Individual: J. B. Light, Old Fort,... 13 52
Southwestern District, Congregation: Loramies, ... 2 23
Individuals: Jonathan and Mary Hoover, Oran, ... 4 44

CALIFORNIA—$10.00.
Individual: Emma W. Lefever, Los Angeles, ... 10 00

PENNSYLVANIA—$5.00.
Eastern District, Sunday school: Coventry. 5 00

VIRGINIA—$4.75.
Second District, Sunday school: Linville Creek, ... 4 75

Total for the month, ...$ 108 63
Plus error in February report in Pennsylvania donations, credited under Church Extension Fund, ... 16 30

$ 124 93
Previously reported, ... 576 43

Total for the year thus far..$ 701 36

China's Millions.

OHIO—$2.00.
N. W. District, Individuals: J. R. Snyder and wife, Bellefontaine, ... 2 00

Total for the month, ...$ 2 00
Previously reported, ... 85 07

Total for the year so far,...$ 87 07

Church Extension Fund.

Previously reported, ... 154 05
Less error in February report in Pennsylvania donations, which should have been credited under Brooklyn Meetinghouse fund,.. 16 30

Total for the year thus far,.$ 137 75

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REPORT OF BROOKLYN MISSION FOR JANUARY, 1904.

Receipts.

Balance, ...$ 1 00
Mission board, ... 120 00
Industrial school, ... 4 00

$125 00

Expenditures.

Rent and gas, ...$ 57 50
Allowance, ... 20 00
Living fund, ... 35 00
Charity, ... 6 00
Industrial school, ... 3 50

$122 00
Balance, ...$ 3 00

Attendance.

	Largest.	Average.
Sunday school,	125	100
Preaching (funeral),	275	85
Bible class,	65	50
Prayer meeting,	50	40

Calls, 75.
Baptized, 5.

J. Kurtz Miller.
5901 3rd Ave., Brooklyn, N. Y.

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REPORT OF CHICAGO MISSION FOR JANUARY, 1904.

Cash Received.

Balance on hand, ...$24 65
W. H. Weybright, Syracuse, Ind., 1 00
Mrs. Dora A. Stout, Syracuse, Ind., ... 1 00
Amy Huffman, Mt. Zion, Ind.,.... 1 00
Monitor Sunday school, per A. J. Buckman, Conway, Kans.,..... 13 32
Misses Ida Albright's and Cynthia Miller's Sunday-school classes, of Eldora, Iowa, ... 3 29
Miss Lizzie Albright's class, Eldora, Iowa, ... 7 33
Lewis Pilger, Eldora, Iowa,..... 1 03
Hancock Sunday school, of Hancock, Minn., per Amy Pratt,.... 5 00
Cherry Grove Sunday school, of Lanark, Ill., per J. A. Royer,.... 10 00
Kate Boyer, Lena, Ill., ... 5 00
Amanda R. Cassel, Vernfield, Pa., 1 00
"A Sister," Chicago, ... 5 00
Industrial school, ... 4 05

$82 67

Cash Paid Out.

Living fund, ...$13 50
Rent, ... 10 00
Gas, ... 1 80
Loan, ... 3 00
Help to poor, ... 1 50
Incidentals, ... 21 21
Support for workers, ... 22 00
Car fare for mission visits, ... 1 25

$74 26
Cash on hand. .....$ 8 41

The Missionary Visitor.

Vol. VI. APRIL, 1904. No. 4.

THE CHILDREN FOR CHRIST AND MISSIONS.

By the Editor.

Perhaps some one will think it is a waste of effort to have a children's number of the Visitor; that not the children but grown people are the ones that need instructions and consecration to the great work of the church. That the grown people need them goes without saying; that the children are the more important field in which to work, if not now admitted, it may be after reading this number of the magazine. In a sense it is a discouraging work, this effort to

Convert the Grown People

of the church to an interest in missions. It is now twenty years since organized missionary effort was begun by the church; and while the growth is something remarkable and encouraging in many ways, two-thirds of a generation who started in then have passed away and to-day the large part of those who support missions come from a new generation. There are a great many even to-day who were old enough and intelligent enough to support the work of missions enthusiastically twenty years ago, when it was begun, and did not, and to-day they are taking but very little interest in it. It is hard to convert a grown person to any new work, even when it is plainly taught in the Scriptures, especially if that duty strikes at the flesh and the things thereof. To convert one such grown person to missions is gaining a single individual and little more, as a rule.

The case is

Different with Children.

In the first place life before twenty is like wax in ease of receiving impressions, but like bronze in retaining them. Grown people all remember the events of their youth better than any other period of life. The training of a child before twenty has in most cases settled his after life.

Young people have other advantages over older ones. They are not tied down to the busy pursuits of life, are free to follow anything their hearts set upon and readily adapt themselves to the various needs and inconveniences of life. What a

Heritage to the Church

it would be, could she choose her ministers from young brethren under twenty, while they are loose from worldly cares, and thus early in life set themselves to the study of the Word, and fit themselves for the work of the ministry in its fullness and power! Contrast just one generation of such ministers with a generation of brethren called to the same holy office, but tied down with debts, worldly cares,—too late in life to do much developing. Ah, our farmer preachers have done nobly, remarkably well for their opportunity; but how much more powerful might they have served God could they have started out earlier in this holy work and pressed forward unhampered in it!

But there are other reasons why

Children Demand our Attention

and service. Do you know that from reliable statistics it has been shown that among girls sixteen and among boys seventeen is the favored year when

most of them come to Christ? After those years the prospects of accepting Christ decrease and after twenty very rapidly. Over ninety per cent of the members of the Protestant churches to-day accepted Christ as their Savior before they were twenty-three years old. So very vital is school life to young people in their relations to Christianity that less than five per cent of those who leave colleges without Christ ever accept him afterwards.

Talk About Probation

after death as some ministers trouble themselves! Let such preachers of truth awake to a date this side of death and try to make some solution of the problem of salvation after a person passes twenty-five, for it is a startling fact which meets the world to-day that not one out of fifty of the persons living in the United States and past twenty-five will ever accept Christ under the most favorable circumstances. Just think of it that any one past that age stands only one chance in fifty of accepting Christ! The mind is set, the way of life is practically fixed.

Is it any Wonder

that some one has said, Convert a man and you have saved a unit; convert a child and you have saved a multiplication table? But there is another and more valuable reason why children should have attention. Convert a child and you not only save a soul from death but you save a lifetime for His service. Polycarp, one of the early church fathers, was martyred at ninety-five. He became a Christian at nine. When the Gospel took hold of his heart he not only was a soul saved for heaven but eighty-six years of service were saved for the church.

Let the church, then, be more interested in the child world. Let her do more and more for the Master by bringing the little ones into the fold. And, parents, spare not time and means to throw around the children of your home that which will bring them into the service of God at the earliest date in life. Pity,

A Thousand Times Pity

the short-sighted, not fully consecrated hearts of such parents who discourage their children accepting Christ upon the terrible, fallacious grounds. "They are too young to settle down and be sober in Christ. Let them walk in the ways of the world now,—have their fun now, and when they grow up and are settled down in life let them come to Christ then."

Save the children is the Visitor's voice crying and pleading to-day. Let this number go far and wide in this good work. Let copies of this issue be placed in the hands of those who are opposed or indifferent to children being enlisted in Emmanuel's cause. Let the condition of child life and its needs, as set forth in this number, awaken a deeper interest not only in child life in other lands but in the land of liberty, yea, in your own homes.

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CHICAGO MISSION FROM THE CHILDREN'S STANDPOINT.

By Cora Cripe.

Ever since 1892, when Sister Alice Boone came and started the work, it has gone on in some fashion. Many plans have been tried, many changes made, but the main object of reaching out after the boy and girl has not been forgotten, and no change has been made without first answering this question, "Will it be beneficial to the children?"

Well do I remember those first days in the dear old cottage home behind the church, where sisters Boone and Howe initiated me into the work! In those four tiny rooms we slept, ate and lived, and my real life began! That place seemed not so much for us as for the children, for almost any hour of the day or evening children seemed to be in evidence. They came there when in trouble, when in pain, or in joy; they

ONE HUNDRED AND ONE OF CHICAGO'S CHILDREN.

These attend Sunday school and classes for children regularly at 183 Hastings St., Chicago. W. R. Miller is pastor. Sisters Cora Cripe and Gertrude A. Rowland are missionaries among the children.

came singly, doubly or otherwise, and their very manner seemed to indicate their "homey" feeling. During the week, on certain days, our household paraphernalia was stacked back in the kitchen and bedroom; little red chairs from the church were carried in our parlor, if you please, and soon came a tramp, tramp, tramp of little urchins—big, little, stout, slender, black, white and speckled (as to the appearance of their faces) they were, but always with sparkling eyes, ready for the lessons of the hour.

So thoroughly were they in love with their work that shortly it was plainly to be seen that more children to the square inch was a physical impossibility, and they or we must vacate. Well, we did; moved out, and fitted up the whole business for them. And still they came! Sometimes we almost had to play we were sardines in the box, because we were packed in so tight. That crowding process kept up until a little over two years ago, when the very foundation began to tremble underneath us, and some one said, "We've got to tear down and build larger, for this old cottage is not safe any more. It might collapse with such a crowd." And the consequence is that to-day we have two nice rooms twenty-four feet square built on the rear of the church, where we meet almost every day in the week to read good books, learn to sew, make helpful, useful things for those poorer than ourselves, and where we learn the sweet Bible truths that will make of us good, strong men and women for God!

Such a vast army that have come and gone from the work during all these twelve years! How many? I'm sure I don't know. Sometimes I wish I did, but then it might exalt us in our own eyes as it did David of old, and the tendency might be to point to the list and say, "Look what we've done!" It were better as it is, methinks!

But there is one thing we can do with safety and for our encouragement, and that is to stop and review the lives of some of these children and note the influence of the work upon their lives to-day as they are scattered here and there over the land.

The first one that I shall speak of was the little girl Hattie that Sister Boone found in one of our children's homes here in the city, and sort of adopted as her own. She was a bright, winsome child, and her sympathetic heart was easily won to her Savior. Her constant daily contact with the work, and the precious truths that "Mother Boone" planted in her responsive heart, laid a foundation that has stood the test even until now. But the struggle often was a hard one against inherent sin, and the poor girl would often feel like giving up. Her life has been a varied one, her mother at one time having come and taken her away, and then it was almost feared she would be induced to forsake her religion and the loving friend who had lavished so much love and care upon her; but after quite a long while she wrote a very penitent letter and begged to be allowed to return. Thus it was that she found her way back to Mother Boone and to the new work in Brooklyn. That was several years ago. But what of Hattie to-day? Was it all in vain? No! thank God! for she is living close to the work there in a nice little home of her own, with a kind, loving husband, and both of them members of the church and active in the work there. Glorious!

Coming on down the years, I remember a home where a mother lay dying with cancer and who was sorely in need of comfort and help. We ministered to her as best we could in those last days, but soon she passed away, leaving a husband with five children to take care of. We soon had the children in the work, and after a short time the four older ones united with the church. They have been in constant touch with the work ever since, and one of the girls was the secretary of our Sunday school last year, and one of the older boys and the younger girl and herself have

made splendid records in the Sunday school. It is true that the two older ones have drifted away from the church and the good training their step-mother in these latter days has tried to give them, but we are praying for their return and we believe it shall please our God to hear our prayers.

One bitter cold night seven years ago our bell was rung by a young girl about eighteen years of age, who came seeking shelter from the fierce blasts and from a drunken uncle's cruel threats. She had at one time been a member of the church, but the circumstances which forced themselves upon the weak sister caused her to give up the strife. But oh, what joy it was to help lead her back to a loving Savior and plead His forgiveness. She remained in our home two weeks, then finally got work in a good family and seemed to be doing all right. But one day she got away and we knew not where she had gone. Years passed and then one day a letter came saying she was married and had a little boy. She had moved to Michigan and they were struggling along, she trying to be faithful and begging us to pray that her husband might be brought to Christ. Less than a month ago a letter came from her again, this time from North Dakota, and listen to these words from her own pen: "My husband was baptized in the Brethren church in November, and he and I are doing mission work here at home in the country. My little boy says he is going to be a missionary when he grows big. I am praying that he will."

Does it pay? Does it pay to bother with these dirty, little, ragged urchins who seem so enveloped in sin and whose future outlook is so hopeless? Yes! Yes! Thank God, we may see enough each day to keep our hearts encouraged and our enthusiasm to the white heat point, if we will only look about us, and who shall say but that from among these very children may go forth a Robert Miller or a James Quinter? Who dares to doubt or limit God's power!

660 S. Ashland Ave., Chicago.

A LITTLE CHILD SHALL LEAD THEM.

By Rebecca Bowman.

"Galen."

"Hello, little man, who are you?"

"Why, I'm Galen. You probably never saw me before, but you heard of me once not long ago and now I want to talk to you. I'm not very large, you see, but I think of some things, and little boys like to talk as well as older people."

"Oh, yes, now I recall. Your papa is one of those preachers who make long trips to the mountains to preach."

"Yes, indeed he does. Sometimes he stays a long time, and Clay—that's the horse—comes home very tired. Papa rides horseback and it is a long way out and back, so his horse is glad when he reaches home. But Clay is not more glad to get home than we are to have papa back. Martin—he is my little brother—and I laugh and jump for joy when we hear papa coming. Oh, it is so good to have him come home!"

"Well, I do not have much faith in missions. Looks to me like a big waste of time to go riding seventy-five or eighty miles to preach for a lot of ignorant people, the half of whom can not read or write."

"Please, oh, please, do not talk like that. Papa says those people love so to have meeting, and Jesus says, 'Go ye into all the world.' Had you ever thought of that? Then you know God shows no respect of persons, and they need the Gospel as much as we. Papa really could not stay home, even were

we so selfish, while those people are calling and pleading for the Brethren to 'come.' I'm glad he can go and tell them about our Jesus. When I grow up I mean to work for Jesus too, but mamma says I work for Jesus now when I take care of her and little Martin while papa is away. Why don't you go with my papa sometime? Then you would know for yourself how those people need help."

"I believe I would like to do that, though I always have thought such work a lot of foolishness."

"Ah, yes, but Paul says, 'God hath chosen the foolish things of this world to confound the wise,' and 'It pleased God by the foolishness of preaching to save them that believe.' So if God is pleased we ought to be willing to do our plain duty."

"I believe you are right, boy, and I will think about what you have said. I begin to feel like going to work myself to help this matter along."

"Oh, I'll be so glad if you only will. My papa says if all the Brethren in Virginia knew the need that exists, just here in our own State, not only among the mountain poeple but in other parts as well, there would be much more done for the cause of Christ than we now do. Where we have one evangelist we could just as easily have ten. But the brethren make themselves so busy with their trades, their farms, and money getting, that comparatively few know anything about this work, and fewer yet are willing to take the time to carry to these poor souls the blessed Gospel."

"You are talking truth now, little man, and I'll be honest enough to own that I have been one of that very class, though I had never thought of the matter before this in that light."

"It makes me feel so sad when I think about it. Papa says the Bible teaches, 'Seek ye first the kingdom of God and His righteousness.' That means the things that make for peace and gladness and brotherly kindness, doesn't it?"

"Yes, something like that."

"Well, lots and lots of church members work awful hard to own farms and big bank accounts; so hard that they feel too tired to go to church on Sunday, and won't even lift a finger to help send the Gospel to perishing souls who need it so much. Oh, if they only knew how much happier they would be, and how much happier the poor people would be that they help, they would go to work at once that the Master's name might be glorified through all the earth."

"Well, sir, I turn a new leaf right here and now, and by God's grace I'll see if I can interest my neighbors too. Thank you, boy, thank you. Strange, I never thought of it before. 'A little child shall lead them.'"

Harrisonburg, Va.

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BOYS AND GIRLS IN FRANCE.

By G. J. Fercken.

Boys and girls in France don't differ much from boys and girls in America. Children are everywhere the same. They love their parents; they go to school; are fond of playing, running, skating, doing all sorts of tricks, and sometimes playing truant. Boys love marbles and girls love dolls, and as I am writing these lines some of them are under my window making too much noise for one like me who likes peace and tranquillity.

Still boys and girls in France differ much from boys and girls in America. They speak French and not English; their food is different; their homes, their way of living, their manner of dress, their religion, all are different. Boys go to school wearing black aprons and wooden shoes and making much noise on the stone floors of the class rooms.

The teacher is severe and much dreaded. He holds a switch in his hand and flogs sometimes. Little girls also wear wooden shoes. They are shy, pensive, sad looking.

We have been speaking of country

boys and girls as we see them every day in this village. Dear children, you don't know what a village here in France is. We can describe it in a few words: One long, narrow, crooked street, with ugly stone houses on both sides and much dirt in front of them. The barns and stables face the street, and through them you must pass to enter the house which lies on the back. The house! What is it? One or two large, black, smoked rooms with dirty

A Peasant Girl, France.

wooden floors, swept occasionally, but never washed and never scrubbed. In the room is a huge, rickety stove, a large table whose top is black with grease and the long years of use, benches instead of chairs, an immense bed, barren walls on which sometimes hangs a crucifix or pictures torn from magazines—no order, no taste, no cleanliness, nothing cheerful, cozy or inviting. Such is the home of the little French country boy or girl.

If we pity these children for such homes, to which they are no doubt accustomed, we pity them more for their religion. They are Roman Catholic. Up to their twelfth year they went to church, learned the catechism, were confirmed by the bishop, and after that the priest cared no more for their souls. Some of them come to our Sunday school. We deplore their ignorance, as they know nothing of the Bible, of the Savior and the beautiful stories you know of him, of the prophets, the apostles, and the godly men and women of the Bible. They don't seem to be very bright either. There is something dull in their look and their wandering eyes often betray indifference. If their religion has not made of them bright boys and girls, neither has their school education made them so, except for mischief. Only the religion of Jesus can make wide-awake children, to become, later on, wide-awake men and women.

This picture of a French country girl will no doubt look funny to you. She wears jewelry and wooden shoes, which don't seem to match well together. But is not her headgear much more funny still? Well, happily she does not wear it every day. Nor is it the same all over French villages. Every locality has its peculiar head gear and is worn only on particular occasions.

We trust all the boys and girls who read these lines will often think of the boys and girls in France, and especially of those of this village where we have come to teach all you know and learn and will learn in Sunday school. We hope that you will pray for them and for us that we may succeed in bringing many of their dear, precious little souls to Jesus. We hope that after reading all this you will appreciate more than ever your home and country, your parents and teachers, and more especially the church that teaches you and brings you to the dear Savior Christ.

Montréal (Ain), France.

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"'Thou shalt not steal.' The Gospel don't belong to you. It belongs to God and the world, and if you don't spread it you are stealing."—Rev. E. M. Noyes.

Girls from School, Sweden.

THE CHILDREN OF SWEDEN.

By A. W. Vaniman.

Since our coming to Sweden a person writing to us asked whether the people here are white. Probably most or all of the readers of the Visitor need not ask that question, because they know that for the most part they are a light-haired and light-complexioned people. To see a congregation of children is to see just what one sees at home in America, and so long as one does not hear them talk there would be nothing to distinguish them from a congregation of children in the homeland.

When the child is born it is usually baptized by triune sprinkling when a few days old. It thereby, according to the general teaching, is made a child of God. It spends its early years the same as children in other civilized lands.

At the age of six it is expected to go to school. School attendance is compulsory between the ages of six and about thirteen or fourteen. One accustomed to American city life begins to wonder at the absence of raggedly-dressed children, of whom one sees so much in the tenement quarter of an American city. Poverty is no excuse for nonattendance at school. If a child has not the requisite clothing for attending school, it is supplied by the school authorities. If the parents are too poor to purchase school books, these are also furnished. In the cities the school authorities go still further; the poorest children are given something to eat each day at school.

It is contrary to law to use children in factories under thirteen years of age. Thus they overcome the child labor question, which is such a burning shame in factory districts in American cities. After the children have finished the required course at school, which can be done by the time they are twelve to

Boys of Sweden.

fourteen, according to ability, they are allowed to quit school if they choose; otherwise there are higher classes which prepare them for the university.

A large per cent leave school at the close of the compulsory course and take some employment, but their wages generally are very low. An errand boy is paid from 75 cents to $1.50 a week and boards himself. When boys or girls enter a factory they can earn at first about $1.35 a week, and when they work up to where they can get double that amount they are doing pretty well. Thousands of men are working year in and year out for fifteen kroners a week, which is about $4.10. On this they pay house rent and support their families. And yet they live and are as happy as ordinary mortals.

Children are not supposed to take any permanent employment place until after they are confirmed at about the age of fourteen. This confirmation requires their going to the priest about twice a week for a whole winter. For this reason one sees many advertisements in the papers for confirmed boys or girls, those whose work would not be interfered with in this manner.

The state church has no Sunday schools, but there are quite a number conducted by others, especially in the cities, and they are generally fairly well attended until the children are confirmed, or about that age, when they are too big to go to Sunday school.

In public schools children are taught more or less industrial work. The boys get practice in carpentry and forming wooden articles; the girls in sewing, embroidery, etc. All, especially in the cities, get some drill in bookbindery work, paper box making and the like. While they do not get enough of such work to be of much practical value, it gives them an idea of how many things are done, that they otherwise would not know, and they have an opportunity to show talent in such lines as they are most proficient.

Malmö. Sweden.

LIFE OF THE CHILDREN IN PERSIA.

By G. Shimoon.

Persians are a domestic people, desiring large families. They are somewhat tribal in their association. Children are considered a great blessing. If a man has no children after early marriage he is considered unlucky or cursed of God. It is a common saying to a man that has no children, "If you were a good man God would have given you some children."

A Persian Father and Child.

A Mohammedan who has no children will divorce his wife and take another, but a Christian's wife will suffer the consequences all her life. The coming of a boy into the home is looked forward to with great joy and expectation. If it should be a son the event would be celebrated with a feast and gathering of neighbors and friends, eating, drinking and having a merry time, congratulating the father and asking a blessing and long life for the young man. But if a daughter comes into the home nothing will be said.

A Study of Persian Faces and Costumes.

It is an interesting fact that the birth of children in the villages of Persia in surroundings corresponds to the birth of our Savior. The houses are small and inconvenient. As so little regard is had for the mother, often the barn is chosen as the most suitable place for the birth. These people do not know of a professional nurse. They are superstitious. At the birth of a child salt is rubbed over him because it is believed he will become more lovable. If a man is of an unlovable disposition it is common to hear it said of him that they did not put enough salt on him. Then for a period of forty days the child is kept at home and no man who carries gold with him is allowed to enter the house, for they are afraid the child will take some disease that will turn it yellow. Neither is a young married woman allowed to enter the house during that period of time. In order to preserve a child from evil they place either rusty needles or iron under its pillow. This they think will keep all harm away.

Immediately after the birth of a boy his head is bound with a silk or woolen shawl in order, as they say, to keep the child from taking cold. This head wrapping is practiced until the child is two years of age, when a cap is substituted for the shawl. The babies are always laid on the back of their heads, this being the reason for all Oriental people having a flat place there.

After the child begins to walk he is dressed after oriental style, with a short jacket ornamented with beads or turquoise shell. These are supposed to keep him from all harm.

Often mothers put the small children to sleep with opium so that they will not be bothered in doing their daily work. They have nothing in the home for the amusement of the children and often they are not well cared for. They play in the dirt and dust and this causes a great many of them to have sore eyes. These people apparently love their children, yet very frequently they punish them severely without any cause. The children are taught to fear their father, and they must be very quiet when he is around the house. A Persian would be very much astonished at the freedom of the children of an American family. The mother has all the care of the children and the father takes no part in their training.

Children are very poorly dressed. Frequently while feeding the cattle, etc., they are seen walking in the snow barefooted. During the summer every morning they take the herds to the fields to watch them during the day and then bring them in at night. Children of the age of six and seven years do this work.

They follow the trade of their fathers, helping in the support of the family at the age of ten or thirteen. Most of the people in the villages are farmers and during the winter months they are idle. There is no public school for the young men to attend. All the schools they have are private and only for the richer classes, except a few missionary schools for the Christian people. The question is, What do these young people do in the winter? They have no amusement and their sports are hunting, horseracing and wrestling. They have places of leisure, such as Cahnea kona, or tea drinking house. These houses are about ten feet square, with benches all around. Here they drink tea which costs half a cent a cup, and smoke their pipes and also kialion, or water pipe. Generally in one corner of the mayor's barn there is a place about ten or fifteen feet square where the young men and boys assemble to gossip.

The girls are taught from childhood to keep house, to sew and prepare things for their weddings which take place anywhere from the age of twelve to twenty years.

The lives of the children of the rich people are entirely different. To some extent they are also superstitious. After the birth of a child it is put in the care of a nurse until it is two or three years old. Then it is put in the care of an elderly man or woman until it has reached the age of eight or ten years. The people are supposed to take full care of it, their parents doing nothing towards rearing the child. Very few girls are taught, but for the boys a priest is hired, who stays with them until maturity, or till eighteen. Sometimes a young man then hires the priest for a small sum to stay with him all through life. Often the woman who takes care of a girl during her childhood remains with her after she is married.

The duties of the priest are to teach the son the Koran. He also teaches him to read and write, and this is about all the education he has. He is not allowed to associate with strangers, but with children of his relatives. The priest looks after the boy in every detail and teaches him the ways and customs of the people. He is taught to be very polite, and there are different rules of etiquette for every occasion. The boys are naturally dignified and are brought up so that at the age of twelve years the child would appear as old as an American man at the age of thirty. Travelers have expressed the opinion that Persians are naturally very intelligent, but lack the education which a modern civilization would give them.

Elgin, Illinois.

OUR ORPHAN CHILDREN IN INDIA.

By Eliza B. Miller.

Miriam and Rachel.

The readers of the Visitor will remember the account of Miriam and Rachel as given in a letter in the July, 1902, number, also the picture of them that appeared in the January, 1903, number. With this appears a picture of them as they look at the present time. When they came they were between two and three months old. Now they are nearly two years old, as it is nearly that long since I brought them.

In the picture with Rachel and Miriam is little Jarabai, a little girl baby brought to us last June. She was a year old in July. We now have the three little girls, all about the same size. When Miriam and Rachel came they weighed eleven pounds. A few days ago I weighed them and they brought the scales down to twenty-one pounds. We think they are about the age of Miriam Stover. To see them together it does not seem that the dark babies are nearly so large as she, but when we compare weights we find the little white girl only three pounds heavier.

The day I brought the two babies the children all insisted that the one—the prettiest of the two—must be named

SOME OF INDIA'S CHILDREN.

(Upper Left-hand Corner.)
Rutni and Jeoli.

(Upper Right-hand Corner.)
Rachel, Jerabai and Miriam.

(Center.)
Ruth Forney in center holding Mary Alice Ebey; to her right, Ruth's two sisters, Catharine and Grace Forney; sitting in front, Paul King Ebey; standing behind, Emmert Stover, and sitting to Ruth's left, Miriam Stover.

(Lower Left-hand Corner.)
Dungri and Okerdy.

(Lower Right-hand Corner.)
Budhia and Kurgo.

Miriam, after little Miriam Stover, who was then yet in America and only a few months old. We left them to their wish. None of them seemed to care much for the other baby because they said she was not pretty at all, but after some time some one suggested the name Rachel so that both might have Bible names. As time went on and the pretty baby showed an ugly disposition and the ugly baby a good nature, all agreed that there was not very much in looks after all and that Rachel after all was the sweetest of the two and the more lovable.

I first heard of Rachel and Miriam through Mrs. Lely, the wife of Mr. Lely, the District Commissioner. The famine at that time was sore in the Ahmadebad district and many were being left helpless and homeless. Mrs. Alcock, the wife of the assistant collector of that district, wrote to Mrs. Lely concerning the two babies. They had come into her hands through Mr. Alcock, who had been through the village looking after the interest of the poor people and the relief work. The fathers of the two babies were both living at the time I brought them. They had told the collector that unless he took the babies,—for they were only girls,—they would destroy them. The mothers had died in the famine, and of what use to them were these girls?

Mr. Alcock took the babies to Prantij, where he at that time had his home and where there was at that time a home for orphan children to be kept until other and better homes could be found for them. On reaching Prantij, Mrs. Alcock—for she happened to be in camp at that time—took the two babies in charge, fearing to put them into the poor-house lest they would not receive the proper attention. She soon had two wet-nurses for the poor little things, and they were kept by them until I brought them to Bulsar.

I went to Prantij on May 5, 1902, and returned with the babies and three other little girls on May 6. Failing to persuade the wet-nurse to come with me, my real experiences with the babies began. (See July, 1902, number of Missionary Visitor.) Nearly two years have passed since the little girls came. In the meantime they have gone through many baby ills. For a time the milk did not agree with them, for a time their nurses did not give them proper attention, for a time they were covered with sores and scrofula, and for a time they were under the painful pressure of teething. They have been a care and sometimes it seemed we could not save them, but now they are well and strong and have promise of a life of usefulness before them. At the beginning of last cold season they began gaining, and now they are as you see them in the picture—Miriam at the right and Rachel at the left.

Jerabai.

Jerabai is the little girl in the picture with Miriam and Rachel. She is Parsi-Hindu — her father a Parsi and her mother a Hindu of the Dubli caste. She was brought to us the latter part of last June. She was a year old July 12. The story goes that her mother was killed because of the disgrace she brought on the Parsis and that the little child's life too was being sought. Consequently for safe keeping she was brought to us. The father is living and takes an interest in her yet. Every few days he comes to see her and brings her sweets and other things to eat. The little girl can never be counted among the Parsis. She would be considered an outcaste by them. Parsis do not keep caste, but no mixed blood is counted in the Parsi community.

Little Jeri is kept by Burie. We hope she may live to a life of usefulness for her sisters, who as yet sit in darkness. Coming to us so young she has every opportunity to receive that which will make her a power for good.

Kurgo and Budhia.

These two little boys are brothers. We have not many of the same family

in the orphanage. These boys came in 1901 from Bulsar. Their parents had died and they were left to beg. Both were well and fat when they came. They have not gone through the siege of starvation that many of the children have. First when these boys came they seemed very unhappy. The little one of the two stood and cried most of the time. One day Brother Stover gave him such a shaking that he ever remembered to keep quiet unless there was some good reason for making himself heard. He is now being cared for by Ramabhai and Nannabai. He is not yet in school. Kurgo is in school. The latter is seven and his brother five.

Dungri and Okerdy.

Dungri means hill and Okerdy means a heap of rubbish. Why these people give their children such odd names I never can tell. But we have just so many such names. The names meaning "last," "other," "second," "Monday" and others quite as odd are common. These two girls are sisters. They came to us in 1902 from the Bhil country. One is twelve and the other five. Last year when about twenty of the girls had inflamed sore eyes these two were among them. One day I put them all into a dark room and bound up their eyes with warm tea leaves to draw out the inflammation. Soon one little girl came running and told me that Okerdy had eaten all the leaves that had been put on her eyes. I went to see and so she had. What could be in the leaves to tempt her I never could see, but it was but another illustration of what these children will do with all the eatable things put in their reach.

Rutni and Jeoli.

These two girls came in with the same lot as Dungri and Okerdy. They are from the same country and from the same people. Rutni is ten and Jevli is eight. Rutni was one of the most distressed, famished-looking children I had seen up to that time when she came. When I put her on the train I feared she would die before I got her to Bulsar. I put her on the seat and there she remained until we picked her up to take her off. She was not able to stand alone—was a mere skeleton. On reaching home we put her to herself so that she might have separate food and special attention. For days and weeks after she came we did not expect she would live. But she did, and to-day she is one of the strongest and healthiest girls in the orphanage. She is distinguished from several other girls having her name by "Chicken Rutni." Shortly after she came, and when she was yet so very sick and weak, she caught the chickens that came into her room, roasted and ate them. At once we said, "Now she will surely die." The feathers and bones that lay in the vicinity of her quarters told that it was not only one but more chickens she had caught and eaten. From that time she seemed to get better. We often said afterward that she knew better than we what was lacking in her diet to make her strong.

Both these girls have become Christians within the last year. They are good, quiet girls, as are most of those of the Bhil stock.

Bulsar, India.

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KUNGABHAI.

By Wilbur B. Stover.

One of the old boys (and they are becoming very few) whom Sister Bertha brought in the famine of 1897 is this lad Kungabhai. His boyish name is Kungalio, but now that he is approaching manhood we must change the termination of the name, using "bhai," brother, instead of the diminutive "lio." This is the way of the country, and we yield to the way of the land we are in.

In one of his prayer meeting talks recently the lad said that he was very jungly when the Miss Sahib came and found him away over in the Central Provinces, and that he was sure to die. She brought him and some others, he

said, to Bombay, and there they had a man come and take their pictures. "Then," he said, "I thought my end had come, for the man was certainly going to shoot us all."

I suppose he has broken every one of the ten commandments. He has a hard time to be good, and he is laboring at it for his life's sake. It is this very manifest effort on his part to be good that makes it easy for us to put up with what he does, or has done sometimes.

With two other boys I sent him to the government school in Bulsar for a time, about four years ago, but they so lorded it over the other boys who were not thus sent that I had to take them out of the school.

A few years ago he professed conversion, and was baptized at the same time a number of others were added to the Lord. We made him a teacher in the Sunday school, and he does his duty there very creditably.

He has run off a number of times, and come back humiliated. Then we would forgive him, and he would start in new to try it over again. During our absence in the United States he stole forty rupees and ran off again. That we thought would end it. But he was caught at Broach, returned to Bulsar, tried here and punished, and the money nearly all returned. He was punished mildly, because when caught he told the whole story in such a straight way that the court became merciful to him. After he had served his time he left for parts unknown.

One night late, when all was quiet in the compound and the boys were all at school, there came to our place a forlorn-looking Mahomedan, whom in the dusk of the evening I did not recognize. I asked what he wanted, and he said, "Pappa, don't you know me?" It was a case of the wanderer's return to his father's house. I sat down with him under the shadow of the gate, and there we talked. I prayed with him and he wept. He wanted to be taken back. I knew that now was the time to make things plain to him, and I said, "You may sleep where you like,—I suggest under yonder tree. And for food, you have been fasting apparently, just continue your fast. In the morning I will talk with you. In the morning we will go and see the chief of police, and if you are in any way behind in your relation to the government you must first go to jail and serve your time out. Then you can talk with me about coming back. I will not consent to appear to harbor an escaped convict." So we went together next day, and the police looked up the records, said he had served his time, and there was nothing against him. What a spectacle he was in his Mahomedan rags! Our native men said, "Sahib, don't take him back now yet another time. He will spoil all the rest."

But we kept him. Last fall I was tried to my utmost with him, and fell to and gave him such a hammering that I almost felt ashamed of it afterward. But it did him good. We got him into the railway workshops. He don't get on too well with some Mahomedans there. They make a servant out of him. He continues to work there because I say so, and he goes to night school.

I was to Bombay just before Christmas, when he got into a severe fight with one of the boys. When I was home the following week he got into another fight. Then I came out with a big black-wood ferrule and broke it all up over the other boy. When I came to Kungabhai I said I would not touch him but simply announce to him and all present that I had intended to promote him on New Year's day, to take him out of the shops and send him to English Government School, but now I simply would not promote him. That was his punishment. He felt it.

In less than a half hour the whipped boy's friends were blaming me for partiality, in that I whipped him and not Kungabhai; and Kungabhai with some of his friends came and was begging me that I whip him, hammer him, beat

him, anything, but do not inflict the punishment I had pronounced should be his. I told the first clique that when they knew the difference between mind and body they should come and we would discuss the matter. And I told Kungabhai that I could never promote any but a good boy, lest I promote badness at the same time.

At the present time Kungabhai is doing real well. He takes a free hand in the street preaching on Sunday afternoon, and says some splendid things. Only last Sunday he was taking his voluntary turn when his teacher, a Hindoo, came up. Not embarrassed he went on to say, "We do not say that no one is good but ourselves. But I insist on it, that no one ever on these streets has stood up from time to time and endeavored to teach the people anything about God but the Christians." And the teacher shouted out, "That's what," while the boy preacher went on with his story.

In the night school, fourth government standard, when the teacher happens not to be able to come, he gets Kungabhai to take his place and act as teacher.

And what do we expect to be the outcome of this boy? We have learned not to build too much on the future, but to make the best out of the present. He may yet be a teacher, he may only be one among the other Christians, and he may perhaps turn out to be a man after God's own heart, and become a leader of the people for righteousness. To this end we find dealing with him a pleasure. He is making every effort and we are sustaining him in it.

Bulsar, India, February, 1904.

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WAYS AND MEANS OF WORKING.—No. 2.

In this article I promised to tell how our Wednesday evening work on Jeremiah is supplemented. This class is composed of over thirty active members, —those willing to take assigned work to report the week following. All in the audience, however, are provided with Bibles, many bringing their own.

"I want to make the most of my evenings," said Sister Lottie Phillips as we rode along on the steam car on our way to Port Chester, New York, to visit Sister Texiere. "Can we not have another period each week on Jeremiah?" In view of this request we planned to spend an hour each Monday evening on the book of Jeremiah. Another of our young people proposed to join the class.

Lottie died, however, before the work was begun. Her death was a great blow to many and Satan tried to tempt even the most faithful. Some even prophesied that now the young people will go back since Lottie is not there to draw them. It is a sad comment on the Christian life when any one "goes back" because one who was earnest in the Master's cause is removed. Sister Lottie's life and death will prove a blessing to us only to the extent that they draw us closer to the God she loved, served and worshiped.

Our Monday evening work went on, and now the class numbers eighteen young people. We open promptly at 8 P. M. and close at 9. The hour is in part an hour of preparation for the Wednesday night recitation. Persons to whom topics are assigned for Wednesday night are permitted to ask any question about them on Monday evening, so that their work is perfectly understood and that the hour on Wednesday evening may be economized by giving brief and definite reports.

The order of our work on Monday evening is as follows: We sing a few familiar hymns. Then follows a brief prayer, after which a brisk review of the books of the whole Bible is given, also of the twelve Old Testament periods. Jeremiah, our prophet, is then located in his period, and associated with him are the last five kings of Judah. Frequent reference is made to the whole period of the "divided kingdom."

BROOKLYN MISSION, 5901 THIRD AVENUE, BROOKLYN, NEW YORK.

The boys are standing just in front of mission chapel. Above the missionaries, Bro. J. Kurtz Miller and family and Sister Elizabeth Howe, have their home. A boy is standing on one of the iron piers of the elevated railway running by.

Sample Row of Flats in Brooklyn, New York, where our Missionaries Do House-to-House Work among the Poor.

We then review the chapter names of the book,—as far as chapter 26 now. In recalling the names of leading persons of the book each is surrounded by some questions as these: Who were you? Where did you live? What did you do? With whom did you associate? What was your character? Questions somewhat similar may be asked of any geographical name.

With the older ones we call attention to the different names applied to God throughout the book of Jeremiah, suggesting that the prophet in his varied experiences needed to know God in his varied aspects.

Common and familiar words and phrases, also contrasts, found in the book are recalled, such as: Men, women; fatherless, widow; maid, ornament; bride, bridegroom; husband, wife; blind, lame; face, hair; eyes, ears; mirth, tears; prison, dungeon; cattle, horses; lamb, dog; stork, crane; turtle, swallow; bird, cage; milk, honey; oil, wine; bread, flesh; rain, lightning; summer, harvest; chaff, wheat; dearth, mire; sea, sand; ax, tree; pot, bottle; nail, hammer; rock, hole; trap, snare; fire, bellows; water, cistern; bonds, yokes, old rotten rags, etc. With these is associated the material of the chapter in which they are found.

Such a perusal of the book brings us in close touch with the prophet himself, and from his faithful life we are constantly gleaning lessons of love and sympathy, of patience and courage. A short time is spent each evening on some new portion of the book yet untouched. On Wednesday evening we are now taking a synthetic view of the book—six chapters at a lesson. Our Wednesday evening work is also supplemented by the mothers on Friday afternoon. This is by request, as some come then who cannot come evenings. In three weeks we leave the study of Jeremiah to take up some other line.

Elizabeth Howe.

5901 3rd Ave., Brooklyn, N. Y.

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CHILD LIFE IN NORTH CAROLINA.

By N. N. Garst.

If I had some photographs by which you could see children in their homes I could more fully impress your minds

with their real need, but not having these I will give a few facts, hoping to get you interested in them and concerned for their betterment.

Their educational condition is by no means what it should be to make them useful when they are grown. The fact is that a large per cent of them who are of school age, even to young men and women, cannot read and write. Their educational advantages are much below their needs, because there are so very many of them too far from school, too poor to go, and their parents can't, or think they can't, do without their help on the farm. The schoolhouses are not suitable. Not many of the children have books or good clothes and hence they will not go where there are other children who have better. Quite a number of the parents are too careless, to say the least, to have them go.

The moral condition of many children here is so bad that they are to be pitied. Little boys and girls just beginning to talk may be heard to swear and use all kinds of profane words. But their moral advantages are so poor that one can expect nothing else of many of them. Their fathers, mothers, brothers, sisters and associates, in many families, are dirty-word users, and of course you can expect nothing else of the children.

To-day I was at a certain home talking to the family. The mother was making bread and the children were running and playing over the house, and they were a dirty little set, to be sure. All at once the mother holloed out at them and told them to be still. They gave no heed but kept playing. Again the mother said, "Be still or I'll spank you." They kept on playing while the mother had her hands in the dough, but as they ran through again she spanked the little dirty fellows with her hands fresh from the dough. Then with unwashed hands she put the bread in the stove.

Many of the homes are so filthy that it is not desirable to be there any longer than one can help. This is true of everything about the home—the house, the beds, the food and the children. Now where there is so much dirt you may expect the little fellow to have a rough time and not many advantages for development. A few will make something of themselves sometime, regardless of circumstances and conditions in their lives.

Considering the educational and moral conditions and advantages of the children here you may conceive very easily that their religious conditions will be bad when they are grown unless these things change soon. This generation of children are our hope, our beginning of the church in this country. We should do something for them if we could. Can there be nothing done for them? Not very much without Sunday schools, for the Sunday school will gain the children for us quicker than anything else and prepare them at the same time for something useful. At each of our preaching places we need some Sunday-school workers. The New Testament speaks of teachers as well as preachers and here is where we need a number of teachers.

The land and the climate are good, and there are plenty of children to be gathered into school and taught the way of life. In behalf of these children, dear reader, consider the fact that you can come here and make for yourself a home and a good living, and in the meantime teach the children on Sunday, thereby laying a strong foundation for the future church in eastern North Carolina. If you have at heart the betterment of these children and the building up of the church here, if you have a desire to help in any way, and especially by coming down here, let me hear from you. You can do these people good by living as Christians should before them. Where you are crowded you are not needed, and where there is plenty of help they can do without you.

Seven Springs, N. C.

Editorial Comment.

OUR SPECIAL ORPHAN SUPPORT.

March 31 closes the first fiscal year on the plan of special support of the orphans in India. This special support has been carried on in this way: Any person or Sunday school or organization who sends the Committee $16 has provided food, clothing, shelter and instruction for one for one year.

This is not a large sum. Many, many are the ones in the Brotherhood who could easily keep one orphan if they will. During the past year there were two hundred and sixty-seven orphans cared for in this way. In Nebraska is a family caring for one and they keep a place at their table for their little one in India. It is a noble sentiment and course of action and He who has declared that "the prayers of a righteous man availeth much" will certainly lead the child thus fostered.

Those who choose to take up this good work of special support can have the name and a short description of the child assigned them. Thus in the family prayers it may be named with the rest of the dear ones for whom God's special care is asked.

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OUR INDIA CHILDREN.

The reason that Brother and Sister McCann's little Henry does not appear in the picture along with the other children in India is because he was and is still absent in America with his mother. In some later issue we promise the readers a picture of Henry with his little sister.

Sister McCann came home last fall on account of her health. She has been here all winter, while her husband has been carrying forward the work in India in a most successful way. They who love each other dearly have thus been separated and none but they know how heavy the burden has been. Yet they did it for Christ and India's heathen ones. Bro. D. L. Miller in a letter recently said that his heart was full to overflowing to know that we have brethren and sisters who are willing to do so much for the Master. The sacrificing side of a missionary life is the larger, and it is unwritten on earth though recorded in heaven.

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CAN YOU SELL SOME COPIES?

We have tried to make this number of the Visitor appeal to old and young alike. It will be a great help to missions if you will make an effort to distribute a number of copies. They are not supplied free, as sample copies of other numbers have been, but we shall be pleased to send ten or more copies to one address at the rate of two and one-half cents per copy. You are to sell them for five cents per copy and the amount earned can be used in securing a regular subscription for a year, or given to the missionary collection in your Sunday school.

Or here is another good offer. This number and the two succeeding numbers will be sent to one address for ten cents as a trial subscription. The June number will have a complete report of the Missionary Committee and will be full of valuable information. Can we have a nice run of orders from among the children? Address the Brethren Publishing House, Elgin, Illinois.

Reading Circle and Christian Workers Topics

TOPICS FOR THE CIRCLE AND THE CHRISTIAN WORKERS MEETINGS FOR MAY.

By Elizabeth D. Rosenberger.

Sunday, May 1.

Topic.—Discouragement.

Text.—But the men that went up with him said, We be not able to go up against the people; for they are stronger than we.—Num. 13: 31.

References.—Jer. 18: 12; Gen. 21: 15, 16; Hos. 10: 8; 1 Kings 19: 4; Ex. 6: 9, Jonah 4: 3-8; Acts 27: 20; Heb. 12: 12; Isa. 35: 3, 4; Psa. 77: 7; Prov. 13: 12; Psa. 31: 22; Job 3: 25, 26.

Thoughts for the Leader.—In the thirteenth chapter of Numbers we have the history of the twelve men sent by Moses to search the land of Canaan. One man was sent out of every tribe; and we believe that each tribe sent a courageous man, for God said he should be a ruler among them. Then each man's family history is given; we know who was the father of each man. Moses told them to look at the land, the people and the cities, to be of good courage, and bring some of the fruits back with them. So for forty days these twelve men searched the land. They traveled through the wilderness of Zin, saw the walled cities and halted by the brook Eshcol to procure some grapes. Then they returned to Kadesh and told their people that the land was flowing with milk and honey, but the cities were walled and very great, and there were giants in the land. Ten of them said they could not hope to conquer it. So the people wept that night in their discouragement and wished they had never left Egypt. This is a sad record of what a few men, who were cowards and afraid, did towards discouraging an entire nation. If we trust God we have no reason to be discouraged. Let us preach and teach encouragement. When our Sunday-school pupils are doing their best, tell them so. Give the minister a word of cheer. Encourage the children and see how much brighter the world looks when we are happy and doing our best.

To be Read by Younger Members:—

Sarcasm.—The poet Faber once truly said that no one was ever corrected by sarcasm. If a sarcastic remark is made it may crush a man but it never draws him nearer to God. Sarcasm is unkind. Young people should remember this before making some witty, caustic remarks about each other. They may rankle and bring misery and trouble.

A Rousing Cheer.—In a baseball game each side is cheered to the very last. And the side that is playing a losing game is cheered the more heartily, because it is understood that the boys will play better for this encouragement. The timid Sunday-school teachers or pupils who are discouraged should not be told of their faults. Go to them with a word of encouragement and appreciation; see if that will not do better. The boy and girl who cannot talk so glibly in these meetings should be thanked for the effort they do make; they will do better next time. There are places in the Alps where travelers do not speak or sing for fear of starting some delicately poised avalanche. There are men and women bearing such heavy burdens of care and anxiety that a word of blame, faultfinding or discouragement may cause them to fall beneath their load.

Look on the Bright Side.—Some people say when they discourage others, "Well, I am only telling the truth." That is probably so. The men in this

lesson who discouraged the Israelites told the truth, but they did not tell all of it. There are always many things that are true that are discouraging, but Caleb many years after this went right in among these giants and overthrew their walled cities and conquered the land. He and Joshua were the only ones who wanted to go in at once. They felt that God would come to their aid, but the ten discouragers won the day.

Help a Little.—

If you are toiling up a weary hill,
Bearing a load beyond your strength to bear,
Straining each nerve untiringly, and still
Stumbling and losing foothold here and there,
And each one passing by would do so much
As give one upward lift and go his way,
Would not each slight reiterated touch
Of help and kindness lighten all the day?

—Susan Coolidge.

Do Not Discourage a Child.—I believe if there is one thing worse than the habit of discouraging adults it is that of discouraging children. The little child who has so much to learn, whose small efforts and poor results are often discouraging to himself, needs a word of praise from you. Praise the children then, never blame them or discourage them, but help them over the stony paths and difficult places.

Questions to be Answered by Older Members:—

1. Do you recall any time in your life when you have been helped by praise?
2. What harm is there in discouraging others? Num. 14: 27-37.
3. How may we discourage children? Col. 3: 20, 21.
4. Give one method of encouragement. Gal. 6: 1, 2.
5. What word shall we pass to each other? Isa. 41: 6.

Sunday, May 8.

Topic.—Humble-Minded.

Text.—Every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted. Luke 18: 14.

References.—Job 5: 11; Job 22: 29; Psa. 9: 12; Psa. 10: 17; Psa. 37: 11; Psa. 69: 32; Prov. 3: 34; Prov. 11: 2; Prov. 15: 33; Prov. 16: 19; Prov. 22: 4; Prov. 27: 2; Prov. 30: 32; Isa. 29: 19; Isa. 57: 15; Isa. 66: 2; Matt. 5: 3; Matt. 11: 29; Matt. 18: 2-4; Matt. 20: 26, 27; Luke 10: 21; Luke 22: 24-27.

Thoughts for the Leader. — There seems to be great danger of our thinking too highly of ourselves. Again and again are we warned against this in the Scriptures. The Pharisee stood in the women's court and faced the holy place in the temple, then prayed to God, telling Him that he fasted twice a week and gave the tenth of all his possessions, and as he went on he seemed to think his many virtues entitled him to special honor. He was so much better than these unjust extortioners and poor, despised publicans around him. He forgot that God sees and judges every thought and motive of the heart, and that He knows the good we do as well as the bad. I am afraid the Pharisee surpassed some of us in giving, and yet he failed there because he did not give himself.

"Who giveth himself with his alms
feeds three,
Himself, his hungry neighbor, and Me."

This Pharisee found it very easy to criticise his neighbor and the people about him. If we are truly humble we will not do this; we will scan our own faults and try with God's help to overcome them. Jesus taught His disciples that they must be little, in honor preferring one another. They are not to be puffed up, not to harbor feelings of envy, but to be full of meekness and gentleness and lowliness of heart.

To be Read by the Younger Members:—

Humility.—It is not laziness. Some Christians refuse to do the work in the

church and Sunday school that they are asked to do by saying that they cannot; they are not fitted for it and others can do it better. But if some one else would tell them they were unfitted for it, in nine cases out of ten they would be indignant. They prefer to plead a humble unfitness, rather than unwillingness.

He that Humbleth Himself shall be Exalted.—Humility does not talk about itself, does not strive by any means to call attention to its attributes. When we see that we are neither very wise nor very strong, and we cannot conquer our own quick tempers, or our selfishness, or our cowardice, then we realize that we must have help, and that God is a very present help in time of trouble. As long as we are satisfied with what we can do, we are not likely to plead with the Lord for help.

Do What thy Hand Finds to do.—In a certain regiment one more soldier was needed to bring it up to the required number. Knowing this, a young captain went to his tent, took off the strap that gave him rank as a captain, and then took his place as a private soldier, and the regiment marched away. Are we willing to do as much? We may not be able to do any great thing, but there are so many little things that need to be done for Jesus' sake. We have read of a young woman who said she wanted assurance. She was asked how long she had been a Christian, and she replied, "For a number of years." She was asked, "What are you doing for Christ?" and she replied, "I do not know that I have the opportunity of doing anything." We wonder where she lived, for there is so much work to do for Jesus everywhere.

"I may not do much with all my care,
But I surely may bless a few;
The loving Jesus will give to me
Some work of love to do.
I may wipe the tears from some weeping eyes;
I may bring the smile again
To a face that is weary and worn with care,
To a heart that is full of pain."

Topics to be Discussed by Older Members:—

1. Moses was humble-minded. Ex. 34: 30-35.

2. Do we enjoy hearing a man boast of what he has done? 1 Sam. 17: 44.

3. Is there any blessing for the humble-minded? Matt. 5: 3, 5.

4. What is the difference between pride and vanity?

Sunday, May 15.

Topic.—The Transfiguration.

Text.—And He was transfigured before them: and His face did shine as the sun, and his raiment was white as the light. Matt. 17: 2.

References.—Matt. 17: 1-8; Ex. 24: 15-18; Ex. 32: 19, 20; Matt. 10: 20; Matt. 3: 16; Luke 3: 22; Luke 2: 25-33; 1 Sam. 3: 1; Num. 11: 17, 25; Ex. 25: 22.

Thoughts for the Leader.—After Jesus had been teaching His disciples for some time, He took Peter, James and John and went up into a high mountain. And when they were there, Jesus prayed; and His face did shine as the sun. It was a glory which streamed out of Him, an inherent, indwelling glory. For though Christ veiled this glory in His humanity, still the glory of His divinity burned within Him. When the cloud overshadowed them they heard a voice, saying, "This is my beloved Son, in whom I am well pleased; hear ye Him." Jesus Christ should reign supreme. What He said, what He commanded, what He did should interest us. "What would Jesus have me do?" should be the deciding question with us. The vision was of such exceeding beauty that the disciples fell with their faces to the ground. Long years afterward Peter wrote, "He received from God the Father honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with Him in the holy mount." That

voice speaks to us to-day if we will listen and obey.

To be Read by the Younger Members:—

A Poem.—In Longfellow's poem, the monk, who saw the Lord, was anxious to remain in the cell with the vision. But he knew that outside, at the convent gate, a number of poor people were waiting for the bread that was daily distributed there. When the bell rang he reluctantly left his cell and the vision, and went and gave the bread to the poor. When he came back to the cell its walls were radiant with light,

"And he felt his bosom burn,
Comprehending all the meaning,
When the blessed Vision said,
Hadst thou stayed I might have fled."

We Need to See Jesus.—When we have seen Jesus, then we must present Him plainly to other people. We must not veil Christ by our careless living and unfaithfulness. The world can get on very well without you and me, but not without Christ. If we have had a vision of His love, then we should let our light shine the brighter. In the Grecian festivals there was one game where the men ran with lights. They lit a torch at the altar and ran a certain distance. Sometimes they were on horseback. If a man came in with his light still burning he had a prize; if his light had gone out he had lost the prize. Some there are who have lost their light and joy. They were once burning and shining lights in the family, in the Sunday school and the church, but the world or self has come between them and God, and their light has gone out.

The Vision Hour.—The vision on the mountain is not for enjoyment alone; it is to prepare us for service. The three who were with Jesus never forgot that hour. We need steadily to learn the lesson that good meetings and special showers of blessing from the Lord mean more loving service for Him. Raphael has painted a picture of the transfiguration, and down at the foot of the mountain writhes the demoniac boy in his agony. What a contrast between the heavenly glory on the mountain top and the miserable sufferer awaiting the healing touch of Christ in the plain below!

Vision and Service.—A young lady from a wealthy family was sent to a seminary. One of the teachers there carried with her a vision of Jesus and His love. She lost no opportunity for doing what she could for Christ. She prayed for this young lady and won her love. After she had won her heart, then she began to talk to her about Jesus, and it was not long until she united with the church. Then, instead of dropping her, as many do, she began to show her the luxury of working for God. They worked together and led many souls to Christ.

"Earth's crammed with heaven,
And every common bush aflame with God,
But only he who sees takes off his shoes."

By training the eye we see things unnoticed before. The trained eye of an Indian sees a thousand things on the plain and in the forest that would escape our notice. An artist sees far more in pictures than we do. Let us look for things that are good and pure and noble, and we will see them.

1. What did Moses see before he became a leader? Ex. 3: 1-4.

2. How was Elijah comforted? 1 Kings 19: 4-9.

3. Did John have visions? Rev. 1: 9-13.

4. How can we best serve Jesus?

Sunday, May 22.

Topic.—Lifting or Leaning.

Text.—We that are strong ought to bear the infirmities of the weak, and not to please ourselves. Rom. 15: 1-4.

References.—Luke 22: 27; Rom. 12: 3; Matt. 25: 37-40; Ruth 2: 23; Job 20: 19; Luke 4: 18; Gal. 6: 10; Amos 5: 11; Eph. 4: 28; Jas. 2: 2-9; 1 John 3: 18, 19; Acts 20: 35; Deut. 24: 20; Prov. 31: 20; Mark 14: 7; Prov. 28: 6.

Thoughts for the Leader.—It is Ella Wheeler Wilcox who had the courage to divide people into just two classes. She says,

"There are two kinds of people on earth to-day,
Just two kinds of people, no more, I say.
Not the rich and the poor, for to count a man's wealth
You must first know the state of his conscience and health.
Not the happy and sad, for the swift-flying years
Bring each man his laughter and each man his tears.
No! the two kinds of people on earth I mean
Are the people who lift and the people who lean."

Jesus has come down into this world. He touches the hearts of men and so lifts them up out of the foul places of sin and sets their feet in the narrow way that leads to God. We are trying to serve Jesus. Are we helping to lift other lives, or are we so weak and feeble that we must lean on others? If we are going to lift up we must learn to look up; look to Jesus for help and strength, believe that no matter how many discouragements we meet, the right will conquer, for we know that

"Behind the dim unknown
Standeth God within the shadow,
Keeping watch above His own."

Let us try to rise to higher levels ourselves and then be ready to lift up all who need our help.

To be Read by Younger Members:—

Fragile Things Can Lift.—A tiny seed lifts amazing weights in fighting its way up to the surface of the earth. Some plants forcing their way up toward the sun have parted asunder rocks and stones. Little children can lift up if they will. By being cheerful and patient and happy, they may lift a burden of care and worry from the hearts of their mothers. It would be sad indeed if only giants could lift up and make better this world. The most humble one can do something toward it. A smile, a word of praise, taking care of a fretful child, reading aloud to some one who cannot read, all these go towards making those around us happy. If we can lift only a little at a time, let us keep at it.

Are You a Leader?—I have known people who resembled a bicycle in this one thing—they could not stand alone. If not in actual motion they had to lean against something or else sit down. Boys and girls should learn to stand alone. Train yourselves to stand alone, perform your own tasks, study your own lessons, solve your own problems, do not lean on any one else. You can soon tell which boys or girls are leaning. They have a way of hiding behind others and are afraid of a good many things.

"Now are you a leaner who lets others bear
Your portion of labor and worry and care?"

It is a Great Thing to Lift.—We have known a great many church members to lean on one faithful one who was doing with his might what his hands found to do. The pastor's wife had died, and at a meeting of a missionary society held soon after her death the members all spoke of her devotion to the cause. She had been president of the society, she had written all the papers for a number of the sisters, she had helped them all in town when they were to lead. One sister sat silent. At last she said, "I have been thinking of how we all leaned on her and made her do our work and bear our burdens, which we were too careless and indolent to attend to ourselves. From now on I resolve to do better." And she did. Have you many who can lift in this meeting?

"And oddly enough you will find, too, I ween,
There is only one lifter to twenty who lean.
In which class are you? Are you easing the load
Of overtaxed lifters who toil down the road?"

Joy in Service.—

"For the soul that gives is the soul that lives,
And heaving another's load
Will lighten your own and shorten the way
And brighten the homeward road."

Topics for Older Members:—

1. How can we help the minister?

2. What can we do for our Sunday-school teacher?

3. How can we help bear the burdens of our missionaries?

4. Will lifting increase our strength?

Sunday, May 29.

Topic.—Power.

Text.—But ye shall receive power, after that the Holy Ghost is come upon you. Acts 1:8.

References.—Luke 4:32; Luke 24:49; Acts 2:2-4; Eph. 1:19; 1 Cor. 1:24-28; 1 Cor. 4:19; 2 Cor. 12:9; 1 Thess. 1:5; 2 Tim. 1:7; Heb. 6:5; Jude 19, 20; Heb. 3:7; Heb. 6:4; Titus 3:5, 6; 2 Tim. 1:7; Eph. 6:17, 18; 1 Cor. 3:16; 1 Cor. 2:10-14; Rom. 5:5; Acts 6:5; John 15:26.

Thoughts for the Leader.—A writer has said, "What are our souls without grace? As dead as the branch in which the sap does not circulate." The first work of the Holy Spirit is to give life. If there is no life there can be no power. It was a wonderful power that brought to life the dead body of Jesus, and that same power will quicken our friends who are dead in sin if we look to God for it. The Holy Spirit will give us love if we ask Him; and we must ask Him, for without this love we can do nothing. We do not mean love for those who love us. It does not require grace for that. The worst heathen that ever lived can do that. We did that before we ever became Christians. Love begets love, hatred begets hatred. But the Spirit will give us the love which will enable us to love the unattractive, those who lie about us and try to tear down our characters. The grace of God enables us to go to the vilest, to the heathen, to the outcast, and love them into being better. We win them to Christ by the power of the Spirit. Let us ask God to give us His Spirit.

Topics for the Older Members:—

1. To whom is this power given? Isa. 40:29-31; Luke 11:13.

2. If we receive power, what shall we do with it? Acts 1:8.

3. How can we work for Jesus? Zech. 4:6.

4. Did Peter preach with power? Acts 4:31.

5. The world needs more love. Rom. 5:5.

To be Read by Younger Members:—

Enthusiasm.—It is interesting to note that God chose for His work the men who were doing something. Elisha was ploughing and Moses was looking after the sheep. Satan always calls idle men and gives them something to do. Enthusiasm means "in God." So if we are in God we will be fired with enthusiasm. Sunday-school scholars who would rather stay at home, and Sunday-school teachers who do not see that they must put their heart and soul into their work and keep at it with a zeal and purpose that will bring some results, do not have the power for good that they should have. They lack enthusiasm.

What Wins.—The power of the Spirit wins souls to righteousness. An uneven life, cold to-day and hot to-morrow, will only repel. It is bad when those whom we want to win for Christ see us, at any time, in a cold, backslidden state. We can not work for God unless we have love. We have read of two orphan boys. The more promising one was adopted by a wealthy man; the other was placed in an orphan asylum. He had never been away from his brother before, and every night he would go to sleep crying for his brother. One night they could not find him. Next morning he was found under the steps of the wealthy banker who had adopted his little brother. He said he wanted to be near Charlie. His young heart was breaking for lack of sympathy. O, we need love! We need men and wom-

en who love because Jesus first loved them.

"Must I my brother keep,
And share his pain and toil;
And weep with those who weep,
And smile with those who smile;
And act to each a brother's part
And feel his sorrows in my heart?"

Joy.—When Philip preached in Samaria there was joy in that city. Why? Just because of the glad tidings. When we believe on Jesus joy comes to our souls. We are made happy by the things which happen around us, but joy is ours when we have trouble and trial. It keeps by us so long as we obey the Lord. "The joy of the Lord is your strength." Do you have a joyful church?

"Quench not the Spirit."—There is but one way to do this and that is by letting something come between us and God. So long as we love God supremely,—love Him above everybody and everything else,—so long will the Spirit abide in us. But it is so easy to let the cares of this world, or our desires for pleasure or honor, come between us and God.

"Oh, child of the kingdom,
From sin service cease;
Be filled with the Spirit,
With comfort and peace.
Oh, grieve not the Spirit,
Thy Teacher is He.
That Jesus, my Savior,
May glorified be."

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THEY SAY.

Sister Florence Berkey, of Hooversville, Pennsylvania, says, "I send you the names of two of our members, who have completed the course and are entitled to certificates. We organized our Missionary Reading Circle Dec. 12, 1902. We have nineteen members, two of which were received during the year. Our members have read 21,993 pages of missionary literature during the past year. Our collections during this year have come to $48.90. We are trying to do what we can in His name."

Brother J. Z. Gilbert, of Los Angeles, California, says, "Enclosed find a list of six new names. This makes fifty-two members in our Circle, forty of whom have recently joined."

Sister Ella Brindle, of Chambersburg, Pennsylvania, says, "I am located in a country congregation of about two hundred members. Among them are a number of young people. I am interested in missionary work and I find the reading course especially helpful to me. So far no one has started a Circle in our church, but I feel as if we need one. We ought to be willing to do all we can for Jesus."

Sister Susie M. Hout, of Union Bridge, Maryland, says, "I have learned that the work of a local secretary is never done. I have been soliciting some of the new students to become members of our Circle. I am glad to send you six names, and I hope to send more. Our Circle meets once each week to spend an hour in the study of missions, and we feel that these meetings are doing us good. Bro. I. S. Long, now in India, was with us when our Circle was organized at this place three years ago. Before leaving for India he visited us and gave the Circle an inspiring talk on the great subject of missions. We have also received a letter from him since he landed in India, telling us of the need for more workers. So many of our Circle are now at work in various places. We have just closed an interesting Bible term at our school, with ten accessions to the church, all students. How we rejoice!"

Sister Nannie Harmon, of Denlow, Mo., says, "I learn about the Circle by reading the Missionary Visitor. I have read four books from the course. They are so interesting. People who do not care about missions and are not interested in our missionaries should read some of them. It will surely make them willing to do something for the cause. God bless the Circle readers everywhere, and may there be many more before the close of the year 1904."

Sister Mary R. Hoover, of Spencer, Ohio, says, "I am glad to send another name. Lately our Circle meetings have been increasing in interest, for which we praise the Lord. May the workers be more diligent everywhere."

Sister Lulu V. Sanger, of North Manchester, Indiana, says, "It is with pleasure that I send you seven new names. The circulars and promise cards which have been distributed are bringing in quick returns. We can use more of both, for many more should be enrolled at this place."

Sister Maude Kline, of Ginghamsburg, Ohio, says, "I send two new names. A number of hindrances have prevented us from organizing a Circle before this time, but we hope that they are things of the past. We ask your prayers in our behalf."

Sister K. Mae Rowland, of Clearspring, Maryland, says, "I want to do something for Jesus because He has done so much for me. There is so much work to be done. We have a Christian Workers meeting every Sunday evening. We are using the programs printed by the Brethren. Our meetings are progressing nicely and much interest is manifested. May the Lord abundantly bless the Circle."

Sister Ella Sprenkel, of York, Pennsylvania, says, "I am sending you two new names for the Circle. Please send me the list of books in the advanced course. We have about twenty-five Circle members in this city. We pray that much may be done for the cause."

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NEW NAMES.

2402 Lelia R. Flory, Knightly, Va.
2403 Gertrude Faust, Scalp Level, Pa.
2404 Samuel Karn, R. R. 1, Tadmore, Ohio.
2405 Mattie Knife, Fidelity, Ohio.
2406 Estie Hooke, Stockport, Ind.
2407 Edward J. Swartz, Pyrmont, Ind.
2408 Laura Miller, R. R. 3, North Manchester, Ind.
2409 D. E. Bowman, Hagerstown, Ind.
2410 E. Noffsinger, Union City, Ind.
2411 Lenna Moomaw, Stockport, Ind.
2412 Effie Hooke, Stockport, Ind.
2413 D. S. Strole, Navarre, Kans.
2414 Bettie Strole, Navarre, Kans.
2415 Harvey E. Brown, Dillon, Kans.
2416 Mrs. H. E. Brown, Dillon, Kans.
2417 Lizzie Snyder, Los Angeles, Cal.
2418 Mary Jenkins, Los Angeles, Cal.
2419 Carrie Getz, Los Angeles, Cal.
2420 Anna Getz, Los Angeles, Cal.
2421 Martin H. Miller, Laton, Cal.
2422 Paul Snell, Los Angeles, Cal.
2423 C. L. Rowland, R. R. 19, Clearspring, Md.
2424 Cyrus Wolfe, Redhouse, Md.
2425 Lulu Sanger, Union Bridge, Md.
2426 Verna Bashore, Union Bridge, Md.
2427 C. Ellen Hutchison, Union Bridge, Md.
2428 Etta Smith, Union Bridge, Md.
2429 Uriah Garner, Moline, Ohio, Wood Co.
2430 M. Clyde Horst, Spencer, Ohio, R. R. 2.
2431 Nellie Shaffer, Hooversville, Pa.
2432 John F. Sprenkel, 214 S. Penn St., York, Pa.
2433 Mary C. G. Sprenkel, 214 S. Penn St., York, Pa.

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LOCAL SECRETARIES.

Elsie Brindle, Chambersburg, Pa., R. D. No. 8.

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RECEIVED CERTIFICATES.

Julia Wentz, Hooversville, Pa.
Delpha Berkey, Hooversville, Pa.
Carrie Wentz, Hooversville, Pa.
Florence Berkey, Hooversville, Pa.

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OUR MEETING AT CARTHAGE.

The Christian Workers and our Missionary Reading Circle expect to hold a meeting at our coming Conference in Missouri. We are sorry that we cannot now announce our program, but we will have it ready for the next number.

It will also be published in the Gospel Messenger.

We well remember the first meeting we held at a Conference. A few members and others assembled in a corner of the tabernacle, and there we asked God to help us to do what needed to be done. Brother Jesse Emmert, and others who are now missionaries, talked earnestly and urged a new pentecostal zeal. Bro. Isaac Frantz spoke on the necessity of having a Circle in every church. Bro. W. J. Swigart gave us two dollars towards purchasing books for poor members. The singing was inspiring. Eld. D. D. Wine prayed that we might never turn back in this work, but always go forward with stronger endeavor to do what Jesus commanded us to do. And so the meeting closed. There was a peculiar feeling about its being a day of small things, and we wondered how it would be in the future. In these past few years we have held them in the tabernacle, and thousands have congregated there to take part in one of the most inspiring meetings held during the entire session.

We hope and trust that our coming meeting will be the best we have ever held. We pray that our members may attend it, and be inspired to greater zeal and more earnest service.

We will be prepared to enroll members for the Circle, and we trust that many will be ready to join. We will be glad to meet our members and talk with them about the work. If they are discouraged or have met with difficulties, we will be glad to talk them over and help in any way possible.

We want to assist the Christian Workers all we can. Let us help you to plan your meetings, and talk with you about your programs. If you are undecided about your work we can talk it over and help you to achieve the best results.

Be sure to come to this meeting. Bring all your friends and invite everybody to come.

FROM WATERLOO, IOWA.

Our Circle gave a special program in the South Waterloo church last evening. It was well attended, although the weather was bitter cold. It was indeed encouraging to our Circle to see that all are interested in our work. We feel that God is blessing our efforts.

The church has kindly granted us the privilege of holding one meeting each quarter in the churchhouse, giving us the regular time for both the Christian Workers meeting and the preaching services.

We have regular Circle meetings every two weeks. The interest is growing. We believe a Missionary Reading Circle should be organized in every church in the Brotherhood, for surely every one who will attend and take part in the work will receive a blessing.

Three of our members are already laboring in India. They are Sister Eliza B. Miller, Bro. D. J. Lichty and Sister Sadie J. Miller. May God bless their efforts is the earnest prayer of all.

M. B. Knop.

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WITHOUT CHRIST.

Now and then the condition of some children in the United States comes under the notice of Christian people and their sympathy is called forth in a most admirable way. It is good. Yet these same children are in many, many ways better off in this life than are the children of heathen lands. Here they suffer through neglect or sheer indifference on the part of a Christian community.

Not so in heathen lands. The hand of idolatry is heavy upon the darlings. It is not made-up stories to work up sympathy,—these stories of how infants are treated and killed off in great numbers because of some superstitious or religious belief of the parents. It is a sad fact. And there is still a great difference between the child born in a Christian land and the one not. The former will feel more or less the warmth of God's love where that love is known; the latter will not know that love until it is revealed to the nation. Pity the children of the world, the millions who are to-day shivering in the cold of idolatry, and compare that condition with yours in the Christian public school, Sunday school and home.

From the Field.

FROM PALESTINE, ARKANSAS.

In my last article I was trying to set forth the needs of a greater effort in home mission work and especially in our southern States. I am glad for the comments and suggestions brought out lately in the Gospel Messenger under the head of "Live Wire Churches." My prayer is that the same may be carried out.

Let some district or society support a missionary in our southern States. The mission can be conducted the same as those on the foreign field, and especially if a man and his wife are sent. This would mean an outlay of $500, and $50 for each child, which would be ample. The expense is light in the South. The people are plain and live within their means. It wouldn't do for the missionary to live above the rest or he would surely lose his influence.

The people are good listeners and respond rapidly to a sermon preached from the heart. I never preached where there was more attention and anxiety to hear the plain Gospel. My observations have been that the speakers, as a rule, that come here place the food too high for the people. Hence the field is an easy one to work. Who will be the first to offer himself? J. H. Neher.

March 9.

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"I THOUGHT AS A CHILD."

There was not much mission work going on when I was a child. I did not know but what the whole world was like the part I lived in. I went to Sunday school and gave my penny sometimes, but then it did not take so much money, because we did not buy large cards for presents as they do now. Boys and girls went to Sunday school barefooted in the summer. Children were not so stylish then as now. Do you know why? Because parents were not. Paul says, "I thought as a child." I wonder if the thoughts of children would make them proud and selfish, or wanting what some other child had, if they were not trained that way?

When Brother Paul grew to manhood he did not forget his childhood and that there was a difference. There is something about childhood we take with us, and there is something we leave behind. When I was little I wanted to be a man and I was told I had to wait until I grew big and then I would be a man, but I have learned since that a child can be a man or woman very young. Do you know how young? I will tell you. Just as soon as you put away "childish things." Some people are always childish because they never put away "childish things." Act manly, act womanly, and you will be men and women. "See that little man," "See that little woman," is an expression of delight for the parent and for the child. Be a man to-day, be a woman to-day!

Ira P. Eby.

Poplar Bluff, Mo., March 9.

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BROOKLYN NOTES.

—St. Augustine has said, "Be always displeased at what thou art, if thou desirest to attain to what thou art not; for where thou hast pleased thyself, there thou abidest." We have been almost displeased with ourselves and work this month on account of so much sickness and severe cold weather. The writer was laid up for awhile with la grippe and had to call Eld. A. C. Wieand, of New York City, to do the preaching. However, at such times we must say to ourselves:

"Rest in the Lord, my soul;
Commit to Him thy way.
What to thy sight seems dark as night,
To Him is bright as day."

—Some one has said, "Come what will, a believing soul is lost to everything but the promises of God." So trusting in the Lord we look forward to better things, better health, better days and better results.

—Our Wednesday evening Bible class reached the climax of its attendance (during the past two years) this month. This stirred up a Methodist preacher, because some of his people are coming to us for their Bible work and thus greatly enlarging our class. To make the story short, his people have asked him to resign his charge, which he must do by April 1. Any congregation is to be greatly commended who will dismiss a shepherd who objects to the study of the Bible.

—The newly-converted heathen in many places are putting our Christian people in this glorious land of Bibles to shame. Recently John R. Mott visited a college in Ceylon, where he found a band of students who a few years ago were heathen but are now enjoying the blessed hope of the Gospel. They were raising bananas and turning them into money between study hours, and using the money to support one of their students who had volunteered to carry the Gospel to their heathen brothers on an adjoining island. And feeling that this was not enough of sacrifice on their part yet, they began to lay aside every tenth handful of rice, so as to sell it and send the second student to preach Christ to the unsaved. Oh! brethren and sisters, where is our sacrifice compared to this? How many of us eat less in order to have more money to spread the Gospel? Do we know the a b c's of sacrifice to carry out Jesus' last command (Matt. 28: 19, 20)?

—The following donations towards our new church were received during February: J. F. Matts, $5.00; Garrison Sunday school, $5.04; Florence Schivinger, $1.03; Sudie Barnhart, $1.14; Mary Rowe. $2.28; H. M. Barnhart. $1.55; Mary A. Hottenstein, $2.50; Mrs. E. M. Cobb, $2.35; Henry Royer, $5.00; Kate Beery, $2.60; Rebecca F. Miller, 63 cents; Anna Wampler, $1.26; J. W. Myers, $2.00; John Wampler, 51 cents; P. S. Thomas, $1.52; Garber's Sunday school, $2.00; Eliza Sharp, 50 cents; Rebecca Bowman and children, $3.28; Sarah Howe, $5.00; Hannah Smith, $2.00; Samuel Orr, $1.00; Anna L. Lee, $9.27; Geo. H. Mohler, $5.00; Kate Hoffer, $3.00; Mrs. S. B. Keiffer, $2.60; Mary Ressler, 50 cents; Eliz. R. McDaniel, $2.60; Mrs. Amanda Oberholtzer, $1.73; Huntingdon "Whatsoever Band," $7.00.

J. Kurtz Miller.

5901 3rd Ave., Brooklyn, N. Y., Feb. 29.

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EASTERN DISTRICT OF PENNSYLVANIA A MISSION POINT.

By J. W. Myer.

The Old Homestead of the Brethren in America has not yet been tilled as it should be. There are a few astonishing facts staring us in the face concerning this field which should have our grave consideration. There is no other State district covering so many States as this one. Eight entire States—Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut, New Jersey and Delaware—with three States in part—eastern New York, eastern Pennsylvania, and the eastern shore of Maryland—are open for cultivation by the Brethren.

The population of this district far exceeds the population of any other. Many districts have a much larger area. California and Arizona have more than twice the territory, with about one-tenth the inhabitants. Texas and Louisiana have about two and a half times the areas, with perhaps one-fourth the population.

There are nineteen cities in the Union with over 200,000 population; five of these are in this State district. Out of 117 cities in the Union having over 30,000 inhabitants, 47 or 40 per cent of them are in the district named.

One-fifth of the entire population of the United States is in this district—about 15,000,000. The area is only one-thirtieth of the United States. There are less than 7,000 members in the district. Were they all ministers each one could have a congregation of over 2,000.

To cultivate the church Homestead like our great-grandfathers would have their offspring improve the Old Home Place, would mean a wonderful awakening, spreading out and breaking up the barren fields.

There is wealth and intellect in this field, beyond that of any other district; if not in quality, in quantity we are most certain.

The Holy Ghost should have the control of these talents. May the local church and the church general be more interested in the Puritan District, the New England States, and establish mission points therein.

To my knowledge there is but one sister in these six States. O, pray ye (my brethren) therefore the Lord of the harvest, that he will send forth (zealous, faithful) laborers into his harvest.

343 N. Charlotte St., Lancaster, Pa.

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FROM SWEDEN.

On New Year's Day I attended a love feast at Kjeflinge which was especially enjoyable to all present because several were present who had not partaken of such a feast for quite awhile and they were especially glad to be present.

On Jan. 6 we have a "holy day" called the thirteenth day. It is called Epiphany in English almanacs. It is a day set apart to commemorate the appearance of the wise men to worship Jesus. When we consider that Jesus was forty days old when he was taken to the temple in Jerusalem, and that it is scarcely probable that he was taken there after the wise men informed Herod of their search for him, we may well conclude that the visit of the wise men must have been at least more than forty days after Jesus' birth, instead of on the thirteenth day.

The early part of the month Bro. Per Jönsson spent in Hallan district and reported interesting meetings and requests for meetings still further away.

Jan. 17 wife and I spent the day with the members in the Landskrona mission. Had good attendance and attention at the meeting.

The middle of December Bro. Andersson's, who live in the mission house in Limhamn, lost their youngest child by diphtheria and were quarantined until after New Year's. This put a stop to meetings and Sunday school in the meetinghouse and caused the postponement of a love feast appointed for Dec. 26. The love feast was then held Jan. 10.

At last reports from Denmark Elder Hansen's wife and also Elder Eskildsen's wife were sick. They are both past the sixty mark and are not strong.

The Evangelii Budbarare in its new form (16-page) is giving good satisfaction. We have now commenced a series of letters entitled, "Around the World," by Bro. D. L. Miller. It is a continuation of "Letters from Palestine," which had extended through the greater part of the past two years. These articles interest everybody who reads them both in and out of the church.

The shortest month of the year and the longest February in eight years has now gone into eternity. It has been with us here a month with very little sunshine, literally speaking. There has been an unusual amount of snowing weather.

On the thirteenth of the month I went to Simrishamn, where we have six members. I spent several days very pleasantly among the members. While there we held a love feast, the first of the kind ever held in that place. We had a very pleasant feast, and all enjoyed it much. We experienced the truth of Jesus' words, "Where two or three are gath-

ered together in my name, there am I in the midst of them."

We were made sad yesterday to learn that Brother and Sister Westergren are arranging to leave us and return to America the last of March. This move is being made on account of the stringent laws for military service, which are lately being carried into effect. Moving to escape the military service is what drains the church in Sweden and Denmark of her young blood that is so much needed for its future stability. Where would the Brethren church, or any other, in America be if the natural increase through the children of the membership were left out of calculation? Less than ten per cent of the membership here consists of the children of members.

A. W. Vaniman.

Malmö, Sweden, March 1, 1904.

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FROM OHLEY, RAJPIPLA STATE.

Dear Brethren: — I just arrived here this morning and if I get a letter off to-day I may reach this week's mail, not sure. Had a good meeting last week. Forty-two were baptized in a place where we have been working since 1900, but where we have done little before.

This place is twenty-two miles out in the jungles. The man who came along to show me the road got lost from me. I was horseback, he was afoot. I had written the name of the village to where we were going, but did not have my book and my man was lost from me by attempting a short cut.

Night came on. I was in the jungle, no village in sight, but finally I saw the light glimmering in a hut. I assure you I was glad. I called at the door of the hut, but no one would answer or even come to the door. I saw a woman coming to the house, and I asked her where the chief village officer was. She showed me. I rode up to his hut. He came out. I told him that I was lost, and also told him who lived in the village where I was going—two of our orphan children that were married. He understood and told me the name of my village. Then he said, "It is six miles away and it is dangerous even for two men to go the road in the night. [He meant if he would give me a man.] Tigers and leopards are not safe in the night."

He then said, "Get off and stay here." He brought me a cot and two quilts, likely the only two there were in the village, for all the men slept by the fire without cover. He ordered some rice and a chicken cooked for my supper. He said, "We know you; we used to have one hundred houses in our village. Now we have only thirteen. Our people all died in the famine. You saved many people. What have you done for our people! You helped them all over the state."

I tried then to point them to Christ, told them how you at home had collected and sent the money to save them, and now we wanted to point them to God, etc.

Soon after I had eaten my supper six or eight women and little girls came out and sang five or six songs of welcome to me. These women are afraid and you hardly ever get a chance to speak to them, and you may be sure this was a surprise. They stood in the dark. I could not see them. I could not understand near all their songs. The first one ran like this, "The Sahib is welcome to our food, is welcome to our cover, is welcome to our bed. May he have rest, may he come again." Another song, "Sahib will get up early, and will sit on his horse, and ride away, ride away," etc. It don't sound good in English. I did not think to tell this when I commenced to write, but it did me good and I believe it will do you good.

S. N. McCann.

Feb. 17, 1904.

[And it did the editor so much "good" he wanted the readers of the Visitor to have the same treat.—Ed.]

FROM JALALPOR, DIST. SURAT, INDIA.

Feb. 19, 1904.

Dear Brother:—

Your letter of Dec. 24 is received. I am glad the outline for mission report pleases you. It had not been definitely adopted but was sent to you for approval and suggestion.

Now our Bro. Forney and his family are gone. The closing days of their stay here were quite interesting. At the first of the month he called all the native brethren and sisters in from the outstations. He had a twofold purpose in it. He desired that we might all enjoy another love feast together before their going, and while here for the feast he gave them their monthly pay.

I really wish you could enjoy one of these love feasts with us. They are in principle and general practice just like those at home, but the difference in conditions and surroundings makes some difference. White cloths were spread on the floor around the four sides of the meeting room, about two feet from the wall. On these the supper was spread. We sat next to the wall on the floor. Bro. Forney preached the examination sermon. Then, just as at home, we performed the various ordinances of the feast.

I had to think so much of our Lord, as I saw and took part in the feet-washing that evening. These people, just as people in the Lord's time, usually wear no shoes, at least no stockings. The washing is not merely form then, it is actual cleansing. Is it possible that the Lord of heaven thus washed feet? Yes, and I am glad for his example. I hope that every one of us here may become more and more willing to serve one another and thus live out the spirit of the example. I was pleased with the quiet of the meeting, and the spirit in which all entered it.

A few years ago many of those who communed were heathen and in darkness. Now they see the Great Light and are developing into His likeness. It was the first supper for one of our number. He has been a Christian for many years. He had belonged to another mission. About two years ago he came here and has been helping us. As he learned of our beliefs and practices, he found that we have some things that the other mission had not. He asked that he might be baptized. He once was sprinkled but didn't remember of it. After holding his application one year he was baptized the day of this feast. We don't make it a business to try to win converts from other missions, but when they thus come and sincerely ask that they may enjoy all the privileges of the Gospel we feel it is not ours to say no. I am glad that we believe and practice the whole Gospel. There is no need of anyone going from us to get fuller privileges in gospel obedience.

On the Monday following this feast a most impressive meeting was held. The native brethren and sisters gave Forney's presents of some native garments and insisted that they put them on.

In this garb they went to the meeting room. There the brethren who have been working with Forneys for some years now, told in their simple way of the good things that Forneys have done since coming to Jalalpor. I know that our brother and sister were not working for the praise of men, but there is no doubt that the kind words of regard and appreciation uttered there that day did their souls good.

The whole meeting had a touch of sadness. Several times speakers broke down and sobbed. One brother sang a few verses of farewell and was so overcome with feeling that his voice played on the chords of mourning rather than on those of song. His emotion was caught by others, and soon the whole audience was weeping.

In sobs and tears our dear brother tried to answer the expressions of appreciation and of sadness. The meeting closed with a season of prayer, the audible prayer being broken several

times by a rush of feeling expressible only by sobs. One could not help saying as he saw it, "Behold how he loved them."

The following Sunday Bro. Forney preached the farewell sermon. His exhortations were most fitting. If we can all walk in the ways he pointed out there is no doubt that blessing will attend us.

They started for Bombay Wednesday, Feb. 10. This also was a sad time. How the natives wept as they gave them the last salaam! Dark days come sometimes, but such times show that the work is doing much good.

Saturday I went to Bombay to be with them the last days and to see them sail. It is not as pleasant as going to meet those who are coming. We enjoyed the Sunday services together. They sailed from Princess dock at 10:15 A. M., Monday, Feb. 15. As their ship began to move, our handkerchiefs waved the farewell our lips could not utter. We could only breathe a prayer that God would keep them all safe, restore them to good health and speedily bring them back to the work which they so much love and which they leave so reluctantly.

Sister Blough has taken Sister Forney's place in caring for the things of the house. For some time already both of them (Bloughs) have been caring for the sick among the boys. They are very willing and are going to be valuable workers in this field.

Our carpenter work is moving on nicely. This morning I went with the head carpenter to buy some lumber. Lumber is very dear here. The most ordinary lumber costs four cents a board foot, and that which is better costs eight, ten and even twelve cents a foot. It hurts me to buy at such prices. For much of our work we can get "offals," which answer very well and are cheaper.

We are all well. I have had no fever now for nearly two months—the longest freedom I have had since it began on me, Oct. 4.

We are glad for the growing interest in missions at home. May the Lord guide. Pray His richest blessings on your work. Jesse Emmert.

DOES THE NEW TESTAMENT TEACH THE GIVING OF A CERTAIN AMOUNT?

By Jos. Sniteman.

We read in 1 Cor. 16:2, "Let every one of you lay by him in store, as God hath prospered him." How can we lay by on the first day of the week if we have no invoice or basis of our income? Paul says, "As God hath prospered him."

The laboring man may say, "The Lord has prospered me with ten dollars; I will give one dollar to the Lord." That is his basis. Then we take the wealthy merchant, or farmer, who has made his fifty or one hundred dollars in this same time. He may give twenty-five or fifty cents to the Lord. That is his basis, and he says he has given as the Lord has prospered him.

Let the Lord make a basis. The Lord made a basis for Israel; will some one please point out where he set this aside? Let us notice Matt. 23:23: "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone." Does Christ set aside tithing, in this Scripture? While he reproves them for their neglect, he tells them not to leave tithing undone. While he applied it to their present, it also applied to their future. Will it not reach us just the same? See also Luke 11:42.

In 2 Cor. 8:12 we read, "For if there be first a willing mind, it is accepted according to that a man hath and not according to that he hath not." Paul said he had no commandment, but as they had been faithful in some other graces he wanted them to abound in this grace also.

I may say "accept" is not binding. In Leviticus, chapters 5 to 8, in regard to

(Concluded on Page 152.)

Acknowledgments.

All things come to Thee, O Lord,
And of Thine own have we given Thee.

Offerings are asked to sustain missions on the frontier in the various parts of the United States under the General Board, to aid the forty-seven Districts of the Brotherhood in their respective fields, to support the work in Sweden, Denmark, France, Switzerland and India. The workers on the fields labor for a support, the members of the General Missionary and Tract Committee give their service free.

A copy of the Visitor marked "Sample" is sent to each person from whom money has been received within the time of the acknowledgment herewith made. Should any one thereby get two copies, please hand one to a friend.

See that the amount appears properly herewith. In case it does not, write at once to the Committee.

All mission funds for general work should be sent to and in the name of

GEN. MISS. AND TRACT COM.,
Elgin, Illinois.

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The General Missionary and Tract Committee acknowledges the receipt of the following donations during the month of February, 1904:

World-Wide Fund.

IOWA—$145.20.

Northern District, Individuals: L. M. Kob, Garden Grove, 50 cents; D. F. Sink, Lenox, 50 cents; Jacob Lichty, Eagle Center, $6.00; Samuel Fike, Waterloo, $12.00; A Sister, Adel, $100.00; J. J. Berkley, Waterloo, $6.00; W. A. Blough, Waterloo, $3.00, ... 128 00

Middle District, Individuals: Ezra Fahrney, Deep River, $2.50; S. C. Miller, Brooklyn, $1.00; Irene S. Miller, Brooklyn, 50 cents; Elizabeth Fahrney, Deep River, $2.50; John Reedy, Liscomb, $5.00, ... 11 50

Southern District, Individuals: Rebecca C. Miller, Davenport, $4.50; N. C. Folger, Osceola, $1.20, ... 5 70

INDIANA—$122.47.

Northern District, Congregations: Rock Run, $39.17; Fort Wayne, $22.85, ... 62 02

Individuals: Manly Deeter, Milford, $1.50; E. P. Peffly, Goshen, 50 cents; Levi Buss, Nappanee, $2.50; Susan Schrock, Middlebury, $15.00; Rachel Weaver, Brimfield, $1.12; Henry and Elizabeth Neff, New Paris, $2.00; S. B. Reppert and wife, Fremont, $4.13, ... 26 75

Middle District, Congregation: Prairie Creek, ... 2 70

Sunday school: North Manchester, ... 15 00

Individuals: Henry Shock, Huntington, $3.00; Benj. Bowman, N. Manchester, $5.00; David Eikenberry, Flora, $2.00; J. C. Stinebaugh, Camden, $1.00,.. 11 00

Southern District, Individual: Wm. Stouts, Hagerstown, ... 5 00

PENNSYLVANIA—$118.41.

Eastern District, Congregations: Tulpehocken, $16.56; Chiques, $13.22; Little Swatara, $20.00; Ridgely, Md., $11.00,.... 60 78

Individuals: A. S. Kreider, Annville, $5.95; T. T. Myers, Philadelphia, $1.50; Lewis Keiper and wife, Lebanon, $10.00,... 17 45

Middle District, Congregation: Spring Run, ... 7 48

Individuals: Mrs. A. Showalter, Royer, 50 cents; D. Y. Swayne, Huntingdon, $3.00; Susan Bechtel, Huntingdon, $1.20; Pearl Lehman, Scalp Level, $3.00; Serena Ruble, McVeytown, $1.00, ... 8 70

Western District, Sunday school: Windber Mission, ... 10 00

Individuals: Linda Griffith, Meyersdale, $5.00; H. L. Griffith, Meyersdale, $8.00; A. Christner, Connelsville, $1.00, ... 14 00

OHIO—$110.63.

Northeastern District, Congregations: Chippewa, $6.90; Black River, $9.13, ... 16 03

Individuals: Joseph Shickel, Lowellville, $12.00; Eli P. Hershberger, Hartville, $2.20; A Sister, New Philadelphia, $65.00, ... 79 20

Northwestern District, Individuals: W. I. Kintner, Raymond, $1.00; John A. Trackler, McComb, $5.00; E. W. Bowers, Williamstown, $1.00, ... 7 00

Southern District, Individuals: Elias Stouffer, Arcanum, $1.20; C. McNelly, Brookville, $5.00; Eliz. Miller, Beaverdam, $1.00; W. C. Teeter, Dayton, $1.20, ... 8 40

ILLINOIS—$101.65.

Northern District, Congregation: Elgin, ... 15 00

Individuals: Jane Arnold, Lanark, $2.00; Franklin Myers, Lanark, $1.00; A Member, Mt. Morris, $10.00; J. C. Lampin, Dixon, $5.00; Lee Boyer, Lena, $15.00; Anna Fry, Wheaton, $4.40; A Brother, Mt. Morris, $25.00; Nelson Shirk, Mt. Morris, $1.30, ... 63 70

Southern District, Congregations: Macoupin Creek, $2.30; Pleasant Hill, $8.95, ... 11 25

Sunday school: Pleasant Hill, 3 70

Individuals: A. J. Hershberger, Girard, 50 cents; David Blickenstaff, Cerrogordo, $5.00; E. H. Brubaker, Virden, $1.25; Elma R. Brubaker, Virden, $1.25, ... 12 00

VIRGINIA—$76.30.

First District, Congregation: Botetourt, ... 45 75

Second District, Congregation: Nokesville, ... 4 65

Second District of Virginia,.. 5 00

Individuals: P. S. Thomas, Harrisonburg, $1.50; J. S. Garber, Bridgewater, $1.00; Joseph Pence, Port Republic, $4.00; A Sister, Timberville, $2.00; Mrs. Susan Wine, Basic City, $1.20; A Sister, Crimora, $10.00; S. A. Sanger, Vienna, $1.20, ... 20 90

KANSAS—$64.30.

Northeastern District, Congregation: Bethany, ... 3 40

Individuals: Lee Bucklew, Paola, $1.65; D. H. Gish, Belleville, $10.00, ... 11 65

Southwestern District, Individuals: Albert L. Williams, Summerfield, $1.75; J. C. Petersen, Galva, $10.00; D. P. Neher and wife, McCune, $10.00; Riley F. Brubaker, McPherson, $2.50; Eliza Flack, McPherson, $25.00. 49 25

MISSOURI—$38.50.

Middle District, Congregation: Osceola, ... 1 00

Individuals: W. H. Wagner, Adrian, $2.50; Nannie C. Wagner, Adrian, $2.50; Tithe, Cabool, $25.00, ... 30 00

Southern District, Congregations: Butler, $1.00; Oak Grove, $5.00, ... 6 00

Individual: Sophia Darroul, Nevada, ... 1 50

NEBRASKA—$41.00.

Congregation: Wood River,.. 4 50

Individuals: A sister, Lincoln, $11.00; D. G. Wine, Octavia, 50 cents; J. E. Young and wife, Beatrice, $25.00, ... 36 50

WASHINGTON, OREGON AND IDAHO—$11.80.

Congregation: Powell's Valley, Oregon, ... 5 00

Individuals: J. B. Lehman, Nezperce, Idaho, $1.00; John P. Barnhart, Newberg, Oregon, $1.00; R. A. Orr, Nampa, Idaho, $1.20; T. N. Beckner, Nampa, Idaho, $2.60; Sarah J. Beckner, Nampa, Idaho, $1.00, ... 6 80

CALIFORNIA—$12.20.

Individuals: W. M. Platt, Inglewood, 50 cents; J. F. Thomas, Inglewood, $2.40; Sarah Kims, Los Angeles, $3.60; W. E. Trostle, Glendora, $1.20; J. S. Kuns, Los Angeles, $4.50, ... 12 20

MARYLAND—$7.75.

Eastern District, Individuals: Mrs. Sarah E. Deal, Mt. Airy, 25 cents; E. W. Stoner, Union Bridge, 50 cents, ... 75

Middle District, Individuals: C. W. Reichard, Smithburg, $3.00; W. H. Swam, Glencoe, $1.00, 4 00

Western District, Individuals: John M. Benjamin, Baltimore, $1.00; Barbara Merrill, Merrill, $2.00, ... 3 00

NORTH DAKOTA—$6.40.

Individuals: Pearl, Clarence and Ruby Kauffman, Williston, $3.50; Geo. K. Miller, Cando, $1.00; Wm. E. Burns, Cando, 40 cents; D. F. Landis, Williston, $1.50, ... 6 40

WEST VIRGINIA—$5.00.

Second District, Individual: M. W. Reed, Morgantown, ... 5 00

ARKANSAS—$3.20.

Individuals: S. Click, Batavia,

$2.00; J. S. Rodeheffer, Osceola, $1.20, ... 3 20

TENNESSEE—$2.50.
Congregation: Knob Creek,.. 2 50

OKLAHOMA—$1.72.
Congregation: Washita, ... 1 72

WISCONSIN—$1.00.
Individual: D. A. Rowland, Viola, ... 1 00

MICHIGAN—$1.00.
Individual: Retta Price, Buchanan, ... 1 00

NORTH CAROLINA—$1.00.
Individual: A Sister, Henrietta, ... 1 00

MINNESOTA—50 cents.
Individual: Mrs. L. E. Pratt, Harmony, ... 50

Total for the month, ...$ 872 53
Previously reported, ...17606 74

Total for the year thus far, $18479 27

India Orphanage.

ILLINOIS—$82.81.
Northern District, Sunday schools: Pine Creek, $8.00; Waddams Grove Children's Mission, $12.81, ... 20 81
Individual: A Sister, Lena,... 50 00
Southern District, Individual: J. M. Masterson, Chatham,..... 12 00

IOWA—$50.00.
Individual: A Sister, Adel,.... 50 00

OHIO—$35.55.
Northeastern District, Individual: A Sister, New Philadelphia, 10 00
Northwestern District, Individual: S. N. Wright, Fostoria.. 1 00
Southern District, Sunday schools: Primary class, Trotwood, $12.20; Class of Harriet Buntain, $8.35; Greenville, $4.00, 24 55

PENNSYLVANIA—$35.70.
Eastern District, Individual: I. F. Price, Oaks, ... 10 00
Middle District, Individual: Pearl Lahman, Scalp Level,.... 2 00
Western District, Sunday school: Uniontown, ... 7 70
Individual: Emma C. Reitz,.. 16 00

VIRGINIA—$35.75.
First District, Congregation: Botetourt, ... 2 00
Individuals: Mr. and Mrs. L. N. Kinzie, Roanoke, ... 16 00
Second District, Sunday school: Pleasant View, Anna Sanger's class, ... 17 75

OKLAHOMA—$23.54.
Sunday school: Intermediate class, Calvary Creek, ... 23 54

NEW YORK—$17.00.
Brooklyn Reading Circle,.... 17 00

NORTH DAKOTA—$16.00.
Individuals: J. A. and Mary Weaver and Lawrence and Elsie Larson, Bowbells, ... 16 00

MARYLAND—$16.00.
Western District, Sunday school: Ridgely, ... 16 00

INDIANA—$15.00.
Northern District, Sunday school: Alice Krabill's class, Portage congregation, ... 5 00
Individuals: J. and D. Himelick, Peru, ... 10 00

MISSOURI—$4.00.
Middle District, Congregation: Mineral Creek, ... 4 00

CALIFORNIA—$3.80.
Sunday school: Class No. 4, Glendora. 3 80

NEBRASKA—$2.66.
Sunday school: Alvo, ... 2 66

Total for the month, ...$ 337 81
Previously reported, ... 2255 75

Total for the year so far,...$2593 56

India Mission.

IOWA—$53.00.
Northern District, Individuals: A Sister, Adel, $50.00; Stephen Hodgson, Mallard, $3.00,.. 53 00

KANSAS—$22.00.
Northeastern District, Individuals: D. H. Gish, Belleville, $5.00; Mr. and Mrs. E. Derrick, Hiawatha, $12.00, ... 17 00
Southwestern District, Individuals: D. P. Neher and wife, McCune, ... 5 00

CALIFORNIA—$16.65.
Sunday school: Lordsburg,... 10 65
Individual: Daniel Houser, Covina, ... 6 00

VIRGINIA—$14.50.
Second District, Individual: Monroe Garst, Salem,..... 14 50

PENNSYLVANIA—$10.70.
Middle District, Congregation: Lewistown, ... 3 70
Western District, Individuals: Z. Florence Ankeny, Elderton, $1.00; Sallie A. Helman, Pennrun, $1.00, ... 2 00
Southern District, Individual: Oran Long, Carlisle, ... 5 00

OHIO—$7.00.
Northeastern District, Individual: A Sister, Springfield church, ... 5 00
Southern District, Individual: J. R. Halladay, North Star,.... 2 00
NORTH DAKOTA—50 cents.
Individual: Anna Spidel, Ellison, ... 50

Total for the month, ...$ 124 35
Previously reported, ... 1437 17

Total for the year thus far,.$1561 52

Brooklyn Meetinghouse.

IOWA—$10.00.
Northern District, Individual: A Sister, Adel, ... 10 00
PENNSYLVANIA—$9.88.
Middle District, Individuals: Serena Ruble, McVeytown, $1.00; Pearl Lehman, Scalp Level, $2.00, ... 3 00
Southern District, Congregation: Woodbury. 6 88
VIRGINIA—35 cents.
Second District, Individuals: Friends at Stewartsville, ... 35

Total for the month, ...$ 20 23
Previously reported, ... 701 36

Total for the year thus far,.$ 721 59

China's Millions.

PENNSYLVANIA—$31.40.
Eastern District, Sunday school: Harrisburg, ... 31 40
Individual: One-Tenth, Philadelphia, ... 5 00
Southern District, Individual: Oran Long, Carlisle, ... 5 00
IOWA—$10.00.
Northern District, Individual: A Sister, Adel, ... 10 00
NEBRASKA—$6.55.
Sunday school: Alvo, ... 6 55

Total for the month, ...$ 57 95
Previously reported, ... 87 07

Total for the year thus far,.$ 145 02

Colored Mission.

IOWA—$10.00.
Northern District, Individual: A Sister, Adel, ... 10 00
PENNSYLVANIA—$1.00.
Eastern District, Individual: Amanda R. Cassel, Vernfield,... 1 00

Total for the month, ...$ 11 00
Previously reported, ... 183 67

Total for the year thus far,.$ 194 67

Africa Mission.

PENNSYLVANIA—$1.00.
Eastern District, Individual: Amanda R. Cassel, Vernfield,... 1 00

Total for the month, ...$ 1 00
Previously reported, ... 73 00

Total for the year so far...$ 74 00

In the March issue under World-Wide fund, Pennsylvania, $8.60 is credited to New Enterprise congregation which should have been Rufus Replogle.

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REPORT OF BROOKLYN MISSION FOR FEBRUARY, 1904.

Receipts.

Balance,	$ 3 00
Mission board,	120 00
Mary J. Walker, Adel, Iowa,....	10 00
Rockton S. S., Clearfield, Pa.,...	2 00
Fannie L. Moore, Smithfield, Pa..	2 00
	$137 00

Expenditures.

Rent and gas,.....	57 00
Allowance, ...	20 00
Express and car fare.....	2 50
Incidentals, ...	2 00
Living fund, ...	39 00
Industrial school, ...	4 41
Charity, ...	3 00
	$127 91
Balance, ...$	9 09

Attendance.

	Largest.	Average.
Sunday school, ...	120	104
Preaching, ...	125	75
Bible class, ...	70	60
Prayer meeting, ...	50	38

Calls, 70.

J. Kurtz Miller.
5901 3rd Ave., Brooklyn, N. Y.

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CHICAGO EXTENSION WORK.

Extension Sunday School No. 1.

	Attendance.	Collection.
Feb. 7, ...	31	$0 39
Feb. 14, ...	47	53
Feb. 21, ...	38	35
Feb. 28, ...	33	37
	149	$1 64
Average, ...	37	41

Extension Sunday School No. 2.

	Attendance.	Collection.
Feb. 7,	55	$1 63
Feb. 14,	60	1 83
Feb. 21,	48	1 44
Feb. 28,	61	1 43
	224	$6 33
Average,	56	$1 56

W. R. Miller.

Chicago, Ill.

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REPORT OF CHICAGO MISSION FOR FEBRUARY, 1904.

Cash Received.

Balance on hand,	8 41
Primary S. S. classes of Canton, Ohio, of Center house, per Henry Royer, Louisville, Ohio,	5 00
Mary J. Walker, Adel, Iowa,	10 00
Return on loan of Dec. 18, 1903,	66
Thornapple S. S., of Campbell, Mich., per Grace E. Messer, Lake Odessa, Mich.,	3 05
Fannie L. Moore, Smithfield, Pa.,	1 00
Hickory Grove S. S., of Mt. Carroll, Ill., per George Delp,	5 00
J. C. Peterson, Galva, Kans.,	5 00
Byron Talhelm, Woodbine, Kans.,	1 00
Minnie Johnson's S. S. class, of Grundy Center, Iowa,	1 00
Refund of drayage of Dec. 28, 1903, per Minnie Johnson,	1 00
Ella Metzger, Roanoke, La.,	1 00
Mrs. Ida Blickenstaff, Rossville, Ind.,	2 00
G. W. Miller, Cerrogordo, Ill.,	1 00
General Mission Board,	25 00
Industrial school,	95
	$71 07

Cash Paid Out.

Living fund,	14 05
Rent,	10 00
Gas,	1 20
Help to poor,	2 50
Industrial school,	39
Incidentals,	50
Support for workers,	22 00
	$50 64
Cash on hand,	$20 43

Miss Cora Cripe.

660 S. Ashland Ave.

(Continued from Page 147.)

the people offering sacrifices to the Lord at their own will, he limits them to two days. If they eat of it the third day the sacrifice will not be accepted. That soul shall be cut off from among his people. It would seem that if we do not give according as we have, our offering may not be accepted, and our offering with us be rejected. It should be according to that a man has.

In 2 Cor. 8: 14 Paul wants equality. How shall we get this? To illustrate: The assessor comes around to get a list of our property. If we all give proper value of the same, there will be equality, but if otherwise we will rob our government. In the same way we may rob God. Our officers then make a basis, so every man will pay according as he hath. God requires of no one what he has not. We have other Scriptures that hold forth that he demands of us all both temporally and spiritually as he has given us.

The tenth was holy unto the Lord under the old law, and was as plainly carried into the new as many other commands that we hold to. Why not that be our basis?

Let us depart a little from our text. Heb. 6: 20 refers to "Jesus, made an high priest for ever after the order of Melchisedec." Heb. 7: 4 says: "Now consider how great this man [Melchisedec] was, unto whom even the patriarch Abraham gave the tenth of the spoils." Heb. 7: 22 reads: "By so much was Jesus made a surety of a better testament," or covenant. Now as we are living under a better covenant, shall we do less for our priest (Jesus) than Abraham did for his, who was a type of Christ?

What shall we have in the future? One of our ministers said in a missionary sermon some time ago, "When we come to die we will only have what we have given away." What will I have? Reader, what will you have? Will we have only a few pennies and threadbare garments?

May the Lord bless us to do more for fallen humanity.

South English, Iowa.

The Missionary Visitor.

Vol. VI. MAY, 1904. No. 5.

A MISSIONARY MEETING AT WAYNESBORO, PA.

Reported by Sisters Florence Hess and Rebecca Foutz.

The Missionary Association, the Sisters' Sewing Circle and the Girls' Mission Band of Waynesboro, Pa., held a joint meeting on the evening of April 8. The object of this meeting was to promote missionary interest and bring the three societies into a closer relation to each other. The following is the program:

1. Singing, Hymnal, No. 229.
2. Scripture reading, Bro. J. B. Ruthrauff.
3. Prayer, Sister Daniel Fahrney.
4. Singing, Hymnal, No. 226.
5. Introductory talk, Bro. J. B. Ruthrauff.
6. Recitation, The Need of Haste in Mission Work, Miss Hazel Middlekauff.
7. History of Missionary Association, Bro. J. Frank Miller.
8. Singing, Hymnal, No. 235.
9. Talk, Gospel Reasons for Missions, Bro. H. M. Stover.
10. Heathen Enough at Home, Miss Hazel Sheely.
11. History of Sisters' Sewing Circle, Sister Florence Hess.
12. Singing, Hymnal, No. 233.
13. Reading, Letter from Sister Lizzie Knepper, Missionary in Washington, D. C., Sister H. M. Stover.
14. Talk, The Colored Mission, Bro. F. D. Anthony (Not present).
15. Recitation, A Cry from the Congo, Sister Lucy Benedict.
16. History of Girls' Mission Band, Sister Rebecca Foutz.
17. Singing, Hymnal, No. 232.
18. Reading of letters from Sisters Mary Quinter and Nora Arnold, our missionaries in India, Bro. Earl Eshelman.
19. Talk, Tithing, Bro. C. R. Oellig.
20. Offering, (Singing, Hymnal, No. 210).
21. Prayer, Bro. J. B. Ruthrauff.
22. Doxology.
23. Benediction.

Introductory Talk.

Dear brethren and sisters and Christian friends:—

We meet this evening in a joint meeting of the missionary societies of the Brethren church. We are glad thus to meet, for it brings us together in one common interest, the mission work of the church.

The Lord Jesus Christ was the first missionary to earth. He brought to earth the Father's will and taught the children of men to know and do that will. The more we know of that will, and the more we are interested in the missionary work, the better missionaries we will be. Had our forefathers not been interested in missionary work, we would not be enjoying the blessings we are to-day. It is because of their eagerness to tell to others the blessings that they received, that we enjoy what we do, and that we can meet together in one common interest, and talk together of the work before us.

You know the Savior said, "Freely ye have received, freely give." If the knowledge of the blessed Christ, as it comes to us from our fathers, has been a blessing, we ought to be anxious to

have others receive it. "Freely ye have received, freely give." This is the injunction of the blessed Christ. It shows how much we are interested, and how much we appreciate the blessings which come to us from the knowledge of God's will, as it comes to us through His Son, and it also shows our willingness, and the anxious desire of our hearts to carry it to some one else.

The object of this meeting in the first place is to awaken some of us who perhaps have not been interested in the past in missionary work. It may be that we did not understand it fully, or that our minds have never been thoroughly cultivated along the line of missionary work: and so it is to bring us together and unite us in the same missionary spirit.

In the second place, to increase the spirit of the church along this line, so that the best possible results may be obtained. It seems to me that the missionary spirit is one of the most essential things to be taught and cultivated in the church.

In the third place, that the blessings which we are daily receiving may be appreciated, and that we may realize that they are from God, and are gifts to us, and do not come because we deserve them. We should appreciate these blessings and be anxious that they be carried to those who are under less favored circumstances than we are.

It seems to me that we as workers of the church should all be interested in missionary work. It comes to us as a privilege, as well as our duty, to carry these blessings to others. May the Lord inspire us with His spirit in carrying on the missionary work among others. J. B. Ruthrauff.

History of the Missionary Association.

About twenty-three years ago, the pastor of a Congregational church in the town of Portland, Maine, influenced a number of the young people of his congregation to form an association to promote their moral and spiritual welfare. Some of these young people had just become members of the church and the pastor knowing that many of them were surrounded by non-Christian influences and that there was a probability of their drifting into indifference and possibly back into lives of sin, felt that some plan was needed which would help these young persons to apply their religion to their daily lives and make it an active influence over those with whom they came in contact.

The plan adopted was a social religious association of the young people. The organization effected was the beginning of the Christian Endeavor movement. Other churches learning of the success of the plan, organized similar societies. It spread from church to church, from town to town, and to-day there are over 50,000 societies and a membership of more than 3,000,000. The Christian Endeavor movement is regarded as a most important factor in religious life of the present time, and has become a recognized method of church work. Christian Endeavor is a most extensive illustration of the idea of association and combination in religious life, and has been embodied in many other forms.

Springing directly from the Christian Endeavor Society are the Epworth League of the Methodist church and the Baptist Young People's Union of the Baptist church. The Christian Endeavor Society being interdenominational, the Methodists feared that if their young people were members of a society not directly under Methodist control, they might be lost to Methodism, and the Baptists feared that an association of their young people with the young people of other churches, might lead them to think lightly of the mode of baptism which separates them from other denominations. Both denominations therefore organized societies of their own to keep the young people within the denominational fold, the organizations, however, being identical in principle and

purpose with the Christian Endeavor Society.

The Brethren church has no organization corresponding to the Christian Endeavor Society, the Epworth League or the Baptist Young People's Union, but at our Annual Conference at Bellefontaine, Ohio, last year, a step was taken toward unification of the work of the young people by authorizing the organization of the young people's meeting under the name of Christian Workers' Meeting.

For a number of years a young people's meeting has been connected with our regular Sunday evening services. These meetings have, in a measure, been helpful to our young people, but a desire for a more aggressive and practical Christian work led some of them several years ago to submit to the official body of the church the idea of an organization of some kind for social and spiritual improvement and to develop missionary sentiment. The plan suggested was approved by our elder, J. F. Oller, and on the evening of March 13, 1893, a temporary organization was effected with Sister Edith Newcomer as chairman and Sister Lizzie Hollinger as secretary.

A committee of five was appointed to draft a constitution and by-laws and to report at a meeting to be held one week later at the home of Sister May Oller. On the evening of March 20, 1893, twenty persons met at the home of Sister Oller and a permanent organization was effected under the name of the "Missionary Association of the German Baptist Brethren church, of Waynesboro, Pa." A constitution and by-laws were adopted at this meeting and the constitution was signed by eighteen persons. An election of officers was held and resulted as follows: President, J. E. Rohrer; Vice-President, Chalice Baker; Secretary, Mary Oller; Treasurer, J. F. Miller; Librarian, Mamie Ripple. The second meeting was held on the evening of April 3, 1893, at the home of Sister Lizzie Hollinger. At this meeting the organization was completed by the appointment of the necessary committees and the first literary program was rendered.

The association soon made itself felt as a factor in our church work and at the end of the first year of its existence had a membership of thirty-eight.

A retrospect of eleven years of the life of the Missionary Association shows that there has been no backward step, but that much progress has been made. It has been a success beyond the hope and expectation of those who were instrumental in effecting its organization. The records of the association up to Jan. 1, 1904, show a total membership of not less than 150; that 129 regular meetings have been held and a number of special meetings; that there has been received and distributed not less than $700.00 (not including the fund for support of foreign missionaries). The exact amount received and disbursed up to January 1, 1899, cannot be given for the reason that one of the records has been lost. But the minutes show that considerable money was sent to aid the work in Chicago and Washington, D. C., and that some was spent in relief work at home and elsewhere. From Jan. 1, 1899, to Jan. 1, 1904, the total receipts amounted to $351.61, which was distributed as follows:

To Baltimore mission, $140.00.

To Brooklyn mission, $15.00.

To India sufferers, $30.00.

To China sufferers, $10.00.

To Porto Rican sufferers, $5.00.

To Orphans' Home, Huntingdon, $18.00.

To church in Switzerland, $5.00.

To China missions, $13.06.

To India orphanage, $5.00.

To Finland sufferers, $14.00.

To Pittsburg mission, $5.00.

To Helping Hand Society, Washington. $5.00.

To Public Reading Room, Waynesboro, $5.00.

To India mission fund, $5.00.

To Pundita Ramabai's school for girls and child widows in India, $10.29.

The balance was paid out for relief work in general, for donations to the poor and for expenses connected with the work of the association.

While some have withdrawn their names from the rolls of the association for reasons best known to themselves, and while a few have been called to their reward, we to-day have a membership of eighty-eight, of which fifty-two are active members and thirty-six are on the honorary list.

Among the names on this list we find those of W. B. Stover, Mrs. W. B. Stover and J. B. Emmert, missionaries in India, and Garabed Nergarian, of Constantinople, Turkey.

With this brief sketch of the results of our association sufficient should have been said to encourage us to hope for greater progress in the future. As to the character and scope of the work of the association more than a brief outline would make this paper entirely too lengthy. The main purpose of the organization, as has been intimated, is the spiritual improvement of its members, and the advancement of the missionary cause, having for its motto, "The Lord loveth a cheerful giver."

The regular meetings of the association are held on the first Monday of each and every month at the home of some one of its members. A literary program is rendered which usually consists of readings, recitations, essays, referred questions, music, etc., and sometimes a debate or talk on some topic by one of the members. The meetings are always opened by devotional exercises and all literature must be of a moral or religious character. The necessary business of the society, of course, is transacted at these meetings, and has its proper place in the order of exercises.

A collection is taken up at each meeting and all members are expected to contribute something toward the work of the association. All money is placed in the hands of the treasurer and is paid out only upon authority of the president. It is the aim of the society to give financial help where most needed. For several years it has been contributing regularly to the Baltimore mission $2.00 each month.

Another feature of the work of our association is the fund for the support of missionaries in foreign fields. This fund was established in May, 1900 (though the project had its inception sometime in 1898), but nothing definite was done toward the supporting of missionaries until the spring of 1903. At a special meeting in the church on the evening of February 24 of that year, it was decided to support two missionaries and to recommend India to the General Missionary and Tract Committee as the field. At the Annual Meeting of 1903 at Bellefontaine, Ohio, Sisters Mary Quinter, of Huntingdon, Pa., and Nora Arnold, of Lintner, Ill., were selected to represent us in India, and are now being supported out of the "Missionary Fund of the Association." The members of the Missionary Association, however, are not the only contributors to this fund. Many who do not belong to the association make regular payments to this fund and a few are contributing quite liberally, but the fund is in charge of three trustees elected by the association, and who are regular members of the association. All money for this fund is sent at the end of each month to the General Missionary and Tract Committee, Elgin, Ill., and is placed in the India Mission Fund. The total amount contributed for this work up to January 1, 1904, was $517.66, and since January 1 there has been paid in $345.24, making the total receipts $862.90. Most of the contributors have signed a promise card which reads, "For the purpose of locating and supporting a missionary, I hereby express my willingness to make a weekly contribution of at least ——— as long as it may seem wise to continue the fund

or as long as my circumstances may allow."

The achievements which this association has already attained justifies its existence, and as a good record in the past is the best guarantee for the future, we may hope for still greater things in the years to come. We extend a most earnest invitation to all to join us in this work. The future lies before us and there is need of aggressive missionary work. Let us do all we can to have the Gospel carried into the dark places of the earth and to win souls to Christ. May we fill the golden hours with loving service until the Master's voice bids us enter the mansions of rest. J. Frank Miller.

Talk: "Gospel Reasons for Missions."

I know of no better way of giving gospel reasons for missions than letting the Gospel speak for itself. I notice generally a climax is reached by giving the strongest reasons last. We will reverse that way to-night, and give the strongest reasons first.

Every man, woman and child, according to the Gospel should be a missionary. I refer to the last command of our departed Friend, as recorded by Matt. 28: 19. In Mark 16: 15 we have the same command. We read of Paul and Barnabas being chosen by the Spirit at Antioch. This is recorded in Acts 13: 2. After this they laid their hands on them and sent them away, and at this place they were first called Christians. They were missionaries. Read Luke 10: 2-10. Paul in his letter to the church at Rome also spoke of the burden of responsibilities of a missionary. Rom. 1: 14-16. We realize that it is easy to follow the example of Christ as he tells us we shall in John 13: 15. No person can say that this refers only to the time in connection with what Christ was then doing, nor dare we say that the depth of the meaning of His words is measured by the comprehension of man's mind.

Paul in writing to the Ephesian brethren told them to be followers of God as dear children, Eph. 5: 1, and of himself, 1 Cor. 11: 1. We read of Jesus being engaged in mission work, and I refer you to the following Scriptures: Matt. 4: 17-23; Matt. 11: 1; Mark 1: 38 and Luke 8: 1. Christ sends us forth into the world as the Father has sent Him, John 3: 16; John 20: 21 and John 17: 18. We are the "thems" that he has sent into the world. We have Paul's injunction that we are always to pray, 1 Thess. 5: 17, and that the work may continue, Eph. 6: 18, 19 and Matt. 9: 38.

In Jonah 1: 3-15 we have an example of one who shrinks from his duty. In Luke 9: 59-62 we learn what Jesus says about those who do not follow Him. It seems hard. Well, it is hard when we want to satisfy all the lusts of the flesh, and, at the same time, please God. It is easy when we take God at His word and are obedient, and the things which seem hard to us will become easy. 2 Cor. 5: 17. H. M. Stover.

History of the Sisters' Missionary Sewing Circle.

The Sisters' Missionary Sewing Circle was organized March 2, 1895.

Previous to this date Sister Lizzie Rhinhart had been doing some personal work, and feeling that others should realize the blessings that come from helping those who are needy and less fortunate than ourselves, she asked our elder, Bro. J. F. Oller, to call a meeting of the sisters to convene at her home. Bro. Oller felt it would be a good movement and urged a full attendance. Quite a number met and it was decided to form a Missionary Sewing Circle. All were enthusiastic to do what they could for the cause. Much credit must be given Sister Rhinhart for conceiving the idea of such an organization. Although she never held any office she was actively engaged in the work as long as her health permitted and often

her home was thrown open for Circle meetings.

The first officers were as follows: Pres., Sister Mary Benedict; V. Pres., Sister Belle Price; Treas., Sister May Oller Wertz.

For the first ten months no record was kept of the sewing done, nor the business transacted. However, the sisters were not idle, for we learn that fourteen children were provided with clothing to attend Sunday school in this time.

At the January meeting of 1896 it was decided to keep minutes of the meetings and Sister Sudie Wingert was elected recording secretary, which office she has faithfully held under every administration since then.

At this same meeting sixteen sisters were appointed solicitors to canvass the town, the object being to gather children into Sunday school. They were instructed to go only into families where children were not attending any other Sunday school. Where the parents could not provide proper clothing the Circle was always willing to do so. Quite a number were brought in by this effort and not a few of them needed new clothing.

Our work was now increasing rapidly and as we did not confine our labors to our own city, it became necessary to have a corresponding secretary. Sister Zella Benedict Book was elected.

In August, 1896, thirty dollars was sent for the support of one Armenian child in Bro. Fercken's orphanage. This amount was sent annually for four years. In August, 1897 twelve dollars was sent for the support of one India orphan.

Feeling that the executive part of our meetings was not what it should be, a committee was appointed to draw up a constitution. This was accepted and went into effect November, 1897.

In December, 1897, after serving as president for two years, Sister Mary Benedict went out of office. She had been a very faithful worker and a hearty vote of thanks was extended to her for her labors in behalf of the Circle. Sister Hess was elected in her stead, which office she held one year.

Sister Lizzie Knepper succeeded Sister Hess, and was in office for four years and a half when she went to Washington, D. C., to do mission work. That she has been called into larger fields of labor and to a broader sphere of usefulness, speaks for her highest praise. When Sister Knepper left Waynesboro, Sister Mary Flory was elected to fill her unexpired term. In December, 1903, Sister Sue Foutz was elected president for the coming year (1904).

As Bro. Fercken was obliged to close his orphanage, we decided in April, 1900, to support two more India orphans instead of the one Armenian. Three years later we decided to support two larger orphans instead of three small ones. Thirty-two dollars is sent annually for their support.

In November, 1899, a committee of eight sisters was appointed to go out two by two and pay a social visit to every sister in Waynesboro, whether a Circle member or not. This was to be done semi-annually.

In May, 1900, it was decided to start a fund to be used toward building a new church, and in July, 1903, we decided to make that amount fifty dollars. Thirty dollars of this amount has been paid.

From almost the beginning the Circle has made a specialty of making comforts, quilts, sun-bonnets and aprons to sell. However, quite a number of comforts and quilts have been donated to Old Folks' and Orphans' Homes, mission points and individuals in our own town.

For a number of years we have sent annually at Thanksgiving, barrels of provisions and clothing to Washington, D. C., and Brooklyn, N. Y. At Christmas time it has been our custom to remember a few with appropriate gifts.

We have seventy-three names enrolled, which includes both the active

and honorary members. Eleven of this number have left town and three have been called to the better world by death. They were all active in the service of Christ and we miss them much from the Circle.

At the close of last year (1903), seven hundred and seventy dollars and fifty-two cents had passed through the hands of the Circle since its organization.

Our motto is, "Cast thy bread upon the waters for thou shalt find it after many days." Eccl. 11: 1.

With the sentiment of our motto in view we press on, knowing that if we do not see the result of our labors here in this world we will in the next and better world if we are faithful.

Florence Hess.

History of the Girls' Mission Band.

As the sisters and young people of our church were organized into societies and doing missionary work, Sisters Sudie Wingert and Florence Hess thought that the junior girls of our Sunday school should and could be at work, too. After talking the matter over with some, a meeting was called for January 19, 1901, to be held at the home of Sister Hess, to see what could be done. Six assembled on the appointed day and they decided to organize a sewing society to be called "The Girls' Mission Band," and a committee was appointed to frame a constitution. This was done and at a meeting several weeks later was accepted and the society duly organized by the election of officers and naming of committees to perform various duties. Meetings were then held every two weeks at the homes of the members; on Saturday afternoon during the school months and on Wednesday afternoon during vacation months.

The girls responded nobly to the call to work for the Master, as is shown by the roll call which increased from six to twenty-five, and their aim in thus working is best stated in the words of the preamble to the constitution: For the spiritual improvement of its members and the advancement of the missionary cause. They did the missionary part of the work by sewing. The articles made were either given to the needy or sold and the money used for a good purpose. For the spiritual improvement and to keep the meetings from becoming dull or monotonous, good books were read aloud or scripture texts recited.

Three years have now passed since that first meeting and to show that the girls have not been idle, but remained faithful to their aim, I will give a brief report of their humble efforts during that time:

Held 83 meetings, pieced 8 quilts, knotted 3 comforts, sewed 15 pounds of carpet rags, hemstitched one dozen handkerchiefs, made one rug and a number of other articles, such as pin cushions, button bags, aprons and cushions. Also $12 in money passed through the hands of the treasurer. This is not a very large amount, but is due to the fact that they lift no collections and only get money through free will offerings or the sale of articles.

The above amount of work does not seem like very much after hearing what the other societies have accomplished, but all things considered, especially the short existence of the band, the girls deserve praise. They have done what they could, even if it was only a little, and more than that Jesus asks of no one.

The band has had its dark days and times of discouragement the same as any other movement, good or bad, that has ever started, but by God's grace has come through them all without wavering.

The future is what holds the most and best for these workers. Their possibilities are great and with young life and ambition who knows what they may accomplish? The fourth year is entered upon with brighter hopes and better prospects than ever before and God alone can tell how much more the fifth, sixth, and so on, will bring for them. Like Paul they are leaving what is be-

hind them and pressing toward something higher.

With a prayer we bid them God speed as they again go quietly about their work, and maybe sometime in the future you will be told again how well they have succeeded.

Rebecca C. Foutz.

Tithing.

It indeed affords me a great deal of real pleasure to consider with you this evening the subject just announced.

However much we may differ in our opinions of Christian giving, a consideration of the subject of tithing no doubt will prove both interesting and profitable to all.

Tithing in Bible usage signifies setting apart a tenth of one's income, or increase of field or flock for sacred purposes. The term is a familiar one with Bible readers; however, its use occurs but a few times in the New Testament.

The first reference we have in the Bible on this subject is the instance of Abraham voluntarily giving to Melchizedek a tenth of the spoil. Following this we have Jacob's vow, "I will surely give the tenth unto thee." It is not at all probable that the devoting of the tenth to God originated with either of the persons just named, but that they merely acted in accord with a prevalent custom.

Tithes were paid to God as a sign of homage and gratitude. Paying of them was honoring God, so Prov. 3: 9, "Honor the Lord with thy substance, and with the firstfruits of all thine increase."

Some one has asserted that "the Mosaic law of tithes was not an innovation, but the confirmation of a patriarchal practice."

Tithes under the Law were for the maintenance of the Levites and other sacred uses. There obtains a difference of opinion with Bible scholars, some affirm that two tithes, others that three tithes were required of the Israelites. Scripture does indicate that the offerings demanded of the temple worshiper amounted to about one-third of his increase.

Israel sometimes chafed under this considerable draft made upon their resources, and even withheld from God, wholly or in part, his due, because of which God, through the prophet Malachi charges Israel with robbing, saying, "Ye are cursed with a curse: for ye have robbed me. But ye say, wherein have we robbed thee? In tithes and offerings." "Will a man rob God?" Let us make this a direct, personal question, Do I rob God?

God virtually said: Israel, give me my own, bring all the tithes into the storehouse, then I will revoke the curse, yes, I will open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it.

Should we give a tenth? This is a question the solution of which has occasioned most anxious concern on the part of a great many good men and women.

That it is not commanded by Christ or the apostles is true. On the other hand, the apostle's direction, "as the Lord has prospered you," does not preclude the tithing system, but strongly indicates that the extent of the gift shall be determined by some pre-existing regulation. Neither the apostle's language, first referred to, nor any other New Testament Scripture affords a system of calculation by which the Lord's portion may be determined.

Ignoring the tithing system, in the absence of specific instruction, as to amount men and women variously determine that—and what a diversity of opinion does really exist! A washerwoman cannot rest short of giving fifty cents. The owner of a farm, or of stocks or bonds, may sleep sweetly, having yielded up as much, possibly less.

Christ, at least, sanctioned the paying of tithes when he said, "Ye pay tithes and have omitted the weightier matters; these ought ye to have done and not

to leave the other undone." Pretty strongly sanctioned, is it not?

Frequently we hear the remark that it is not so much the amount, but the cheerfulness with which it is given that makes a gift acceptable to God. Upon this assumption, then, it would follow that a dime given cheerfully is as good as a dollar grudgingly. Possibly this opinion pretty generally prevails, on account of which it is that the Master's work is so much hindered in the lack of funds.

In conclusion, a few observations and deductions.

How much is a disputed question.

Conscience is not a safe guide as to amount.

Neither miser nor spendthrift can trust to conscience to fix amount that should be given.

That the ancients considered the tenth due the Lord, so, too, heathen worshipers their gods.

The Lord commanded tithing.

There is little danger of giving too much.

There is great danger of giving too little.

That a tenth would not be too much for the Lord's portion, we all will agree.

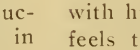
That he will be satisfied with less than a tenth I have my serious doubts. What will I do about it? Give it to him. What are you going to do about it? C. R. Oellig.

This meeting was the first of its kind held here and we feel that it was a success, in that it fulfilled its purpose in being held and therefore hope to hold one annually.

The offering amounted to $13.00, and was for the benefit of the Colored Mission.

Much credit is due Sister Minta Fitz for giving valuable aid by taking the talks down in shorthand.

Waynesboro, Pa.



THE TEN HORSE SACRIFICE.

On the banks of the old Narbuda in Broach, just four miles from here, is the site of the great sacrifice that came near ending the reign of the Hindoo gods, and with their end the end of Brahmin supremacy.

Back in the early ages the gods of the Hindoos and the demons were at war. The gods or daves are the equivalent of small rulers, some greater and some less in power. These are all worshiped, images of their supposed forms being made and worshiped. The Hindoos believe in one supreme God, "the lord of the universe, the all-wise, who produced the gods and gave them majesty. . . . He is everlasting. . . . None is able to comprehend him in the space above, in the space below, or in the space between. For him whose name is the glory of the universe there is no likeness. Not in the sight abides his form, none beholds him by the eye. Those who know him dwelling in the heart, by the heart and mind, become immortal." — Swetaswartara Upanishad, Chapter IV.

The daves, the little gods, rulers over the sun, moon, stars, rain, storms, rivers, mountains, and even over this world, are the objects of idolatry. These can be and are imaged and worshiped by the thousand. These little rulers were not all daves but some of them were demons in the early history of the Hindoo worship.

The one supreme god, the unknown, was and is over all, but he is not so much concerned with individuals as with his under rulers; and the individual feels that he has done his whole duty when he pays due respect and worship to the dave that he comes before.

At the time of the ten horse sacrifice the daves and the demons were at war with each other. One of the demons had his seat of empire at Broach. He was the Demon Bali, and in order to overcome the daves he prepared to offer the horse sacrifice. This threw the gods into great confusion.

Bali's sacrifices were nearing completion. He had already offered nine, or rather ninety-nine, horses and had as-

sembled to complete the tenth. The tenth complete and the reign of the daves would be over. There was great fear and great confusion, and in their despair the gods petitioned the ruler of the universe, and he gave them the "Dwarf Antai," the fifth incarnation.

This incarnation came in the form of a Brahmin dwarf, very small of stature, and he went with Bali's Brahmin priests

An Irrigated Sugar Cane Patch, India.

to the closing sacrifice. As they prayed and recited their sacred books to obtain a propitious time, so the dwarf prayed and recited.

The dwarf's language was so clear, his tones so sweet and his words so well chosen that he attracted the attention of all the priests and also of the ruler Bali. Bali was so well pleased that he invited the dwarf to sit by his side. When he was seated Bali told him to ask whatever he desired.

The dwarf replied that he desired as much land as he could cover with three steps or strides.

Bali said, "Why do you ask so little? Ask cities and villages, and I will give them. I am king here."

The dwarf replied, "I am small and my desires are modest; therefore only give me what I can cover in three steps."

Bali said he would grant the request and called for water to make the transfer. (In giving a gift to a Brahmin it is accompanied by the pouring of water in the hand.)

Bali's wife told him to be careful, for that dwarf was in consort with the daves. She told him he must not make a gift to him. Bali replied that he had promised and must fulfill. She entreated him not to pour the water, which would mean not to give.

Bali would not hear, so his wife quickly stopped up the spout of the urn so no water could come out and then delivered it to Bali.

The dwarf deftly unstopped the urn and received the water in his hands. The gift was his, so he swelled himself until with one step he took the earth, with the second step he took the heavens and with the third step the under worlds.

Bali said, "I call my head the world; here, take that." So the dwarf put his foot on Bali's head and sent him to the lowest hell, where he is still.

The dwarf incarnation is past. There have been four other incarnations. There is one yet to follow. The incarnation that is to follow ends this age. The tenth incarnation is to come in the form of a black horse on three legs, with its rider, and wherever he goes all sin will cease and the world will become good. Thus ends this age.

The age is thought to be nearly complete. In the next age Bali is to be the ruling power in this world. At the end of this age he is to be released and return to rule the world.

The site of the ten horse sacrifice is marked by a number of temples and sadous may always be found there. This place may be seen as one crosses the railroad bridge to the left on the way to Broach.

It is one of the most sacred burning spots to every pious Hindoo. The ashes of the pious high caste are cast into the sacred Narbuda from this place. No burning is done here after sundown.

Palms near Amletha, India.

Sadous' bodies are brought from hundreds of miles around and burned here at the "Dus acumade." Almost any day one can see the mourners as they reduce the form of a loved one to ashes and then cast the ashes into the sacred river. S. N. McCann.

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THE ARMY OF TATTERS.

By Eliza B. Miller.

Not least among the many things to be taught those in our care is the wearing of clothes. Especially is this true among the little ones like those in the picture. You will remember that most of the little children throughout India go without clothes until they are compelled to wear them by the law of the land.

When first these children came it was amusing to see them try to dress themselves. They know how if only a strip of cloth was given, but they were sure to get the jackets and frocks inside out, upside down or hind foremost in putting them on. At first it was a real novelty to them to wear clothes, but a short time was enough and they were glad to go back to their "jungly" ways again. And then is when the battle began. To go without was their delight. To teach them to wear them was the problem we had to solve.

And now as you look at the picture you may ask why so many are dressed so scantily. To put good clothes into their hands was useless, as they only threw them around in the dirt. They were quite as happy with only a skirt or a cloth to tie about the loins. As they learned to take care, better and more clothing was given them.

This army of tatters was a group out of the number of children gathered during the first half of 1902. Out of the twenty-five ten are yet living. Nearly all who have died were sufferers from famine effects. For a time after being with us all seemed well, but when the "sifting time" (monsoons and the two months following) came, the test came

Orphan Children.

Making Bread.

as to who was weak and who was strong. Before the close of 1902 more than half the little group were taken, along with others not with them in the picture. That was a terrible time of suffering, the like of which I hope I may be spared from ever seeing again. The Lord alone knows the pain and the anxiety and the heartache caused by the sickness and death of so many in such a short time.

The two little girls next to the little one at the right side were exceptionally bright for native children. So often we find these children so doless and cheerless and so much less active than ordinary children. But these two little girls were not so. Sibi (the one next to the end) was a little singer. To the closing days of her life she sang every day. After having been taken to the hospital she would get up every day and sing to the sick ones about her.

Gulabi (the next one to Sibi) came with me from Prantij when I brought Miriam and Rachel (you will remember reading about them in the July, 1902, number of the Missionary Visitor). Gulabi left a brother and sister about whom she talked much and who she used to say beat her frightfully. When we took leave of the brother and sister she nestled up close to me, saying, "Now I am going with the Miss Sahib, and you must stay here." She was so pleased to come and was always anxious to be with me. Often she would come and sit at my feet while I was reading or sewing, and then she would talk and ask many questions. During the rains one of the other little girls beat Gulabi on the mouth one day with the eating vessel. The wound made never healed, but finally ended in regular sore mouth, from which the litle girl died. Gulabi means rose, which was an appropriate name for one so sweet as she always was.

Our experience has been that little children are hard to keep in an orphanage where there are so many older ones. For a year or more all the little children under school age have been put into private families. There they receive more care and attention,—the kind they need,—and all are doing better than they have before.

Bulsar, India.

THE LIFE OF THE NEW TESTAMENT.

By Wilbur Stover.

"Go ye into all the world."

"Go ye therefore, and teach all nations."

"Ye shall be witnesses unto the uttermost part of the earth."

"The right hands of fellowship, that we should go to the heathen."

"This gospel shall be preached unto all nations, then the end."

Potter at His Wheel, India.

"He that forsaketh not all that he hath."

"No respect of persons with God."

"The field is the world."

When I was a boy I asked mother a hard question once, which I remember now. Boys ask hard questions sometimes. I asked why our church had no missionaries in the work of the Gospel to the heathen. I do not remember her answer, but I do remember that I felt that we ought to have some missionaries in heathen fields if we were going to claim to live up to all the teachings of the Gospel, as there were so many missionary Scriptures and I could not avoid recognizing their import.

Years have passed, and the childhood impressions have given place to recognition of fact. I consider now that the very life of the New Testament is its missionary work and words. When we miss the missionary of the New Testament we have not read close enough.

The Hindoo teacher tells his people to be kind to animals, but he fails to get the idea that supreme kindness is that shown to mankind. The Parsee priest is heeded in his advice to be charitable to the poor, but he fails to grasp the thought of helping those who are most of all spiritually destitute.

How different and how lofty in comparison is the Christ idea of living unto all the world; not for your own family, not for your own town, not for your own country, but for all the creatures which God hath made. No wonder worldly men do not see it so; this is a divine conception! When the divine nature is born in you, you can see it too. The life of the Christ was full of it. The Scriptures are alive with it. The apostles were possessed by it. Spirit-filled men now have got it.

Separation from the world is a prominent characteristic of the New Testament. But separation unto what? Unto the Lord. And for what? For the work of the Lord. What work of the Lord? The carrying of the Glad Tidings to the ends of the earth! This is undoubtedly the point.

Separation without this is death. It is hard work. It is a burden. The Hindoo goes away ahead in separation, but it seems to me he gains nothing. He is truly separate from the world, but not unto any divine conception. Separate for the sake of being separate is nothing. Separate for the sake of sav-

ing people, for the sake of doing the work of the divine Master, for the sake of doing more good, for the sake of being more like Him in both design and labors,—there is life and peace. This is what inbreathes the New Testament and makes it so winning.

Even a child can see that the New Testament is a missionary's book, and not to see it is to be not-like-unto a little child. Everywhere it is working and praying, going and coming, preaching and teaching, to the highest and to the lowest, to one and to all, self on the altar, all, that others besides ourselves should enjoy the same blessed light and truth that we have come to enjoy.

This life of the New Testament inbreathed is joy-giving, Spirit-giving, life-giving to all. With this life-instinct within, separation is easy, sacrifice is pleasure, and hardship is the measure of satisfaction. I do enjoy so much the finding of a man now and then who has never heard the Word before and who is eager to learn the Truth. It is such a pleasure to sit down, under a tree perhaps, and there tell him all about it. He may not grasp much, but I realize that I am then building on no other man's foundation. And as I lead him on, and as I watch the mind reaching out to get more of the good things I am giving him, and as the day begins to dawn in the darkness of his poor heart, I experience a joy that makes missionaryship sweet. This is the life of the New Testament, getting into the regions beyond.

Bulsar, India.

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WAYS AND MEANS OF WORKING. NO. 3.

The course of study in Jeremiah closed this week with a good attendance and good interest. A number gave expressions of appreciation. One said, "I never before liked Jeremiah. It is a book I always tried to skip over. I looked upon Jeremiah as a man always crying. Now, I enjoy the book." Another said, "Through the study of Jeremiah I have learned to love the Bible." One said, "I had long wanted to attend a class to study the Bible, and now I feel I have a feast all the while." The young people showed their interest by being able to name intelligently the fifty-two chapters of the book and to tell much of the contents in the review.

On Wednesday evening of next week we begin a course of study running through April and May, on What the Bible teaches on the coming again of Jesus Christ. The class of young people meeting Monday evening in our sitting room, have requested the study of the book of Revelation. In the latter it shall be our aim to get a grasp of the material of the book. One year ago we studied this book with much profit.

Friday is Mothers' day. We have our mothers' meeting from one to two P. M. We sew the first hour. The purpose of the latter is not alone "to make things," but also to have a friendly hour together. Sometimes one reads some interesting tract or book while others sew. From two to three o'clock we have a Bible lesson. We open with familiar hymns and a short prayer. Each then with Bible in hand takes part in the lesson. During the past two months we have had the book of Jeremiah, taking the thread of history through and making applications. You will remember when Jeremiah was disheartened, being persecuted by his own townsmen of Anathoth, the Lord said to him, "If thou hast run with the foot-men, and they have wearied thee, then how canst thou contend with horses?" If your own people annoy you, how will you contend with the kings, the courts and the priests at Jerusalem? It is as if the Lord had said, "Cheer up, Jeremiah, it is going to be worse after while." We usually put it, "Cheer up, it is going to be better after while." One mother said, "I have had a hard time, but I am glad it is no worse with me." This mother is weak in body, but she

has strength enough to come out to the meetings. "To-day," said she, "before taking a rest, I set the alarm so as not to miss the mothers' meeting." The meeting closes with a number of brief prayers and sometimes a hymn.

The members of our Sunday-school Home Department are mostly mothers. Although we do not have all the details of organization and theory, we get some good results. At the close of each quarter we invite all the members to our Mission Home where we review the quarter's lessons, after which we give light refreshments, such as cocoa, sandwiches and fruit. Then each one is given the literature for the following quarter. The contributions from the envelopes are put with the general Sunday-school offerings. As a recent result of the Home Department work three mothers are now regular members of the Sunday school. During the months of April and May the line of study at our mothers' meetings will be "The Mothers of the Bible, and Some Things Mothers Ought to Know."

Elizabeth Howe.
5901 3rd Ave., Brooklyn, N. Y.

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RELIGION IN LARGE CITIES.

By M. W. Emmert.

Contact with the world is the battle ground of the soul; seclusion is its rallying ground. Just as a soldier can not remain an indefinite time in the front ranks of the battle without rest so the soul can not stay in constant contact with the world of men without withdrawing for meditation and communion with God. The welfare of one's religious life depends both upon seclusion from the world and contact with the world. When alone one's thoughts are most profound, but a profound thought must be expressed if we wish it to live. One need only keep his ideas and desires for good penned up within his own little self in order to have them die. Hence the necessity of both these conditions for the largest and most beautiful Christian life.

City life gives plenty of contact but little seclusion. A man in Chicago must move if he does not wish to be blinded by the dust that his fellows raise, and the most of his movements must be made in the presence of his fellow-men. Ceaseless action in the presence of a merciless, critical audience gives no time for reflection, no time for religion. In Bethlehem there was no room for Jesus, in Chicago there is no time for Him. Even if one should "love to steal awhile away," there is no time for it. He must act his part on the stage now, or get off. The roar of the car, the shriek of the engine, the rumble of the mill, the hiss of escaping steam, the thud of the hoof, the rattle of the typewriter and the click of the telegraph, all conspire to drive men on to feverish activity. This means death to the spiritual man, or a maintenance of life by constant strenuous effort. Commercial life is not conducive to spiritual life.

It is the free, meditative life of the rural districts which furnishes the richest soil for religious growth. The song of the bird, the clear blue sky, the tints of sunset, the perfume of the rose, the green of the meadow, and the ripple of the brook unite to lift the soul to God, and the result is that the activities in the conflict of life are more normal.

Abraham lived the life of a nomad roaming the fields in care of his flocks, and he was called the father of the faithful. But when Israel broke from the occupation of their faithful ancestor to dwell in cities and engage in commerce they fell into the most calamitous state of folly and skepticism, against which the prophets were constantly warning them. The commercial life led them to mingle with all nations of people and to amass wealth, which in turn led them into idolatry, pride and the most extravagant luxury. They had no time for Jehovah. The prophets preached long and loud to save a rem-

nant of their number. The masses were brought into the judgment of God and many of the righteous also suffered with them.

The great congested centers of population in our country are places where everything else but religion flourishes. No time for worship, no time for service of Jesus, no time for meditation on things beyond this life; the present is quite sufficient to occupy their minds. The laboring man wants Sunday to be for him a day of rest, and by rest he does not mean a change of work. The business man wants Sunday as a day for recreation. He is penned up all week in his office and has no other time for an outing, so he goes to the park or takes a Sunday excursion. The churches are empty on Sunday morning because the people do not get up in time to attend. The fashionable churches are filled in the evening with lovers of classical music and modern oratory. When the prayer is made, a half dozen in the large audience bow their heads as if in prayer; the balance sit and stare at the minister or review the new gowns in the seats ahead.

Those who might have time to attend to church duties seek to satisfy the thirst of their souls with amusement. The principal purpose of their existence is to see and be seen. Many men give their whole time conjuring up something to gratify the desire of this class of people. Even the minister in many cases stoops to this sort of business, and religion itself becomes a mockery.

Space forbids to speak of many other things which go to make the city a poor place to cultivate a truly religious nature. I care not who the man may be and how much strength of Christian character he may have developed elsewhere, when he comes to the city to live he does it at the peril of his spiritual welfare. I do not mean that he can not possibly live a Christian life in the city. I mean he puts himself in an atmosphere which is not conducive to healthy spiritual growth. If he maintains his high position in Christian graces he must be doubly watchful and prayerful.

If what I have said is true, what hope is there for our city missions? Would we not better abandon them and spend our efforts in a field where the conditions are more favorable? Never! Did the prophets cease preaching because the people did not heed? We owe much to the people of the cities, and by persistent effort we may succeed in snatching one here and there from the burning. We have hinted at the dark side, and by doing so we have only told a part of the truth. There are multitudes of good, honest Christians in the large cities and multitudes more who would become such if the gospel of Christ could be taken, not only to their heads, but to their hearts as well.

We owe much more to the children of our cities. There are millions of little innocent souls who will never know the love of Jesus unless we who do know that love tell them of it. However, with the din, hurry and excitement of the city about them, it is exceedingly difficult to make religious impressions more lasting than the impressions which the world of commerce makes. Many a child who has been the subject of the missionaries' most thoughtful efforts and prayerful solicitations will drift away from things sacred into the great stream of worldlyism and be lost forever. But if we succeed in rescuing a few, shall we not have done as well as the prophets of old? God save the children of our cities!

6406 Ellis Ave., Chicago.

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GIRLHOOD IN SYRIA.

By Geo. C. Doolittle.

Why does work for women in Oriental lands appeal with special interest to the Christian world? Why do missionary societies and benevolent individuals usually prefer to support a girl

rather than a boy in mission schools? Because the need is paramount and progress evident. Sympathy for the thousands of women whose lives have not been brightened by the gentle ministration of gospel love and mercy is strengthened by satisfaction at the manifest results achieved in this branch of mission work. The lights are brighter because the shadows are deeper.

A Syrian girl has but half a chance. Before the Mohammedan law she receives half the inheritance of her brother. Her inferiority begins at the cradle. Far from welcome, she is received with aversion, a sort of mild calamity of the household. She has few opportunities of earning money, and must be provided with a dowry at her marriage. Parents usually enumerate their family as so many children, and so many girls.

The Jesuits, in their Arabic translation of the Bible, cause our Lord's familiar words to read, "Suffer the boys to come unto me, and forbid them not, for of such is the kingdom of God." When a son is born, sweetmeats are sent to the neighbors and friends, and felicitous salutations returned. If he be the first son, his parents acquire a new name; they are thereafter known as father (or mother) of Selim, or Faris or Milhem, as the case may be.

But a girl brings to her disappointed parents none of these honors and opportunities. The event is either ignored or apologetically mentioned. And if the girls increase, the parents resort to offering a mild protest to the Creator by giving such names as "Enough," "More than Enough," "The Fourth," "The Last," "Exact" (i. e., the proportion of girls). And when a girl is married her husband seldom speaks of her as his wife, but as the daughter of her father-in-law.

A striking proof of Syrian prejudice was given when the first son was born into the missionary family. By chance it was reported in the village that the new missionaries had a girl. Later on the writer went to communicate the true facts to a fellow-missionary summering in a neighboring two-story house. Before his friend appeared on the balcony of the second story, the Syrian owner of the house, standing in the yard below, with long-drawn face condoled mildly with the unfortunate parent. He asked after his health, the health of his wife, and the progress of affairs in general, but never a word as to the newborn girl. Just then the other missionary hailed his friend and soon learned the truth. The landlord knew just enough English to catch the drift of the remarks. His expression changed rapidly from cheerless indifference to puzzled interrogation and then to radiant joy. With the cry, "Is it a boy?" he rushed down the steps and fervently grasped the hand of the highly-interested parent.

Even Protestant teachers and church members are not all free from the unjust discrimination. One of them recently visited the manse in Zahleh with something upon his mind, which embarrassment kept him from expressing. The closest questioning was of no avail. Every possible theme was touched upon, the health of each child by name, the wife, the school, the pupils, the Sunday services, the relations in another village. The gloomy expression remained. Finally, in despair, the missionary made direct appeal, "Milhem, what is the matter? What is on your mind?" Then it appeared that a girl had been born, and he felt obliged to mention the fact in order to arrange for her baptism. (Be it known that upon that occasion some cogent remarks were made regarding the value of girls!)

Absolute infanticide is uncommon, but too often are attempts made to dispose of superfluous girls, keeping meanwhile within the law. In a neighboring village is a strong and hearty little maid of seven, whose parents died in her earliest infancy. The care of her devolved upon relatives, who had no desire to be troubled with her. She was treated with extreme cruelty, left naked and hungry and

in cold rainy weather placed under the eavestrough, that she might sicken and die. Despite this rough treatment she thrived and is pointed out as the girl who wouldn't die. More than once the expression has been heard upon the death of a young girl, "Oh, well, it was only a girl."

In order to ameliorate this state of affairs and create new sentiment regarding the true and Christian standing of woman, it has been the duty and privilege of Protestant missions to use every available means, by example, by preaching, by teaching, in the homes and in the schools, from the pulpit and by the wayside. Christian education is a mighty factor in the emancipation of girlhood from the bondage of ignorance and custom. Thousands of girls are gathered annually in mission schools, American, British and German.

The good work done in the nine or ten boarding schools for girls in Syria bears fruit in the lessening of prejudice, awakening of interest, preparation of teachers and Bible women, and the physical, mental, moral and social evolution of all who enter these schools. Let a girl attend but one year, she has gained an intangible something which differentiates her from her fellow-villagers. Time and again has this been proved in missionary experience and observation.

On a tent tour, at a village where no school or regular work has been conducted, amongst the crowds about the tent at the Sunday afternoon gospel service, one face impressed itself upon the speaker, intent, intelligent, refined. After the service, inquiry verified the conjecture that the young woman had been trained in a boarding school, and there she was, a bit of leaven in that needy town. Pioneer efforts in female education have largely passed. To-day the schools are filled, and most of the girls pay well for their privileges. To win Syria to Christ no one agency yields better results than the personal, continuous effort among the girls in our schools and seminaries. — Woman's Work for Woman.

WHAT THE MISSIONARY READING CIRCLE CAN DO FOR THE CHURCH.

By Georgiana Hoke.

Nine or ten years ago Brother Wilbur Stover, Sister Edith Newcomer Howe and others in the Waynesboro congregation, Pennsylvania, started a missionary reading circle for their personal benefit. This circle seed was cultivated and urged forward by a little paper edited at Covington, Ohio, by Brother James M. Neff. After a while the Brethren Publishing company bought Bro. Neff's printing business and thus became the agent of the Circle. In the years since the church has had control of the publishing interests, the General Missionary and Tract Committee has earnestly fostered the Circle's growth. Now the Committee does its printing and advertising free of charge, appoints its committee and receives a report from it annually. Its members, who now number thousands, promise to read as many as possible of the missionary books selected by its committee.

This is a sentence history of the first of the two factors whose relation to each other we hope to consider.

When we give ourselves to God as members of Christ's body He wants all our powers to be used in His service. Anyone, having ever thought of the matter at all, will realize what is the great influence of the intellectual power of man in the world. Those Christians who have strong intellectual power consecrated to the Master's use are the ones that render the greatest service to the church. And this power is almost wholly attained by reading. True, there was great intellectual power in the world before there were any books to read, but this was always possessed by the people who had learned to read nature's writing—a language harder to interpret than any which has ever appeared on a printed page.

To-day, however, the church is in a land of printed reading matter of all descriptions. Its members are taught to read and reason in the schools. It is there they have had an appetite created for reading. The existence of this appetite is one of the grandest opportunities of the church to-day. What is to satisfy this appetite? Can the Missionary Reading Circle help to govern the selection of the reading that Christians shall indulge in? In almost every instance people read what is brought before them, and it is the work of the Circle to cultivate this appetite that the church may have the intellect needed for its work. There is a very important question here for the church to consider.

The land is full—full to overflowing—with reading matter, not the hard reading found in Nature's book, but the easy printed kind that one can almost read as he runs. A person grows like what he reads. The influence of the reading a person indulges in reaches to the very depths of his mental, moral and spiritual being. Whatever he loads his memory with that will he be. Memory is the basis of all intellectual strength. Every thought that passes through the human mind leaves its trace. The idea may never be recalled but it remains and has colored to a greater or lesser degree the whole future life. If, then, reading is the gateway whereby the memory receives the most of its story of pictures, who shall say our Missionary Reading Circle is not doing the church a favor by pleading that that shall be read which will bring a knowledge of the needs of the world?

The churches of to-day are wondering why they do not secure and retain the young people. Bearing in mind the fact that three-fourths of the reading done in the lifetime is done in childhood and youth, we must believe that right here the Missionary Reading Circle can be of the utmost help to the church. "Reading maketh the man," they say. Then why should not the church have a hand in preparing men for Christ's work? All youth, and especially boys, love adventure. Where in all the wide field of literature will you find more thrilling adventure than that of the missionary? It is what they like, and the reason they have not been reading it this long while is because of the sentiment abroad that it is for preachers, etc. God never intended to allow the ministry, or even grown-ups, to enjoy all the blessings of the missionary field. However, the missionary literature is almost as a sealed book to the young and they will not get it unless its beauties are brought out. God help the Missionary Reading Circle to feed the young mind with the literature intended to prepare it to conquer the world for Christ, and forbid that we sit still while the world prepares the intellect of the young for worldly profit and then wonder why the world reaps the harvest of young people. The young people of to-day want to see an active and glowing interest in the church, and they will never disappoint the church when she needs their help.

The world is full of examples that bear this out. I refer you to Alexander Mackey, whose mother began telling him missionary stories as she held him, an infant, on her lap. He had a well-rounded education, which of necessity embraced a knowledge of missions. Other instances are James Gilmour, Livingstone and a host of others. And do not forget that almost all of the missionaries of our church are Circle members.

To be sure, not all the missionary sentiment in our church to-day is due to our Missionary Reading Circle, but it deserves the credit for directly or indirectly causing a great share of the missionary inspiration found to-day.

A summary of the work the Circle can do for the church will say:

1. It causes the dissemination of knowledge without which the church will be unable to cope with the present day mission problems.

(Concluded on Page 181.)

Editorial Comment.

THE JUNE VISITOR.

It is the wish of the Committee that every member of the church should have a copy of the June issue of the Visitor for these reasons:—

1. It will contain the usual thirty-two pages of reading matter pertaining to missions.

2. It will contain the annual report from the workers on all fields, and all data pertaining to the work of the Committee for the year ending March 31, 1904.

3. It will have a published list of all those who have contributed to the endowment, each item published in such a manner that the donor will be able to locate his donation but others need not know what he has done.

4. It will have a complete list of all donations for the past year in such form that persons wishing to study the work by States can do so.

5. It will contain special articles prepared by the missionaries on the field. In fact, we have been working on this report for the whole year, intending to make it complete, helpful, and inspiring to every lover of the cause.

The Committee would willingly send this number out as sample copies to those desiring to read this report, but the Visitor is limited in its supply of sample copies to double the number of its regular subscription list. This is far from ample, even if the Visitor list is growing rapidly.

There is one way to meet this difficulty. Let earnest workers of missions in every congregation make a strong effort to secure three months' subscribers for ten cents each of those not awake to missions and let them have this June number with the two following. This plan can be made most effectual to missions. The Committee would willingly appropriate money to send the number but the law forbids printing more than double the number of regular subscribers. So there is but one way,—you must get in earnest about missions and secure the subscribers.

This is **your chance** to prove to **the Lord** what you are willing to do for His cause. What will you, **my reader,** do?

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THE WAYNESBORO MISSIONARY MEETING.

An unusual amount of space is devoted to this meeting in this issue because the congregation is supporting two workers in the field, besides doing much other service for the Lord. Now and then there are congregations who wonder how it is done. In this connection it is no injustice to our dear departed elder Oller, who so long labored at that place, to note that he always encouraged "every good work." With what tender regard the societies record his permission and help in their organizations. From what is now known the same policy is being carried out by the officials of the church at Waynesboro at present. Would it not be a blessing for the church if the elder in charge of each congregation was encouraging missions in similar ways and thus bringing that growth and spiritual development which attends such efforts.

It is proper that the Visitor acknowledges its indebtedness to Sister Florence Hess for giving the readers this stenographic report of the meeting.

The Visitor is open to reports of other meetings of a similar kind.

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DEATH AND PLAGUE AT ANKLESVAR, INDIA.

There is something deeply pathetic in the letter published from Bro. S. N. McCann in this issue and shows in a

measure the strain our missionaries are put under at times in India. Plague is something awful. Its deadly work is usually not stayed like it was this time. And while it is sad to lose the orphans as they have died at Anklesvar, yet through all this God may be preparing the people in that vicinity for a still greater acceptance of Jesus. The testimony of the native doctor, the fearlessness of brethren McCann and Lichty when exposed to the dangers of the disease, are all sermons louder than words can make them. No doubt the 90th Psalm has been precious to our dear workers during these days of anxiety and prayer in behalf of their suffering ones. Yet it is a blessed thing that His angels keep watch over His servants until it is their time to go, and then they change time for eternity. Blessed assurance and comfort while in the path of duty. This promise is vouchsafed to those "who go into all the world."

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THE READING CIRCLE.

Sister Georgiana Hoke has not overdrawn her picture of what the Missionary Reading Circle would do both for members and congregations if they would get at it in earnest and follow the course. Nothing brings in quick returns so readily. Nothing changes the heart of one so rapidly. Nothing will cure one of the blues in Christian life so thoroughly as to have the mind filled with what others have endured for Christ's sake.

To compare the Christian service and sacrifice of the average professor in America with what Chalmers endured among the cannibals of New Guinea, is to make one at home feel, "Why! I am nothing, I have endured nothing, I have done nothing. Lord, here take me and use me as thou wilt." And when all the membership in the United States is overcome with such a spirit, there will be a revolution in world-wide evangelization.

CABLE NEWS AT COMMAND.

Relatives and friends of the missionaries abroad should not let the news of sickness disturb them when received by letter or published in our papers. By the time the news reaches the eye in this manner, the sick are well again and about their work.

The Mission Rooms have provided a cable code by which full particulars may be received the day of the death of any one on the field, and the Committee will at once notify by wire the relatives in this country. News by letter is always four weeks old and by newspaper from five to six. While it is well sometimes to publish items relative to sickness, let the prayers of the Brotherhood be DAILY in behalf of our workers, and then they will not be missed when under special trial.

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BOOK REVIEW.

It affords us pleasure to make mention of the new book, "Chicago Sunday School Extension."

The Purpose

Of this book is exclusively for the extension of the Sunday school, as its title indicates. The contributors have no pecuniary interests and have done their best on the subjects submitted to them.

The book is well written, interesting, instructive and entertaining. Each of the five chapters is a little book of itself.

"Our Young People," by Ralph W. Miller, gives much thought and food for meditation.

"Sunday School Extension," by Millard R. Myers, has placed the Sunday school in a new and pleasing light. Upon the whole the book is worthy a careful reading and a place in any library.

Proposition.

Anyone who will agree to invest a dime or more for Chicago Sunday School Extension, the proceeds of which to be sent to the fund this fall, may have the book postpaid and free. 160 pp., cloth bound. Address: W. R. Miller, 466 Jackson Boulevard, Chicago.

Reading Circle and Christian Workers Topics

By ELIZABETH D. ROSENBERGER.

TOPICS FOR JUNE.

For Sunday Evening, June 5.

Topic.—Too Late.

Text.—The harvest is past, the summer is ended and we are not saved.

References.—Prov. 27: 1; Matt. 8: 21; Matt. 24: 48-51; Matt. 25: 2-13; Luke 9: 59-62; Acts 24: 25; Hebrews 3: 7-18; 1 Thess. 5: 2, 3; Exodus 22: 29.

Thoughts for the Leader.—The soldiers were storming a royal palace, the commander of the king's army stood at the head of the staircase. "Shall I fire upon them now?" he asked the king. "No," was the reply, "wait a little longer." A few minutes later the king said, "Now fire!" "Sire," answered the commander, "it is now too late. Flee for your life." It is a sad truth that there are special moments in life, upon which depend the issues of all our future. A single choice which may seem at the time to be unimportant, may change our lives. We should learn to do the task that the hour brings us, do it promptly and well, then we are ready for the next duty. The habit of putting off what we should do now, to some other time, is one of the worst habits that we can acquire. It leaves us stranded, helpless, and we fail just because we cannot do what we should. To-day we are doing yesterday's work, when we should be ready for to-morrow's task; we grow discouraged first and then careless of results.

"The golden opportunity
Is never offered twice."

To be Read by the Younger Members:—

Lost Opportunities.—On the walls of an old Grecian temple was written the motto, "Know thy opportunity." Do we know when we can do some good? Boys and girls going to school, refuse to study hard lessons, and fall behind their classes; they remain weak and in a measure defeated, because they failed to improve their time in study. Sometimes their love of pleasure interferes with their daily work, and so they fail to form business-like habits, neither do they advance; others are promoted and they think it unfair. Be quick to seize the opportunity to say a few words for Jesus, and so win souls to Christ. We neglect such opportunities too often, even though we are glib of speech on other occasions.

The Unwise Virgins.—Matt. 25: 1-12. While the bridegroom tarried, the ten virgins slumbered, and when the cry was made, "Go ye out to meet him," five were ready, but the other five had neglected to take enough oil; they could not go in because their lamps were in darkness, the five who went forward with lights brightly burning, were gay and glad to enjoy the festive occasion. Tennyson gives us the lament of the others:

"No light had we: for that we do repent
And learning this, the bridegroom will relent.
Too late, too late! Ye cannot enter now."
"No light; so late! and dark and chill the night!
Oh, let us in, that we may find the light!
Too late, too late! Ye cannot enter now."

Summer is Passing.—Who of us rightly values the moments and the days that God gives us in love? We are growing older, and each year will find us wiser and better with more influence to use for Jesus, or else we are dwindling away and life grows poorer instead of

richer. It is only by resolving to use every passing hour with such care, that the whole tenor of life shall be lifted, and a noble character will be the result. The night cometh when no man can work; let us work for Jesus to-day; study the Bible, pray earnestly, "Be kind to one another," "walk in love." "redeem the time." and so follow closely in the steps of our Master.

"Not Saved."—That is the saddest plaint that any human soul can make. To live in this world, through the happy days of childhood without turning to God for a blessing, to live the youthful years without Christ to help resist temptation, and build up a character that stands for righteousness is very sad. The middle-aged man who lives without Christ has missed the best of life, all is incomplete and unsatisfactory without Jesus. Why is it that we do not see that it is Jesus only, who buoys us up, leads us on and makes our lives a blessing? "Because thy lovingkindness is better than life, my lips shall praise thee."

Topics for Discussion:—

1. Did Esau repent of having sold his birthright? Hebrews 12: 17; Genesis 27.

2. How may we best improve our time?

3. The people before the flood did not believe Noah until it was too late. Matt. 24: 37-40.

For Sunday Evening, June 12.

Topic.—The Twenty-third Psalm.

References.—2 Chron. 7: 3; Psalms 95: 7; Psa. 70: 4; Psa. 63: 3-6; Psa. 43: 3, 4; Isaiah 12: 1; Gal. 5: 22; Psa. 25: 12, 13; Isaiah 26: 3; John 15: 11; Prov. 16: 20; Psa. 144: 15; Luke 1: 53; Luke 6: 35; Nah. 1: 7.

"The Psalm of the Crook."—It radiates joy and peace and quiet trust. There is no pleading, there is no complaint, only praise for the Shepherd of our souls. David knew that the Lord would care for him as a shepherd cares for his sheep. David had tasted many a bitter cup, his feet had wandered over the crags and dangerous passes of the hill country, but all his wants and fears and trials were as nothing, when he was enfolded by the shepherd-love of God. Alas! for the sheep that has no shepherd! It is helpless against wild beasts, it will wander from the flock and become lost in some wild mountain gorge. The cry of the worldling is, "I perish with hunger," the Christian sings, "I shall not want."

"Green Pastures."—At noon, when the sun is high, and the very stones burn the feet that touch them, it is necessary to find a place of escape from the fierce heat. The stream that starts in the mountain, and flows swiftly and turbulently over the rocks and ledges, flows more silently in the cool green lowlands; the sheep fear the foaming mountain stream and will not drink, but they calmly quench their thirst at the still waters. He lies down in green pastures because he has had enough to eat; a hungry sheep will not lie down. Every boy and girl should know that the hunger of the soul can only be satisfied by Jesus, who has said, "He that cometh to me shall never hunger. He that believeth on me shall never thirst."

"He Restoreth My Soul."—Sometimes Christians forget that the Bible has the words of life, and they do not read and study it and pray to our Father in secret as much as they should. Or they may enjoy worldly society and worldly pleasures to such an extent that they lose their desire for spiritual joys. Then the good Shepherd alone is able to restore the soul, and bring it into the fold. Come to Him now.

He Leadeth Me.—Are we willing to be led? So often we feel that we know best where our feet should tread. We want to do great things in our own strength. But when the path in which we are treading grows dark and thorny and leads us through bypath and meadow into the castle of Giant Despair, then we are ready to plead with God to lead us. God always leads us in the

paths of righteousness, He will help us to keep from straying.

"Lead thou me on
O'er moor and fen, o'er crag and torrent, till
The night is gone!"

The Valley of Shadow.—Wherever the Bible is known, this verse is familiar to those who have lost some loved one. Each one must enter the valley alone, most of us shrink from it, only Jesus can go with us and so we will fear no evil, for nothing can separate us from His love.

At His Table.—We read that "the King doth bring thee into His banqueting house and His banner over thee is love." He provides for us, only we are so faithless that we do not realize His loving care. We are His friends and He will shelter and feed us even though we are surrounded by enemies. The richest blessings are bestowed when the soul is surrounded by foes.

The Overflowing Cup.—Many blessings are found in each life-cup. We do not see the contents of our neighbor's cup, but let us examine our own; there is good health, a home, some friends, and our daily bread; let us praise the Lord for these. There is an old story about a cup of wine that was offered to a princess and in the dregs there lay an adder. We need not fear that any such danger lurks in our cup. God has filled it with blessings, for he gives to all liberally and does not upbraid. He gives us more than we can really use for ourselves; let the overflow drop into other cups, the cups of those that have not so much as we have.

"Forever."—Last of all he says, "I shall dwell in the house of the Lord forever." Here there is change and decay, the promise of the summer ripens into the fruits of autumn, then the dead leaves are swept by the winds of winter, and so the seasons come and go, and as we grow older we want something that will abide forever. We long for eternity where we can see God and be satisfied.

Topics for Discussion:—

1. Describe David's life as a shepherd.
2. How may we learn to trust God more fully?
3. Tell the story of the ninety and nine. Matt. 18.
4. Why should this psalm be taught to our children?

For Sunday Evening, June 19.

Topic.—Growth of Christian Character.

Text.—And beside this, giving all diligence, add to your faith, virtue; and to virtue, knowledge.—2 Peter 1: 5-10.

References.—Psa. 84: 7; Prov. 4: 18; Philpp. 3: 12-15; Col. 1: 10, 11; 1 Thess. 3: 10-13; 2 Thess. 1: 3; Hebrews 6: 1, 2; 2 Peter 3: 18; 1 Cor. 13; Gal. 5: 22, 23; Eph. 6: 10; Eph. 3: 16; Phil. 2: 13; 1 Tim. 1: 14; 1 Peter 5: 10.

To be Read by the Younger Members:—

Addition.—Jesus would have us make our Christian life a success. A steady increase of the graces is necessary and so we have this problem in addition. As we have faith in one another, that is, we believe the clerk who sells us goods, and the doctor who gives us medicine, so let us believe our heavenly Father when He promises us help and strength. Then add to our faith, virtue, let us do what we know to be right. And to our virtue knowledge. Just here I am afraid we sometimes fail. We do right so far as we know, and then we rest satisfied. God wants us to know more to-day than we did yesterday, he wants us to learn more and then we will do more; unless we do know more, we will soon be subtracting instead of adding graces.

Temperance and Patience.—These are to be added to knowledge. We need to teach temperance, and to be temperate ourselves in all things. Avoid extremes, and be temperate in our eating, and leave strong drink alone. Every boy and girl should grow up a temperance

worker, and the curse of drink may be driven from this land. And then to temperance we add patience. Some way that is one of the quiet, retiring graces, that we hear but little about. It is the ability to hold still and keep still when something hurts. Some boys and girls fret and find fault when something goes wrong; it is far braver to keep still and bear it patiently.

"The brave man prates not to the world
the woes
He has been given;
In silence and in solitude he shows
His hurts to heaven."

Brotherly Kindness.—That term has always been in the New Testament; Christ intended that we should be kind and loving to each other. Criticism and condemnation of each other is ill-mannered, idle, and ill-advised. Christians should not be rummaging about like rag-pickers in a heap of street dirt for differences and disagreements. No danger of our doing this if we are engaged in adding graces and going on from strength to strength. If my brother has wronged me and comes humbly to acknowledge his fault, and thus makes restitution, I have nothing to forgive; he has paid his debt. Brotherly kindness means that I can forgive him when he has not made things right; forgive as Jesus did when he said, "Father, forgive them for they know not what they do." We ask God to forgive us our trespasses as we forgive those who trespass against us.

"Dark is the glass through which we
see each other;
We may not judge a brother.
We see only the rude and outer strife;
God knows the inner life,
Where we our voice in condemnation
raise
God may see fit to praise;
And those from whom, like Pharisees,
we shrink,
With Christ may eat and drink."

Growth.—A child grows, it has double its birth weight when it is five months old, if it is healthy. What shall we say of a spiritual life whose weight morally and intellectually is biggest when uniting with the church; who grows less active in church services, whose interest decreases and declines with age? Religion is life. Christ comes to the young men and women standing in danger, but also standing in such magnificent and splendid chances. Christ stands by the side of these young people and asks them to come to Him, to let the world go, and be brave and strong in His strength.

Neither be Barren nor Unfruitful.—Drummond says, "A blade is a small thing. At first it grows very near the earth. It is often soiled and crushed and downtrodden. But it is a living thing. That great, dead stone beside it is more imposing; only it will never be anything but a stone. But this small blade—it doth not yet appear what it shall be."

What are the fruits of the living Spirit? Let us read about them in Gal. 5: 22, 23.

Topics for Discussion:—

1. Is fruitbearing important? Matt. 7: 16-21.

2. Describe the Christian's pathway. Prov. 4: 18.

3. Is His grace sufficient for us? 1 Tim. 1: 14.

4. What promises has God given us in regard to the Holy Spirit?

For Sunday Evening, June 26.

Topic.—What our Ministers Might Do for Missions?

Text.—Carry thither one of the priests whom ye brought from thence; and let them go and dwell there, and let him teach them the manner of the God of the land.—2 Kings 17: 27.

References.—Acts 26: 14-18; 1 Cor. 16: 9; Psa. 96; Acts 13: 47; Matt. 24: 14; Matt. 13: 10; Mark 16: 15; Luke 24: 47, 48; Isa. 43: 6, 7; 1 Chron. 16: 24; Acts 13: 2-4.

Suggestions to the Leader.—First sing some missionary hymns. Have some one give a talk on the duties of a min-

ister. Have another to give a talk on the attitude of the church towards the minister, in what way can the church help the minister? Let another member speak on the interest that the church will take in missions, if encouraged to do so by the minister; and of the indifference and coldness that will result if the minister teaches and preaches only the duty of taking care of ourselves and looking after our own church expenses.

An African Woman's Question.—An African woman once asked a sad question about missions. And it ought to be asked in our meetings. The question was this: "Why do not more come to tell us? Is it because they do not love us, or because they do not love Jesus very much?" Can we answer those questions? God is love, and we must love the souls of men. Let our ministers preach to us on the love of God, and tell us of the needs of the poor and downtrodden everywhere, until our hearts go out in love and sympathy to all; then we will send more helpers to the heathen abroad as well as to the poor at home.

Alexander Mack and Others.—If there is one book that our young people want to read and read again, it is the history of our own church. You want to be familiar with the aims and purposes of the ministers who preached and taught so many years ago. Their zeal in spreading the Gospel, their devotion, their strong Christian character will impress our boys and girls with the feeling that they, too, want to do some good in the world. "The greatness of the fathers becomes to the children a shameful thing if they use it only as an excuse for inaction instead of as a spur to effort for noble aims." If we are to succeed, the spirit in which we do our work must be the spirit of the Lord in whom they trusted. So far as our ministers lose sight of this truth and stoop to self-seeking, so far will they fail in their work, and coming generations will regard them as failures.

"Truth crushed to earth will rise again,
The eternal years of God are hers;
But error wounded writhes in pain,
And dies amid her worshipers."

As the Minister so is the Church.—We are all more easily influenced than we are ready to admit. And so what the minister preaches should make us better. The minister who realizes that his own church will be more prosperous when the people are willing to let their thoughts and sympathies go out to others who are in need, has learned one lesson. If he preaches on missions occasionally, and sees to it as far as he can that love for our neighbor becomes one of the dominant forces in his church, he will have the joy of seeing his people ready to help and carry forward any good work, ready to minister to the necessities of the many who are called the "poor." His church will be as a city set upon a hill, whose light cannot be hid. We find in the New Testament that the passion of a Christ-like love for human lives is a greater thing than eloquence, knowledge, or faith. So it is only the ministers who are fired with a missionary passion that have the fullness of the Spirit of Christ. The ministers should encourage their members to have a Missionary Reading Circle in every congregation. Then there should be a good library made up of books on missions, that every member of the church can have access to. Then encourage the members to give and pray and work for the salvation of souls.

Open Doors.—Fifty years ago, men were praying for open doors. To-day they are open. Korea has spurned Buddhism and is waiting. The door of China is open to America, as it is to no other nation; the ancient faith is tottering in India. Are we ready to go forward and do all we can for Jesus? Are we ready to go on into newer, truer service?

One Minister's Task.—One minister who labored in a city among the poor, spoke of his wakeful, restless nights.

His friend knew that he spent the long days in loving ministry to the poor and the sorrowing, and he said, "Why, I think your good work of the day would make your pillow soft and refreshing at night." "Oh! but the trouble with me is," said the minister, "I carry a hundred aching hearts to bed with me every night, and I can't sleep for their sorrows." That was the burden of true sympathy.

Topics for Discussion:—

1. How can we best help the poor in this community?
2. How much can we give towards foreign missions?
3. Are you praying for the souls unsaved?
4. What good will a Young People's Meeting do this church?

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NEW NAMES.

2434 A. M. Hollinger, Mooredale, Pa.
2435 Frank Bock, Elgin, Ill.
2436 Giv. Shimoon, Elgin, Ill.
2437 R. H. Inks, Hurricane Lake, N. Dak.
2438 Millie C. Connor, Bridgewater, Va.
2439 Louella Click, Harrisonburg, Va.
2440 Mrs. B. N. Bowman, Harrisonburg, Va.
2441 H. H. Helman, 1232 Harrisburg Street, Canton, Ohio.
2442 Mary Lohr, Hooversville, Pa.
2443 Mollie Spangy, Hooversville, Pa.
2444 Anna Brechbill, Marion, Pa.
2445 Grace Brechbill, Marion, Pa.
2446 Harper Brechbill, Marion, Pa.
2447 Fannie Gearhart, Greencastle, Pa.
2448 Carrie Stover, Chambersburg, Pa.

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RECEIVED CERTIFICATES.

Maude Kline, Ginghamsburg, Ohio.

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WHY NOT?

A carpenter learns to build a house with saw and hammer and nails in hand, not in any other way. If our church is worth sustaining, if its work is to be done in the future, then we must do something now towards that end.

Any means which will make our church a gathering place under God for our young people, should be adopted. A Christian Workers' meeting and a Circle are adapted to the wants of our young people. A meeting of this kind is a constant training school in friendliness and sociability. The members mingle together, and learn to work with one another, in the same prayer meeting, and in the same plans for doing good. They need to know about missions in order that they may early learn that God expects us to pass on the glad tidings, instead of selfishly claiming salvation for our own souls alone. If our church is to become a power for righteous living, a witness for God, there is much to be done to achieve this end. There are some in every church who do not see the need of this, who find fault with young people who are at work and try to quench youthful enthusiasm. Why can they not see the supreme importance of caring for the young people? It is like a gold mine that has never been worked. By fostering these meetings we are training our future workers, who will know better than we ever did how to win souls. When God demands your account at last, may you be able to say, "Here am I, Lord, and the children whom thou hast given me."

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FROM SWISSVALE, PA.

I hope this report of the Hazelwood Missionary Reading Circle will be satisfactory. We have not done so much reading this year as last, but the way the meetings were conducted they were interesting and profitable. We have decided to hold but one missionary meeting a month and hold it one evening instead of a Christian Workers' meeting. We think it is a good change here.

We have eighteen members enrolled,

and we held twenty-four meetings during the year. At some of these meetings we read from the books in our course and at others we used the subjects given in the "Missionary Visitor." During the year we collected $23.00. We sent $7.00 to the Annual Meeting and $16.00 toward the support of our India orphan. Many interesting and helpful talks were made at these meetings throughout the year.

S. S. Blough, Leader.
Cyrus B. Replogle. Sec.

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FROM STANTON'S MILLS, PA.

I will give you a report of the progress our family has made in the Reading Circle in a little over a year. You know we had ordered the first year's course and some time ago we united with the Hooversville Circle. Since then we have used some of their books, and then we had several besides.

I have read six of the books; one of them is the "History of the Brethren," by M. G. Brumbaugh. Two of our number have completed the course, and a number of others have read five or six books. We have enjoyed the reading and have not only gotten a great deal of knowledge, but also inspiration and enthusiasm. In my estimation "The Price of Africa" is worth several readings.

J. E. Blough.

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FROM WEST MANCHESTER, OHIO.

My report of our work here at Price's Creek for the past year is not as encouraging as we would like to have it, yet I feel that under existing circumstances it is about as good as can be expected.

Our reading has been very slow but it seems that the Circle is putting to practice what is learned from the Circle books.

We have been reading three years on the eight books and some of us are not through with the course yet.

Since the members are more or less scattered, I cannot see all of them as often as I should.

During the past year the Price's Creek Circle, together with other brethren and sisters, has pledged herself to support a native missionary and an India orphan, both for five years, or longer if necessary.

We now have before the church a paper petitioning for the Christian Workers' meetings. The question was taken up at the last council meeting and deferred one quarter.

Price's Creek is entitled to six certificates. God bless the work everywhere.

Alva A. Richards.

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A FEW SHORT MESSAGES.

Brother J. N. Brown, of Hurricane Lake, N. Dak., writes, "I am trying to do something for the cause. I send one new name."

Sister Densie Holsinger, of Hagerstown, Maryland, says, "I have been a member of the Circle for several years, and I have read some of the books, but ill health prevented finishing the course; if possible I want to complete it soon. The books I have read have been an inspiration to me, and I shall try to induce others to join."

Elder A. W. Hawbaker, from Copemish, Michigan, says, "I have been watching with interest the Reading Circle and have concluded that we would try to have one organized in our church."

Sister Sudie M. Wingert, of Waynesboro, says, "I enclose another name. Since October, I have been attending the Bible Teachers' Training School in New York. So I have been unable to do much work for the Circle at home; however, my interest is not any less. I am glad to see the list of new members in the Visitor each month and trust that many of these will become laborers

indeed in the great harvest field of our Master."

Sister Maude Kline, of Ginghamsburg, Ohio, says, "I am ready for my certificate. I have read eight of the books. I liked 'Modern Apostles of Missionary Byways' very well. I read five books of the old course and three of the new. I want to continue working for the Circle and do what I can for the cause of missions. May God bless the Circle and its workers everywhere."

Brother J. L. Garrison, of Elgin, Ill., writes, "I send you two names. Our class, under the leadership of Brother Grant Mahan, has met every week with a few exceptions to study India. The winter's work has been devoted to this country exclusively As soon as practicable we hope to introduce 'Price of Africa' and other Circle books. Interest in mission work has been fairly good all through the season. We are donating fifty dollars a year to the orphanage fund. Our members are doing considerable work."

Sister Florence Berkey, of Hooversville, Pa., sends us two names. The Circle there is doing good work.

Sister Elsie Brindle, of Chambersburg, Pa., sends us five new names for the Circle.

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WHAT THE MISSIONARY READING CIRCLE CAN DO FOR THE CHURCH.

(Concluded from Page 171.)

2. This knowledge will, in the very nature of the case, create such an enthusiasm among the churches that mission workers ready to go forward to the death line will be forthcoming. And this enthusiasm will not be confined to a select few. Like live coals of fire, those filled with the Spirit will give of their warmth to others, and a general renewing of the spiritual life of the church will come. The members will realize that eternal life is to know God. That life is sure to come with ardent mission work. And there will be the joy of a deeper appreciation of God, especially of Christ who is the Head of the church and feels the least injury that comes to that body just the same as your head aches in sympathy with an attack of dyspepsia or other diseased condition of the body. Knowing this will prompt every Christian to be pure in heart—not because the neighbors may talk, but because it pleases Christ. The church will be changed. It will not have time to parley over the trifles of life. The weightier question of how can we soonest comply with Christ's last command? will find a more just consideration.

Oh, that the church could see the great need of complying with this last command—to teach all nations. Northern Africa one day was a stronghold of the Christian church, but its members there neglected this command and spent their strength in doctrinal disputes. As a result Africa is to-day the moral cancer of the world. If our Missionary Reading Circle will lend one mite of influence in preventing the same future for the church in America, then—for that help alone—it deserves the hearty approbation of the church.

Our subject has been "What the Missionary Reading Circle Can Do for the Church." I desire your attention to one little word of it—the word "can." Our church is composed of individuals, and only to the extent that individual members will allow the Missionary Reading Circle to influence their lives will the church be benefited by the Circle. It must work through you and me. And here is another of the difficulties Satan has placed in our path. We are all miserable creatures of circumstances and must live within our limitations. We must work for bread—and in many cases for money—to the extent of nine or ten hours a day, and the few remaining hours of the twenty-four are filled to overflowing with the necessary (?) duties of life. What is more necessary to a member of Christ's body than to show an active interest in what He with his last earthly breath commanded? Every Christian should keep himself informed as to the condition of the mission work of the world. All great men are content to be ignorant of many things that they may understand their chosen work. Then surely a Christian can give up knowing all about the next-door neighbor and many of the things the world considers important, to know at least a little of what Christ thought important enough to die for. We all read, or could find time to read. The question is: Do we choose to read that which will make us strong members in the body of Christ? The mission of the Missionary Reading Circle is to help us to do so. Will we allow our Missionary Reading Circle to help the church through us?

North Manchester, Ind.

From the Field.

A MISSIONARY PROGRAM.

Four members of the Mt. Morris College Missionary Society went to Pine Creek Sunday evening, April 17, and gave a missionary program. The band was given a most cordial welcome by the members there, who manifest a deep interest in missionary work. Besides the missionary news, the following subjects were presented: "Divine Guidance in Missions," "Womanhood without Christ," and "China—Its Need of Missions."

At the close of the program a few minutes were spent in short speeches, after which a collection was taken.

Eva Trostle.

Mt. Morris, Ill.

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THE VERDE VALLEY, ARIZONA.

The Verde Valley is forty-five miles long and from two to five miles wide. The Verde river is a small stream of pretty, clear water, running lengthwise through the valley. The people do general farming and raise stock. They market their produce at the surrounding mining towns.

Americans, foreigners, Mexicans and Indians are represented here. And what they need most of all is more of the religion of Jesus Christ. They are not like the heathen in far-away India (the Indians may be). They know who Jesus is and know there is a God, but how shall we get them to give up the world and the pleasure of sin and accept of Jesus as their Savior?

I am sorry to tell you we have no Sunday laws here. Some keep Sunday as a holiday and go fishing, hunting and riding bronchos; others work just the same as any other day. All the horse races and base ball games are on Sunday.

At the present time there are two organized churches, South Methodist and the Brethren church, with no pastor for either church. My father, Eld. C. E. Gillett and family, moved to Glendale, Jan. 7, 1904. He has been back once and preached three sermons.

There are ten members of the Brethren in the valley. We are so scattered that it is impossible to get together very often. We are earnestly praying for some one to come and help spread the Gospel.

Margaret Gillett.

Camp Verde, Ariz., March 13, 1904.

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HINDRANCES.

By J. H. Neher.

I shall endeavor to set forth some of the hindrances in the Arkansas mission, to bring the membership up to the standard of faith and practice of our Fraternity. First, the country is flooded with a "don't-care," careless and indifferent religion, claiming to belong to different denominations, their ministers working on a salary, without which there would be no preaching at all. The people are generally poor and not able to pay for this and so they are straying as sheep without a shepherd, and consequently indulge in nearly all the sins of the land,—drunkenness, dancing, fornication and adultery, and are never called to account, as they have no one to look after them.

Nine-tenths of our congregations are made up of this class of people and those influenced by them. Being religiously inclined they take readily to our doctrine. So, after all, a field that has never been worked at all would be easier than one that has been culled over and even the good timber spoiled in making. But we find that the church is a workshop for us to prepare and

dress the material for that great building which is to stand even if the gates of hell shall attempt to destroy it.

May we not have the prayers of all God's children that we may become more efficient laborers in His workshop?

Palestine, Ark.

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TO THE MISSIONARY SOCIETY, MT. MORRIS, ILL.

My Dear Brethren:—

I have failed to keep my promise to write to you each month, but you will excuse me I know. For the past two months I have been placed in rather peculiar circumstances. During this time Bro. McCann has been absent preaching among the Bhils of Rajpipla state and the care of the orphanage has been entirely left in my hands, a responsibility quite enough for one so inexperienced and unprepared to bear. Sickness has also cost me much valuable time. Fever seems to have its regular time to come. About every two weeks I can look for its appearance. Each attack usually lasts for three days and then it takes several days more to gain enough strength to go about your work. I only write this to let you know where and how my time is spent. Don't let it sound complainingly. I am only too glad to do what I can to help the work along. Through it all I feel the help of God and that it is good for me. I am thankful that I am as well as I am and that, after all my sickness, I still have a good bit of strength to work for the Lord. Pray for me that I may use it all to His glory.

Now let me tell you some of the things that I have learned during these last months,—just a few of the things that I used to think I knew, but until of late knew very little about. I now know what it means to shoulder responsibility. I used to be servant but now I have to play the role of master, so to speak. All at once I have become the father of a large family of boys whose wants are quite as many as any American boy's, even though of a different nature. It ties one down day after day. And the rub of it all is, you are busy all the day long, yet when the day is done, when the weeks and the months have passed, you look around in vain to see what you have accomplished. Here come in the lessons of patience, perseverance and devotion to work, no matter what the results or odds may be. It teaches a firmer trust in God and our entire dependence on Him for all things. Self must be lost in order that the work may grow and that His name may be magnified.

The old proverb that we learn to do by doing is again verified in my experiences. For instance, when I go to the bazaar to do some trading and find that I have paid too high a price for the articles, as is usually the case the first time you go, I know better the next time what the proper price is. Before coming to India I knew very little what it meant to care for the sick or to even be ill myself, but now I am supposed to prescribe for and cure all kinds of diseases. I can only testify that talking and preaching in the vernacular goes easier at each successive attempt. Until recently I never undertook to inflict bodily punishment on a single person, but now even this undesirable duty is becoming a habit with me. At last I have had to side in with Solomon, who said that he who spareth the rod hateth his son.

Again we were taught to look for the unexpected, when last night at about sundown dark clouds silently but swiftly stole upon us from the west. For several days we were given warnings of the approach of the storm, but we heeded it not. Everybody laughed at the idea of rain at this time of the year, saying that such a thing was never known of before. Many people had the tiling removed from their houses as a preventive of plague. On this account our orphanage met the same fate as all those that were in this condition. The

inmates and contents were simply soaked. Nor did we in the bungalow escape. However, by the time the water had flooded several rooms and had dripped through two floors and the shower was nearly over, the tiles had been replaced. But they were not too late for another shower which followed towards morning. One would naturally think that where it is so hot and dry a shower would be welcome most any time. But not so. In this country the people do things by seasons and if the unusual occurs there is loss and often suffering. This is right in the midst of the cotton season. The fields were ripe for the harvest. Many bales of the precious article were lying loose in the open, ready to be put through the gin. Like banks of pure snow they melted to the ground and now they are nothing but heaps of dirty, wet and worthless rubbish. The grain fields also suffer. However, it freshened up things in general and saved several days' work for those who were farming by irrigation.

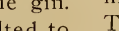
On Tuesday evening, just as the day was closing, we also witnessed the closing of a life which for the past few years was well known among us. It was that of Bro. B. S. Hiralal. He was by birth a Rajput of high caste, once a Hindoo Sahdoo or teacher of the Hindoo religion and in the meantime an inquirer of other religions, next an inquirer of the Christian religion, first at a Catholic mission of upper India and afterwards at several missions in Poona and in Bombay. Finally he came to Bulsar just at the time that Bro. Stover's were ready to sail for America and applied for baptism. He was given over to Bro. Ebey to teach and instruct and afterwards to do as was thought best. Soon afterwards he was baptized by Bro. Forney and given work at Jalalpor. Here he proved himself a fearless preacher of the Gospel and even withstood persecution, as he did several times later in his work at Anklesvar. He began his work at the latter place in the autumn of 1901 and was a faithful worker up to his last illness, when he was taken down with the dreaded disease, consumption. In this condition he suffered for three months. His desire to the last was to live and to work longer for the Master but other things were in store for him. On the same night of his death we buried him in the little hill south of the bungalow, about a quarter of a mile. At midnight the grave was ready and after a short service at the house we laid him to rest. The warm climate does not often permit a corpse to be kept over night. Along with his good traits our brother had his faults, but we must look at them as the remnants of his former training. He tried hard to overcome them and improved as much, perhaps, as could be expected. Take him all in all he was a good specimen of the power of the Gospel to improve and to save. He leaves a wife and a stepdaughter.

Much love to you all.

Fraternally,

D. J. Lichty.

Anklesvar, India, Feb. 26, 1904.



BROOKLYN NOTES.

—Since our last report the Lord added two more dear souls to the church by Christian baptism. This makes about thirty-two in the past two years.

—Our love feast on Easter evening was a very enjoyable occasion. Our older members say it was the most spiritual feast ever held in the history of the Brooklyn mission. Bro. A. C. Wieand did the main preaching and also officiated. Some of our spectators were so much impressed with the solemnity and sacredness of the whole service that they had to weep. One lady remarked that she would never be satisfied until she could commune as her Savior instituted the ordinances. John 13.

—Eld. D. L. Forney and family gave us a very pleasant visit on their return from India. Our Sunday school was much interested in the report Bro. Forney gave of our India orphan (Nato

Bacher) whom we are supporting. Last year our Sunday school gave $10 towards the missionary collection at the Annual Meeting. This year they expect to do a little better than that.

—The following has been sent us during the month of March towards our much-needed churchhouse: Lizzie Shaffer, $1.11; Mrs. J. B. Barnhart, $2.09; Addie Bales' class, $9.87; Richland Sunday school, $3.65; J. M. Prigel and wife, $20.00; Rebecca Garber, $2.00; Mary Brown, $1.00; Mrs. D. Replogle, $1.00; Katie Flory, $1.00; Grace E. Smith, $5.00; Sarah Hoover, $5.00; Maud L. Ruddy, $2.89; Sewing Society, per Susie M. Brallier, $10.00; Alice E. Riglow, $5.00; Anna Snader, $2.03; Rachel Rup, $5.00; Ludlow and Salem congregations, per Levi Minnich, $5.50; J. H. Brubaker, $1.00; Emma Amick, $5.07; Mary Riff, 83 cents; Burnettsville church, $2.10; Sallie Shankster, $3.90; Alice Conrade, $5.48; Sue Lebo, $4.87; Lillie Gish and aunt, $5.00; Allen Blanch, $3.37; Mrs. Geyer, $2.55; Rebecca Gibble, $2.06; Mary Longenecker, $1.24; Verna Blanch, 69 cents; Amwell church, per Hiram Forney, $5.00; Amanda R. Cassel and father, $5.00; Painter Creek Sunday school, per Levi Minnich, $9.02; Eld. Hiram Forney, $2.00; Margaret Calhoun, $5.00; Mrs. Jos. Eshelman, 71 cents. The Lord add his blessing.

Yours in His name,

J. Kurtz Miller.

5901 3rd Ave., Brooklyn, N. Y.

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ANKLESVAR.

Sunday Evening, March 13.

Dear Brother:—

On last Saturday one week ago we had our first attack of plague in the orphanage. On Wednesday, the second, I came in from Rajpipla state. The boys told me rats had been dying in the orphanage. I told Dan, so we at once built a shed 100 feet long and 20 feet wide and moved the boys into it, and continued our school work. On Saturday and Sunday, and even Monday, we were not sure that the boy had plague. Dan had gone to Bulsar and Dr. Yeremian came here on Saturday to make his usual weekly visit, leaving on Monday morning.

On Tuesday morning the boy died. By noon we had six more down. I called in our native doctor. He said it was plague of the most virulent type. Two more died that day and one every day since, until to-day. One boy took it. I picked him up and carried him to the shade and laid him down. In less than one hour he was dead. I carried another boy out of the shed and laid him under a vine for shade. Before we had the grave ready for the first boy he was also dead and we buried them in the same grave. The native doctor ordered us to scatter the boys and build sheds large enough to hold six. Dan came back at three o'clock and took charge of the shed building and I of the sick boys.

These have been busy and anxious days. The boys are all scattered in sheds or small reed and pole tents, twenty feet apart. Dan and I decided that it was not best that both of us run the awful risk of handling the plague-stricken, and as I was already exposed I continued to care for them. The Lord has graciously spared my life so far, but no one can tell what a day may bring forth. I write now, to-morrow may be too late. Once taken and one is soon unconscious with a violent headache and an awful burning fever, purging and vomiting, the bubo forming after a day or two in most cases.

In one case the bubo came with pain before other symptoms. This boy never purged but vomited everything, even water, when he would drink.

I must handle them every hour of the day. I lay most of them out when dead and help to lower them into their graves. I have tried to get a nurse for night, have offered double the usual wages for such work, but can get none. My work in the day is lost by having

no one with the boys at night. Not a case has been saved so far. To-day one big boy, who helped to lift a corpse onto the frame to carry it to the grave, took down with a very hard attack. Yesterday two went down. All are very low. I have staid by them all day to-day but cannot do so at night. I give them medicine and water and change their clothes. After doing all I could nothing seems to help.

Yesterday one boy spit some of his medicine into my face when I gave it to him. Since then I cannot get a drop of medicine into his mouth. He is an excellent Christian boy, but he will hardly live.

We could get a nurse from Bombay for 300 rupees and expenses per month but we cannot afford that. If I would show fear we might have a panic. As it is six of our boys have run away. You will know all is well if you do not hear before you get this letter, so I feel free to write.

I hope to write more but I will close, for no one can tell. May the Lord bless and direct us all!

Monday, March 14, 12 o'clock noon.—Buried three big boys this morning. All seemed better at six o'clock this morning but by eight the first one died. I and four boys buried him. I went to the other two and gave them medicine and water. At ten another died. I took him to the grave, came back, and the other one was dead. I and three boys carried him to the grave, opened the one just filled and put him with the other body. If another big boy or two goes, I don't know what we will do. There will be no one to bury our dead or dig our graves. The Lord has graciously spared me another day. Now we have no one that has plague. Two boys have strong symptoms this morning, but we hope it is not plague. Several are segregated with some symptoms. I came in and took a bath of carbolic acid dilute and eucalyptus oil. Dr. Cooper, our native doctor, says the Lord is not going to let me get the plague. I hope not, yet I must write as though it was my last. One hour may do the work. God's love and blessings be with you all. Just now another big boy is down.

Tuesday, March 15.—What seemed plague in the last case was not. To-day, no cases.

Wednesday, March 16.—To-day no cases. Had a letter from each of the other stations offering help. Dan and I advised Bro. Long's to go to Jalalpor at the breaking out, as they were not ready for work yet. They now offer to return and help care for us if any of us should be taken. Bro. Stover asked his boys and twenty-two of them volunteered to come and help. Thank the Lord, it was stayed before we needed them. They were all in united prayer for us and it was stayed as suddenly as it began. No new cases since Sunday. All that took it died.

Thursday, March 17.—The Lord has still kept the disease from us. We trust it is over. If we are free until next Wednesday we can count ourselves free. Until then we must be under suspense.

Friday, March 18.—Still free. Dr. Yeremian has been with us most of the time. He has been very helpful in segregating, and diagnosing symptoms.

Yours in Christ,

S. N. McCann.

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WORKING FOR JESUS.

A young lady whose burden of song was to work for Jesus was advised by an old aunt to wash dishes, sweep, dust, in fact, to do all her work as though doing it for Jesus and be satisfied. This was good advice. It is difficult to say what the special work is that Jesus would have us do, but whatever work falls to our hands let us do it heartily as unto the Lord, and the special will take care of itself.

Is it possible that foreign missions are unduly emphasized by the press? I have thought that the notice given to foreign missions might be one cause

for the neglect of home work, for we find so many anxious to work for Jesus who see no work at home.

God's Son went about doing good. Hochmann, who suffered all manner of persecutions for Jesus' sake, and whose opportunities for doing good were few, yet went about doing good. Is anyone so situated that he can find nothing to do? We who live in towns are surrounded on all sides by poor, needy, distressed sinners, many of whom desire spiritual food at times.

There are many problems in city life that puzzle those who seek work for Jesus. Here is an illustration. The mother, a sister in the church, had a large family and was obliged to work out every day to help support the home, and, as a consequence, the children were neglected, and at the age of twelve the oldest daughter was acquainted with the ways of sin and now, at the age of only nineteen, she is ruined forever. Sin has left an indelible mark on her body, but the blood of Christ can cure and save her soul.

Before the good could grow the evil choked it. Now there are signs of the good sprouting and it would grow if it received nourishment. The poor girl knows she has no friend, she is shunned by all, even by her associates, is not welcomed in Sunday school or church, no one wants to sit beside her, yet for her Jesus came and we should help him find her.

It is easier work to ask the respectable, moral sinner to services than to ask these who are in shame and disgrace, but will Jesus be pleased with us if we pass them, as did the priests and Levites? If we desire to work for Jesus, let us look around us, for these lost ones are everywhere waiting for us to help them. We need the Holy Spirit to lead us, and God will give him if we ask, and if the world never hears of our mission work the Lord Christ will. "Ye did it unto me." Dora May.

Lebanon, Pa.

WHERE ARE WE?

Has there been too much said about missions? Can there be too much said? The great truth has been emphasized again and again in the Visitor. "The World is the Field," and yet there seem to be decided preferences. "I am for foreign" and "I am for home" is the Corinthian spirit. "All is yours" comes from the Holy Spirit.

But where are we,—in the foreign or home mission? "Home," you say. Well, we have been in the home mission work ever since 1894 and I haven't been visited by any of the home folks yet. If I were just a little closer or a little farther away from home, perhaps we might see some one from home occasionally. It is not myself that is suffering but the work. We are getting a good house in a good country and among a clever people in Stoddard county, Missouri.

Now, brethren, those of you who are in favor of "home mission," show your faith by your works, and come down to see us. If you are partial to "foreign missions," just think of us all alone here for ten years. If that doesn't brand us as "foreign missionaries," I think ten years more of the same kind of treatment will. I wish the lines could be obliterated and the fences removed that narrow our missions, keep our pocketbooks locked and hinder the work of the spread of the kingdom.

We extend a pressing invitation to those going to Annual Meeting to arrange to come this way and see us and help us. May the Lord speed the Visitor with its excellent spirit for missions into every home of the Brotherhood.

Ira P. Eby.

Poplar Bluff, Mo.

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My heart shrinks back from the trials
Which the future may disclose,
Yet I never had a sorrow
But what the dear Lord chose,
So I send the coming tears back,
With the whispered words, "He knows."

—Susan Coolidge.

Acknowledgments.

All things come to Thee, O Lord,
And of Thine own have we given Thee.

Offerings are asked to sustain missions on the frontier in the various parts of the United States under the General Board, to aid the forty-seven Districts of the Brotherhood in their respective fields, to support the work in Sweden, Denmark, France, Switzerland and India. The workers on the fields labor for a support, the members of the General Missionary and Tract Committee give their service free.

A copy of the Visitor marked "Sample" is sent to each person from whom money has been received within the time of the acknowledgment herewith made. Should any one thereby get two copies, please hand one to a friend.

See that the amount appears properly herewith. In case it does not, write at once to the Committee.

All mission funds for general work should be sent to and in the name of

GEN. MISS. AND TRACT COM.,
Elgin, Illinois.

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The General Missionary and Tract Committee acknowledges the receipt of the following donations during the month of March, 1904:

World-Wide Fund.

PENNSYLVANIA—$270.22.

Eastern District, Congregations: Spring Creek, $40.75; Springfield, $5.00; Spring Grove, $7.72; Ephrata, $16.31; West Greentree, $13.68; Whiteoak, $17.00; Mountville, $15.35; Elizabethtown, $44.25, ... 160 06
Sunday school: Palmyra, ... 3 00
Harmonyville Christian Workers, ... 1 00
Individuals: Moses Heagy, Belle Grove, $1.00; Lewis Keiper and wife, Lebanon, $5.00; A Sister, Spring City, $5.00; Lizzie M. Eby, Lancaster, $1.00; I. W. Taylor, New Holland, 50 cents; J. W. Myer, Lancaster, 50 cents, 13 00
Middle District, Individuals: G. D. Stroub, Knousetown, $1.00; Rufus Replogle, $15.00; G. W. Gephart, Altoona, $5.00,.... 21 00
Western District, Congregation: Rockton, ... 3 00
Sunday school: Walnut Grove, 6 91
Individuals: A. Christner, Connelsville, $1.00; W. G. Schrock, Berlin, 50 cents; Nettie Andrews, Home, $3.25; D. L. Miller, Confluence, $6.00, ... 10 75
Southern District, Individuals: Alpheus DeBolt, Masontown, 50 cents; Katie Brumbaugh, Chambersburg, 50 cents; Henry Beelman, Dillsburg, 50 cents; Samuel Waltmyer, Tolna, $5.00; Wm. Brindle, Mechanicsburg, $2.00; Mary Bowers, Shippensburg, $1.00; G. B. Stouffer, Dillsburg, $25.00; Joseph Miller, Mechanicsburg, $10.00; Jacob Kornhams, Mechanicsburg, $1.00; Jacob Brindle, Mechanicsburg, $1.00; Leah T. Miller, Shippensburg, $5.00, ... 51 50

ILLINOIS—$114.75.

Northern District, Congregation: Pine Creek, ... 90 00
Individuals: J. S. Line, Polo, $10.00; Calvin Binkley, Maryland, $1.25; D. J. Blocher, Pearl City, $3.00; J. M. Barnhizer, Mt. Morris, $5.00, ... 19 25
Southern District, Individuals: Menno Stauffer, Mansfield, 50 cents; Jacob Swinger, Palestine, $5.00, ... 5 50

IOWA AND MINNESOTA—$105.40.

Northern District, Individuals: W. H. Eikenberry, Reading, Minn., $1.00; Geo. Atkinson, Kingsley, Iowa, $50.00; D. A. Miller, Waterloo, $8.00; N. W. Miller, Waterloo, $6.00; Lydia E. Taylor, Waterloo, $1.00; U. S. Blough, Waterloo, $4.00; H. F. Maust, Ireton, $7.50; L. M. Eby, Waterloo, $2.40, ... 79 90
Middle District, Individual: L. S. Snyder, Missouri Valley,.. 1 00
Southern District, Congregations: English River, $12.50;

North English River, $2.00, ... 14 50
Individual: A. Senger, Keota, 10 00

MARYLAND—$25.75.
Eastern District, Individuals: W. E. Roop, Westminster, 50 cents; Daniel Royer, Westminster, 25 cents; J. M. Prugel and wife, Gittings, $20.00; A Sister, Cove, $5.00, ... 25 75

CALIFORNIA—$24.20.
Individuals: Sarah Gnagey, Pasadena, $5.00; H. A. Whisler, Inglewood, $1.00; The Tenth, Lordsburg, $17.00; Jas. F. Thomas, Inglewood, $1.20, ... 24 20

INDIANA—$20.18.
Northern District, Individuals: A Sister, Lagrange, $1.00; A Brother, Collamer, $1.00; J. H. Fike, Middlebury, 50 cents; I. L. Berkey, Goshen, 50 cents; Isaac Early, South Bend, $1.75; J. L. Puterbaugh, Elkhart, $3.00; Mary A. Kinsey, New Paris, $1.00, ... 8 75
Middle District, Individuals: Mrs. Mary E. Miller, Bellmore, $2.50; E. B. Hoff, North Manchester, 50 cents, ... 3 00
Sunday school: Burnetts Creek, ... 5 93
Southern District, Individuals: W. R. Harshbarger, Ladoga, 50 cents; Chas. E. Wills, Vicksburg, $2.00, ... 2 50

OHIO—$19.00.
Northeastern District, Individuals: Cyrus Runkle, Weilersville, $7.00; J. R. Spacht, Williamstown, $3.00, ... 10 00
Northwestern District, Individuals: Eliz. Ebersole estate, $3.00; I. H. Rosenberger, Leipsic, $6.00, ... 9 00

IDAHO—$11.20.
Congregation: Nampa, ... 11 20

KANSAS—$8.65.
Northeastern District, Individuals: W. H. Williams, Summerfield, 50 cents; A Friend, Ozawkie, $3.25, ... 3 75
Southeastern District, Individuals: Michael Keller, Nickerson, 50 cents; Sallie Boots, Cunningham, $1.25, ... 1 75
Southwestern District, Congregation: Newton, ... 3 15

VIRGINIA—$7.30.
First District, Congregation: Redoak Grove, ... 2 50
Individuals: Wm. Mallory, Cartersville, $1.00; Martha Southall, Cartersville, $1.00,.... 2 00
Second District, Congregation: Barren Ridge, ... 2 80

OKLAHOMA—$3.60.
Congregation: Hoyle, ... 3 60

TENNESSEE—$3.40.
Individuals: C. W. Davis, Lawrenceburg, $2.40; R. M. Gross, Rogersville, $1.00,..... 3 40

MISSOURI—$3.25.
Individual: Jos. Wray, Mt. Moriah, ... 3 25

COLORADO—$2.20.
Congregation: Grand Valley,. 1 00
Individual: D. E. Fox, Grand Junction, ... 1 20

TEXAS—$3.05.
Congregation: Saginaw, ... 3 05

MICHIGAN—$3.00.
Individuals: Catharine Overholt and family, Dutton, ... 3 00

ARKANSAS—$5.50.
Congregations: Austin, $3.00; Stoddard, $2.50, ... 5 50

NEBRASKA—50 cents.
Individual: A. J. Nickey, Alvo, marriage notice, ... 50

NORTH DAKOTA—50 cents.
Individual: Luther Shatto, Denbigh, ... 50

Total for the month, ...$ 631 65
Plus balance from Annual Meeting, 1903, ... 517 76

$1149 41
Less error in March Visitor in Nebraska donations, by J. E. Young and wife, which should have been credited under India Orphanage fund, ... 25 00

Total for the month, ...$1124 41
Previously reported, ...18479 27

$19603 68
Receipts in Oct. for Persia, 6 40
Receipts in Oct. for Japan, 1 25

$19611 33
Less Bethel Circle, Ohio, for orphan in India, $16.00; Sent through mistake and returned to Wm. Watson, Ohio, $7.20, ... 23 20

$19588 13

India Orphanage.

PENNSYLVANIA—$256.80.

Eastern District, Congregation: Coventry, ... 8 20

Sunday schools: Lancaster, $16.00; Class of girls, Geiger Memorial, $12.50; Lebanon, $17.10, ... 45 60

Sisters' Sewing Circle, Lancaster, $16.00; Christian Workers' Meeting, Lancaster, $16.00; Sisters' Missionary Society, Ephrata, $48.00, ... 80 00

Individuals: F. D. Moyer, Harleysville, $10.00; J. P. Hetric, Pottstown, $16.00; W. W. Kulp, Pottstown, $16.00, ... 42 00

Middle District: Cheerful Givers, Union Deposit, ... 16 00

Western District, Individuals: Grace Gnagey, Myersdale, $16.00; Mrs. Margaret Coble, Lindsey, $1.00, ... 17 00

Southern District, Individuals: Bessie Rohrer, Waynesboro, $16.00; Amanda R. Cassel, Vernfield, $16.00; Mary R. Charles, Wrightsville, $16.00,... 48 00

OHIO—$113.50.

Northeastern District, Sunday school: Intermediate class, Black River, ... 16 00

Individual: E. J. Longanecker, Columbiana, ... 16 00

Northwestern District, Congregation: Eagle Creek, ... 12 50

Individuals: Mary Byerly, Lima, $16.00; G. S. Byerly and wife, Lima, $21.00, ... 37 00

Southern District, Individuals: Mrs. E. H. Shively, Dayton, $16.00; J. D. and Eliz. Shively, Dayton, $16.00, ... 32 00

VIRGINIA—$80.00.

First District, Individuals: A Sister, Stover, $16.00; ——, Roanoke City, $16.00, ... 32 00

Second District, Sunday school: Sangerville, ... 16 00

Sisters' Aid Society, Cooks Creek congregation, $16.00; Sisters' Aid Society, Pleasant Valley, $16.00, ... 32 00

IOWA—$66.00.

Northern District, Individual: Mrs. G. A. Moore, Eldora,..... 34 00

Sunday school: Ivester, ... 4 00

Middle District, Individual: Mary Newsom, Dunkerton,.... 16 00

Southern District, Sunday school: S. Keokuk, ... 12 00

NEBRASKA—$49.00.

Individuals: D. C. Bashor, Holmesville, $17.00; J. N. and E. C. Bashor, Beatrice, $16.00; Stephen and Grace Miller, Pickrell, $16.00, ... 49 00

KANSAS—$41.65.

Northeastern District, Individuals: R. E. Eisenbise, Morrill, $16.00; Mrs. Clara T. Brandt, Minneapolis, $3.00,..... 19 00

Southeastern District, Sunday school: Ft. Scott, ... 4 00

Southwestern District, Sunday school: Primary class, Salem, ... 2 65

Individual: J. D. Yoder, Conway, ... 16 00

MISSOURI—$36.00.

Northern District, Individual: M. P. Hollar and wife, Hardin,. 32 00

Middle District, Individual: Albert Snowberger, Leeton, ... 4 00

ILLINOIS—$36.00.

Northern District, Individuals: C. G. Petry and J. L. Garrison, Elgin, $4.00; M. W. Emmert, Chicago, $16.00, ... 20 00

Southern District, Individual: Daniel Mohler, Cerrogordo,.... 16 00

INDIANA—$21.00.

Northern District: Brethren's Miss. Meeting, Monticello, ... 16 00

Middle District, Individual: Susan Knote, Swayzee, ... 1 00

Southern District, Individual: Chas. E. Wills, Vicksburg, ... 4 00

OREGON AND IDAHO—$21.00.

Individuals: A Brother, Caldwell, Idaho, $16.00; J. H. and Dessa Kreps, Independence, Oregon, $5.00, ... 21 00

MARYLAND—$16.00.

Western District, Individual: Geo. V. Arnold, Burkittsville,.. 16 00

MINNESOTA—$16.00.

Individuals: Chas. and Lizzie Hilary, Worthington, ... 16 00

MICHIGAN—$6.60.

Sunday school: Thornapple,.. 2 60

Sisters' Aid Society, Woodland, ... 4 00

Total for the month, ...$ 759 55

Plus error in March Visitor in Nebraska donations, credited under World-Wide

fund, J. E. Young and wife, Beatrice, ... 25 00

$ 784 55

Plus error in March Visitor in Virginia donations, credited under India Mission, Linville Creek S. S., ... 16 00

$ 800 55

Previously reported, ... 2593 56

Total for the year thus far, .$3394 11

Error in footing of December report, ... 08

Omitted from footing of August report, ... 3154 43

Total for year, ...$6548 62

India Mission.

PENNSYLVANIA—$73.58.

Eastern District: Christian Workers' Meeting, Fairview congregation, ... 3 25

Middle District, Sunday school: Dry Valley, ... 1 91

Individuals: G. W. Gephart, Altoona, $5.00; Rufus Replogle, New Enterprise, $9.36, ... 14 36

Western District, Christian Workers' Myersdale, ... 20 35

Southern District, Missionary Association, Waynesboro, ... 32 71

Individual: J. R. Davis, Laidig, ... 1 00

CALIFORNIA—$50.00.

Individual: Daniel Houser, Covina, ... 50 00

MISSOURI—$10.00.

Northern District, Individual: Theodore Snowberger, Skidmore, ... 10 00

INDIANA—$5.50.

Northern District, Individuals: Joseph Olinger and wife, Collamer, ... 3 00

Middle District, Individual: Mrs. Kate Roeger, Muncie, ... 2 50

KANSAS—$5.31.

Northeastern District, Christian Workers' Meeting, Ozawkie, ... 5 31

OHIO—$3.25.

Northwestern District, Sunday school: Class No. 2, Eagle Creek, ... 3 25

VIRGINIA—$2.50.

First District, Congregation: Redoak Grove, ... 2 50

ILLINOIS—$1.50.

Southern District, Individual: Benj. Protzman, Macon, ... 1 50

OREGON—$1.00.

Individual: E. R. Weimer, Salem, ... 1 00

Total for the month, ...$ 152 64

Previously reported, ... 1561 52

Total for year thus far,....$1714 16

Less error in March Visitor in Virginia donations, which should have been credited under India Orphanage fund, ... 16 00

Total for the year thus far,..$1698 16

Missed from total of August, $14.22; Error in balance brought forward in September, 2 cents, ... 14 24

$1712 40

Colored Mission.

OHIO—$11.00.

Northeastern District, Individual: Two Sisters, West Nimishillen congregation, ... 10 00

Southern District, Individual: Katie Flory, Union, ... 1 00

MISSOURI—$5.00.

Southern District, Individual: Lord's Tenth, Cabool, ... 5 00

PENNSYLVANIA—25 cents.

Individual: A. J. Kreps, Bannerville, ... 25

Total for the month, ...$ 16 25

Previously reported, ... 194 67

Total for year thus far, ...$ 210 92

Brooklyn Meetinghouse.

VIRGINIA—$5.67.

First District, Individuals: Bettie Kinzie, Brughs Mill, $1.00; Rosa Kinzie, Brughs Mill, $1.06; Kate Graybill, Brughs Mill, $2.04; Ora Graybill, Brughs Mill, $1.57, ... 5 67

PENNSYLVANIA—$1.00.

Western District, Individual: Catharine Holsopple, Geistown, 1 00

Total for the month, ...$ 6 67

Previously reported, ... 721 59

Total for year thus far, ...$ 728 26

Error in footings in Sept., $2.00; error in footings in Nov., $1.00; error in footings in Dec., 8 cents, ... 3 08

Total, ...$ 731 34

In March Visitor, under Missouri donations, a credit is given Mrs. A. L. Ross, which should have been Mr. A. L. Ross, Versailles.

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REPORT OF BROOKLYN MISSION FOR MARCH, 1904.

Balance, ...$	9 09
Maple Grove congregation, Ohio (per Clara Beeghly), for poor,.	4 40
Children, Nappanee, Ind. (per Lillie Reed), for poor, ...	1 75
Fannie L. Moore, Smithville, Ohio, for poor, ...	1 00
Timberville, Va., prayer meeting (per Caroline Neff), ...	5 00
Industrial school, ...	2 88
Mission board, ...	120 00
	$144 12

Expenditures.

Rent and gas, ...	57 00
Allowance, ...	20 00
Industrial school, ...	2 88
Charity, ...	6 00
Express and car fare, ...	3 12
Two tons of coal, ...	12 00
Living fund, ...	39 12
	$140 12
Balance, ...$	4 00

Attendance.

	Largest.	Average.
Sunday school, ...	120	102
Preaching, ...	150	85
Bible class, ...	65	58
Prayer meeting, ...	48	36

Calls, 100.
Baptized, 2.

J. Kurtz Miller.
5901 3rd Ave., Brooklyn, N. Y.

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REPORT OF CHICAGO MISSION FOR MARCH, 1904.

Cash Received.

Balance on hand, ...$	20 43
Katie Grossnickle, Boonsboro, Md., ...	25
Mrs. and Mr. W. A. Left, Bridge, Oregon, ...	10 00
Wheatville Sunday school of Upper Twin church, per Reuben Furrey, West Alexandria, Ohio,	5 00
E. R. Weimer, Salem, Oregon,...	1 00
Bettie Wine, Whittier, California,	5 00
Lucy Blickenstaff, Chicago, ...	25
Mrs. A. J. Quillit, Wauseon, Ohio,	1 00
Mary E. Sink, Rosedale, N. Dak.,	2 00
"A Sister," Lena, Ill., ...	5 00
Industrial school, ...	6 46
	$56 39

Cash Paid Out.

Living fund, ...	11 85
Rent, ...	10 00
Gas, ...	1 80
Help to poor, ...	1 65
Industrial school, ...	2 08
Incidentals, ...	4 11
Support for workers, ...	22 00
	$53 49
Cash on hand, ...$	2 90

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THE REAL SUCCESS.

"Tell me not of your doubts and discouragements," said Goethe; "I have plenty of my own. But talk to me of your hope and faith." The tone of complaint is one which we are all too ready to accept, and which is not only injurious to ourselves but hurtful to all who come in contact with us. In speaking of a young woman who had filled several good positions, but with no degree of success, an elder woman said: "She could have kept either position and earned a good income if she had not been so dissatisfied. She was continually finding fault and never felt that she was appreciated."

It may be safely said that this attitude of mind is one that almost predetermines failure in any line of work. Patience under adverse circumstances will often bring about favorable results, while complaint only accentuates and fixes the cause of complaint. Avoid mention of the disagreeable things that may come into your life. If you cannot be patient you can at least be silent. The secret of success lies not so much in knowing what to say as in what to avoid saying.—Boston Traveler.

The Missionary Visitor.

Vol. VI. JUNE, 1904. No. 6.

MISSIONARY PASTORS.

By the Editor.

I do not know that the church would reach the ideal if she had but one minister to each congregation. That plan certainly has its disadvantages, some of which the church should always and ever seek to avoid. But I do know that if there were but one minister to each congregation there would be more chance to solve the perplexing problem of world-wide evangelization that confronts the church.

Where there are several in the ministry it is the easiest thing in the world for each minister to try to shift the responsibility of missions and church development off upon another. The bishop says, "I depend upon the younger preachers for this new work. I am too old to study up on it any more." The younger ministers say, "I would like to go ahead and push missions, but our bishop does not encourage it in the least; and in fact if I touch on the subject he will say as he did the last time I spoke of missions, 'Now be careful, Bro. ——; the mission idea is new and will not bear too much talk.'" This is not a fanciful picture. It is all too true in too many congregations.

In the Brethren church where the labor of the ministry is divided as it is, it is apparent that some plan must be adopted by which a deeper and newer awakening will result. Whether the elder or bishop is willing to accept it or not, by far the larger part of the responsibility of missions in the church rests upon him. As his attitude, so largely is the church. Whatever discouragement he gives the work, whatever "letting alone" he shows the movement, it is at once noted in the entire membership under his leadership. His appointment carries the responsibility with it. His acceptance of the office is the taking hold of the entire problem of missions in all its possibilities and responsibilities. On him rests, far more than some bishops are willing to admit even to themselves, that awful condition of a sinful world without hope in Christ Jesus.

This statement is true from the very fact that those churches having elders who lead in missions are doing a noble and grand work for souls, and those churches having elders who hold back are doing little,—that little being hardly worthy of comparison to what they would do and might do if encouraged.

Next comes the responsibility of the ministers under the bishop. They are called to preach the Word, to be instant in season and out of season, to tell the story of salvation to the lost and to increase the zeal of those who should take part in the good work. Whether or not the bishop discourages, it is left to them to preach all the missionary sentiment possible without overdoing a good work. Wisdom often dictates not to use missionary texts but others seemingly foreign to the subject. And when the heart is open and the mind is accepting the truth declared, then is the time to drop enough missionary thought to lead in the right direction. Make the broad foundation of world-wide propagation the purpose of daily thought and the indirect end of every talk and sermon, and see what a few years will do in the

congregation. Ministers laboring thus can even convert the bishop from the errors of his way.

To the ministry of the Brethren church belongs the privilege and responsibility of solving the mission problem in the Brethren church. This statement, which is the more patent the longer it is meditated upon, at once discloses high honor, than which there is none higher in the world; it also shows and admits a most serious neglect upon the part of the ministry, for the church is not awake to her missionary privilege. It reveals an awful responsibility, for not only is the loss of souls without Christ resting upon their shoulders, but the corresponding wrong in not leading the membership to the usefulness which otherwise would be theirs. It further reveals, too, the great need of the ministry fleeing to God for grace sufficient to carry out according to His will and purpose this great work as far as possible within each life.

My brother minister, whether you be young or old, whether you feel you have one talent—the least you can have—or more, make this matter of missions a subject of earnest prayer. Cry aloud unto God for guidance. Plead earnestly for His indwelling and fullness. Beseech the Lord for willingness to sacrifice for His gospel truth. Accept every Scripture bearing upon "Go" as a command as strong as any in the Bible and resting heavily upon you. Seek first the kingdom by going after souls out of Christ instead of applying that truth all to your own life, and thereby making an utter failure of holiness within yourself and others. And pray the Lord of the harvest mightily to send forth laborers into the harvest field, in which case either you will be called to go or some one better fitted will be sent in your place and you will rejoice. Do this and you will do your part before God and the world in solving the mission problem as far as a missionary pastor is concerned.

WHY PASTORS SHOULD PREACH MORE ON MISSIONS.

By D. L. Miller.

The religion of Jesus Christ is first of all a religion of missions and mission workers. The very name given to the twelve (Apostolos, one sent), indicates their mission in the world. The Master's "Go ye therefore and teach all nations" and "Go ye into all the world and preach the Gospel to every creature" filled their lives with one great burning desire to carry the Gospel to the ends of the earth. They needed no further urging.

Jesus Christ was a missionary in the highest sense of the word. He came not of Himself but was sent of the Father. He came not to do His own will but the will of the Father which sent Him. He spake not of Himself but of the Father. He was One sent with a message and His meat and drink was to deliver that message to humanity.

Jesus sends out His ambassadors into all the world to preach His Gospel and to represent Him and care for His interests among all the nations of the globe. The pastor who fails to preach very frequently on this phase of the Gospel is derelict in his duty and needs the strongest kind of urging.

The church that is not a missionary church is not a church of Jesus Christ. It has the sentence of death written all over it, it cannot live and has no right to live.

The pastor who preaches the whole Gospel, the entire message of Jesus, will find himself, without urging, preaching more than one sermon a year on missions. If he preaches only a part of the Gospel he may pass over missions, but does so at the jeopardy of his soul. Such a pastor needs more than urging. He needs to imbibe the spirit of Jesus Christ; he needs to be baptized with the Holy Ghost. These with the lesson found in the words of the great Gentile

missionary will make the pastor an urger instead of needing to be urged.

"Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God."

Mt. Morris, Ill.

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THE SAFETY VALVE WILL OPEN.

By Alice J. Boone.

About four months ago a letter was received from Northern Indiana from one of God's dear children who had planned, labored, hoped and prayed for the success of the Master's kingdom. The dear heart was misunderstood and misjudged. Sad indeed, full of discouragement was the message, at the close of which were the words, "I had not thought to tell you all this, but 'of the abundance of the heart the mouth speaketh!'" Words of Jesus, Luke 6: 45.

Two or three days later came a message from Philadelphia, Pennsylvania, in which a consecrated mother told of trial and struggle. On the sixth page were these words: "My dear friend, don't mind what I wrote you; it was just a safety valve opened!"

And still a few days later a white-winged message fell from nervous fingers—this time from a student of Eastern Pennsylvania who was having trials and severe struggles. The closing was: "Oh! oh! I didn't mean to tell you all this—but—but I need help and comfort." The heart was full; the safety valve needed to be opened: "Of the abundance" soul spoke to soul.

"What is lacking that many pastors do not preach more on missions?" The blessed Lord Jesus, the greatest missionary of all times, said, "Of the abundance of the heart the mouth speaketh."

And so it is with those who have pet theories and hobbies. The first reason for not preaching more on missions is that the heart has not yet been filled with a love for missions.

Following in the wake of Christ Paul said, "Be filled with the Spirit." Eph. 5: 18. Again, "Be fervent in spirit." Rom. 12: 11. And again, "He that is joined unto the Lord is one spirit." 1 Cor. 6: 17. If pastors are fully joined unto the Lord, then they surely will be filled with the spirit of missions, and will become so full, heart and soul, that the need of a safety valve becomes necessary, and it will not be a mere whistle either.

The Lord Christ went about doing good. As He beheld the vast throngs He turned to His followers and said, "Pray ye the Lord of the harvest that He will send forth laborers into His harvest." How His holy, compassionate love yearned for human aid and sympathy in His wonderful self-sacrificing work! He especially calls pastors to His aid. 'Tis a blessed, yea, glorious, privilege to be a coworker with Him in bringing souls face to face with the fact of their lost and hopeless condition, and then pointing them to the Lamb of God who suffered, died and rose again, that through Him "they might have life, and that they might have it more abundantly!"

A second reason why many pastors do not preach more on missions is that they fail to enter into the spirit of Christ for the salvation of souls. See the Lord's cry. Jer. 12: 11.

Paul says, "Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God; who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life." 2 Cor. 3: 5, 6. Can it be said that many pastors have been killed by the letter, therefore cannot preach on missions?

A young girl who attended four sessions a week of Bible study said, "Mamma, I want to be a missionary!" "Where?" said mother. "Oh, anywhere!" The subject of missions had not been mentioned, but the Holy Spirit and the Word taught that precious young heart and she entered into the

spirit of Christ and His spirit filled her soul.

A third reason why many pastors do not preach on missions is that they have not studied the Word with the Holy Spirit as teacher.

A little tot of the first grade and a little girl of the fourth grade were placed temporarily in a mission home. In a few days they had an insatiable desire to read the Bible, even calling in their next-door neighbor to enjoy the reading. Why? Because of the atmosphere in which they lived.

Another reason for the lack of mission sermons is a lack of missionary atmosphere in the home. The spirit of Christ, a desire to save souls, the study of the Word, a missionary atmosphere, will so fill the heart that the safety valve will open.

Kearney, Nebr.

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CAN "PASTORS" INCREASE OR DECREASE THE MISSION COLLECTION? HOW?

By John W. Wayland.

What mission collection? The one at Annual Meeting? Yes. Any other? Yes. Any other? Every other.

Can pastors increase or decrease the mission collection at Annual Meeting? and can they increase or decrease mission collections in the home church, wherever that church may be and whenever a collection may be held? To grant that there are pastors, founds a premise to which logic chains us with an answer, and that answer is "Yes."

What is a pastor? A pastor is a shepherd. A shepherd has a flock; this flock he leads; this flock he feeds; he lives for it; he lives before it; he lives among it; he lives of it. The pastor (if he is a real pastor) leads his people; he feeds them; he lives for them, before them, among them, of them. Has such a man influence? If he has not, he is no pastor. If he is a pastor, he has influence; he can guide even the purse hands of his people; he can direct their charities, and hence their giving for missions.

The second question is more difficult; it puzzles the world in many things: How? How may the pastor increase the mission collection? Not by continually asking, whenever any good work is proposed, "How much will it cost?" Not by setting an example to his people of spending $3,000 on his own house and $3 on the meetinghouse. Not by refusing to subscribe for the Missionary Visitor because it costs fifty cents. Not by neglecting the missionary society in his church. Not by staying away from Sunday school, particularly when a special collection is to be held. Not by trying to prove from the New Testament that it is wrong to hold a collection on Sunday.

But why do I speak of these things? The true pastor does not do them. And yet I remember of hearing one of our good elders once, at the close of a service just before Annual Meeting, say, in a sort of apologetic tone, "If any of you have anything you want to send for the Annual Meeting collection, give it to the delegates." This, I think, is all he said. What was the result? One of the two delegates carried a quarter to the great collection; the other one had a little more.

But I think the most telling influence for increasing the mission collection is exerted not by any isolated appeal, at the time alone when the collection is held, however fervent this appeal may be, and however effective it may prove. We need to grow into giving. Giving is part of Christian living. Pastors need to teach giving constantly, as a cardinal principle. Christians, above all people, need to know that their religion, if it is to be worth anything, costs money. It costs other things too; but it costs money. Do not misunderstand me. You cannot purchase the Spirit of God with gold; but when He makes His abode in your heart, you must and will minister to Him of your substance. It is in such

teaching that we preachers often fail. We are afraid to teach the New Testament doctrines on giving—on money—for fear we shall lose our influence; for fear some brother with a fat pocketbook will whisper, "He's after the fleece, not the flock." Shame! Shame on him that fears to teach what Christ taught; double shame on him who fattens his purse on his last year's church dues, and whispers.

Bridgewater, Va.

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SYSTEM MAKES OUR COLLECTIONS WHAT THEY ARE.

By J. S. Geiser.

First, because we give for Jesus.

Second, because we give systematically.

Third, because we have brethren set apart to look after this work.

In every good work there must be (1) A motive; (2) A plan; (3) A worker.

1. Motive. When we can grasp the idea of giving for Jesus in every department of church work, then will our offerings be cheerful and liberal, for who could think of giving grudging and stingy gifts to our dear Lord who gave Himself for us? All these things being equal, that brother and sister who opens the broadest outlet for giving will find the widest inlet for spirituality. The health of a human body depends upon its exhalations as well as inhalations. Close the pores of your body with gold-leaf and you will die. Close the pores of your spiritual body with gold-leafed selfishness, and you will be dead spiritually, though you may have a name to live. Cold, hard duty is wholly absorbed in willing service when true love prompts our effort. Drive, and humanity becomes stubborn; love and lead, if you would have others follow. Moreover, when once people are loved into the right, they can scarcely be forced from it. And herein is one secret of the success attained, by endeavoring to get members to give from a heart full of love to Jesus.

2. Plan. To facilitate this highest, purest and best motive in giving, the question of system is a great factor, and who can cite us to a more excellent method than the New Testament weekly offering, "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him." 1 Cor. 16: 1, 2. Here is CONSECRATED GIVING,—laying by in store,—a certain sum set apart and made sacred to God's use. And here also is proportionate giving,—"as God hath prospered him." A tenth was required under the old law, to say nothing of freewill offerings; and not the last tenth either, but the first; not the nubbins or dregs, but the full and best. Then how dare we fall beneath the old when we are living under the new and far better law? Small amounts regularly given are preferable to spasmodic efforts, and will most invariably produce greater results. And this is another secret of the good collections, by each one giving systematically.

3. Workers. That every plan may be carried to a successful issue, there must be faithful workers. In this we are happy in having a little band of willing members who work with the church finance committee. This committee is composed of our deacons at this place. Each member or family of members is supplied with (1) an explanatory letter; (2) fifty-two small envelopes, dated and numbered,—dated that none may miss a week, and numbered that names may not need to be written, and yet each gift receive proper credit; (3) a little wall pocket (tin card cases used) in which to keep the envelopes at a convenient and prominent place. On the front of these envelope holders are the words, "For Christ and the church." These are constant reminders of our golden opportunity to lay up treasures in heaven.

We urge each member to agree to give something every week, leaving the amount to him and his God. Other methods have been tried, but the above has proven the most successful in every way. It means hustle while you are trusting in the Lord for results, and indeed all good members will hustle while waiting on the Lord.

Better be a Lazarus in this world than a beggar in the next. Better give the widow's mite (all), than to turn away sorrowful. How nice to give to God who first gives to us, and how easy to bring these gifts to Jesus if we love Him. We may do and not love, but we cannot love and do nothing.

Count it a privilege and not a duty in all service for Christ and the church. If you want God's love, move up on Cheerful Service Place, and never again return to Grumble Complaint Street, except to try to induce others to move up with you, and enjoy happy life on Cheerful Service Place. God grant us that place ever.

Baltimore, Md.

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LIVING MISSIONS IS TO ENCOURAGE THEM.

By A. W. Ross.

The pastor stands between his flock and the great mission field of unsaved souls. The intelligence and interest of his people depend much upon his attitude. An indifferent pastor, an indifferent church. A wide-awake pastor, a church whose sympathies, and lives, and means reach the furthermost parts of the earth. To accomplish this he must live and teach missions.

The pastor properly to fill the relation he bears to missions must feel deeply the sinner's need of a Savior. When he preaches or converses on the darkness of a heathen world his hearers must be touched by the sympathetic expression emanating from his words and countenance. His attitude must impress them that he so loves the souls of men and the great work of giving the Gospel to the whole world that if called he would sacrifice his all to carry the glad tidings.

But how about the pastor that preaches a missionary sermon once a year because Conference asks him to? A cold spirit is manifest. Possibly his remarks are prefaced by the obligation that is resting upon him. Your interest at once begins to wane. He does not feel what he is saying about the lost world and you know it. No abiding and intelligent interest is manifest. He impresses you as having neither the zeal nor the knowledge of missions.

Shakespeare says, "It is a good divine that follows his own instructions." Likewise is he a good missionary preacher that lives missions. The pastor is looked to for an example. Many a missionary sermon would have moved its hearers if they had not known the minister's life. Show to your people that you are willing to sacrifice your own comforts for the good of others. It may become necessary for you to contribute liberally of your scanty means in order that you may impress them with the truth, "It is more blessed to give than to receive." I sometimes wonder whether the great lack of missionary interest in some of the large churches may not be due to the fact that the over-crowded, little-to-do (?) ministry is not living missions, and possibly refraining from preaching that phase of Christian work which would lead them from their daily comforts. Live missions and you will encourage missions.

Sterling, Colo.

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PRIVILEGE AND RESPONSIBILITY OF MISSIONS.

By C. B. Smith.

The kind of preaching Jesus did was missionary. He not only preached it Himself but His commission to His

apostles was strictly of a missionary character. The success the apostles met in their work was due to their adherence to the instructions given by their Master, the advocate of missions.

Are there not times when the pastor feels that his efforts are not as effective as he would like to see them? May it not be due to the fact that he has failed to adopt Jesus' methods? His preaching may not have as much of the missionary ring as it should have. I mean the "Go ye" and the "Do ye" kind. Until the pastor makes that feature of his preaching prominent he has failed in his calling.

Paul in his letter to the Hebrews warned his brethren against the danger of spending too much of their precious time on the foundation of their spiritual structure. He taught the importance of a sure foundation. But after having laid a sure foundation they should "go on," the pastor should preach the importance of repentance from dead works, and faith toward God and of the doctrine of baptisms.

But why preach over and over to a congregation faith, repentance and baptism when they have faith and repentance and have been baptized? If they are to "go on unto perfection" what are they to go on in? Surely not the things to which Paul referred, because these things are to be left. They are to be left as a tree leaves its roots, or as the mathematician leaves the first principles of mathematics.

The commission is to "preach my gospel,"—a gospel of missions. Paul realized the awful consequences if he failed to do this.

More missionary preaching is due the congregation over which the Holy Spirit has made you pastor. A more earnest effort in this direction will bring before his flock the real meaning of salvation,—that it saves to serve. It blesses to bless.

When God called Abraham he said to him, "I will bless thee and thou shalt be a blessing." Just in proportion as the true principles are earnestly and forcibly taught, will selfishness, indifference and worldliness drop out. There will not be the apparent need of so much negative preaching. Is it not a fact that we will naturally cease doing evil as we learn the real importance and worth of doing well?

More preaching on missions will awaken a deeper interest in the salvation of the lost, and what is necessary to rescue them. It will teach individual responsibility. It will teach what our redemption cost. It will inspire much of the latent talent. Our daily prayer ("Thy kingdom come"), will never be answered till God's children have been awakened to their responsibilities as well as their privileges.

Milledgeville, Ill.

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SIZE OF COLLECTIONS DEPENDS UPON THE PASTOR.

By Chas. A. Bame.

It is hard for me to forget "Like priest, like people." In all history the power of leadership manifests itself. God has emphasized it. "Take heed therefore unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers to feed the church of God which He hath purchased with His own blood." Acts 20:28. This is significant Scripture. Overseers have a responsible place. The contractor, not the workman, is held responsible for the work. "I am the Good Shepherd and know my sheep and am known of mine" is also opportune.

The pastor needs to, and must, know his flock ere he can lead them. He must be able to lead and even command before he shall be able greatly to increase the collection. When Napoleon's engineer told him it was impossible to take his infantry across the Alps he replied with his indomitable courage and persistency, "There shall be no Alps."

Chatham was sent word by Lord Anson that it would be impossible to fit out a fleet in a certain time. "Tell Lord Anson that he serves under a minister who treads on impossibilities" was the reply. These examples emphasize the qualities and possibilities of leadership.

Second. The pastor needs to know, that he may show the field. How many know that only every fourth man in the United States goes to church? How many think seriously upon the vast millions of acres,—square miles of this earth's area that have never had a ray of the gospel light? In how many cities and counties of our country the Brethren church is unheard of! Is there a spark of holy patriotism in the bosom of the Brethren? Do you want the primitive Gospel preached everywhere? Pastor, what have you done to stir your people or to show them the great need to give?

But there must be something to stir the patriotism. Intelligent, far-seeing business men,—the ones from whom the money must come,—will not very long contribute to a losing enterprise. This age of all cries for results. Mission workers must be able to show results. I have in mind times ancient and modern when men needed to be asked to stop giving, so great was their enthusiasm. Would to God more of that spirit were manifest among us.

It is too true that our mission work, apart from the immigration feature, has not and does not appear flattering. Pastors, look well to your work,—your methods,—the Gospel is for every creature. Jesus Christ died for all. "The Spirit and the Bride say, Come." "Go out . . . and compel them to come in." GOD WANTS RESULTS!!

Third. Pastors must ask. The divine injunction is, "Ask, and ye shall receive." A man who has raised thousands of dollars from a small but growing congregation in the past eight years, who makes his plea at every service, says the people like to give. If this is true, I wonder how many of us have found it out.

But pastors must not only themselves ask, but must teach their congregations that if He clothes the grass, much more us. We must also teach that it is more blessed to give than to receive. How joyful, happy, ecstatic the soul born into the kingdom with a new vision of God! Yet in him who has shown him the way has the finer work been wrought. How wonderful was the growth in the Annual Meting collection from 1902 to 1903. God grant its continuance until the Lord shall be greatly exalted among His people.

356 4th Ave., Dayton, Ohio.

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MISSIONARY LITERATURE A GREAT HELP TO THE COLLECTIONS.

By Lina N. Stoner.

We are reading missionary literature more than formerly. Some unfortunate teaching a few years ago encouraged the idea that the Gospel Messenger was too expensive; result, Brethren's publications became scarce; ignorance concerning the work of the church increased, and contributions decreased; but a change was wrought largely through the teaching of our pastors; Messengers in almost every home, Missionary Visitors on the increase.

We read of the dark places in our cities which gospel light alone can illuminate; of our dear ones who are laboring, not only in these places, but in foreign lands as well. Our joy is mingled with sorrow and gladness as we recount their trials and triumphs. For them we pray and praise and give,—not so much as we should, but more, thank God, than in years gone by! God's Word, the climax of missionary literature, is studied more, and is viewed, not

alone from the standpoint of ordinances, but as the power of God unto salvation that must be given to the poor, the broken-hearted, the captives of all nations, if we would claim the presence and help of Him who is the light and life of the inspired volume.

Our collections have improved because we have experienced that God's promises are true and He has blessed those of His children at this place financially, physically and spiritually who, though laboring under burdens of debt and bodily infirmities, have yet remembered that they are God's stewards, and for these blessings we praise His name.

Our collections have improved because of visits from missionaries whose hearts are aflame with love for God and the souls of men; because of lectures and missionary meetings where we sat in heavenly places and caught a glimpse of the priceless sacrifice made for our redemption; where we realized to some extent the world's great need and the humiliating truth that we are but as children playing at missions. As we write, a feeling of sadness comes to us and we wonder why our collections are not much larger than they are. O, that we as a congregation more keenly felt our burden of debt which we owe to God, to Christ and to the world! We earnestly pray God to fan the spark of fire into a flame, so that each one of us can exclaim with Paul: "I am debtor!"

"When the passing world is done,
When has sunk yon glaring sun;
When I stand with Christ in glory
Looking o'er life's finished story,
Then, Lord, shall I fully know—
Not till then—how much I owe!

"When I stand before the throne
Clad in beauty not my own;
When I see thee as thou art,
Love thee with unsinning heart,
Then, Lord, shall I fully know—
Not till then—how much I owe!"

Ladoga, Ind.

"LIVE WIRE" PASTORS MAKE "LIVE WIRE" CHURCHES.

By Florence Baker.

May God be praised for the "live wire" pastors — those who foster a healthy mission spirit! Taking our pastors as a whole, they are a self-sacrificing body. Nowhere can we find truer heroism and sincerer devotion to God than in the lives of many of our dear brethren who gave their very life for the cause of Christ. Many are now sacrificing their all for the cause of right.

It has been observed in some large congregations with a half dozen and more ministers that the mission spirit is at much lower ebb than in other places where there is not even one residing minister. I am not arguing that congregations should be without residing ministers. I believe that every congregation should have a pastor who can devote his entire time to his flock. I also believe that pastors do either encourage or discourage missions.

They discourage missions by not having a knowledge of missions. They have no definite conception of the great need of the world. Can a true child of God remain indifferent when he knows that each time he draws his breath four souls pass into eternity without having had the opportunity to know Christ? There are pastors and elders who do not read our Visitor. The sacrifice our dear brethren and sisters are making across the water does not appeal to them enough that they care to know what is being done and what needs to be done.

Missions are discouraged in many places because the pastors do not teach what the Bible says on the subject. We believe in the whole Bible, and the whole Bible is a missionary book. Jesus was a missionary. (A missionary is one who spreads the Gospel and strives

to have souls saved.) Paul was a missionary. The early Christians were missionaries. "They that were scattered abroad went every where preaching the word." Acts 8:4. They were more than home missionaries or the Gospel would have remained in Palestine. Besides Christ's example His "Go ye into all the world" has been sounding through nineteen hundred years. "If ye love me, keep my commandments."

Again missions are discouraged in that our people are not educated to the Bible standard of giving. The Jew gave a tenth besides his many charities. Jesus teaches that not only a tenth, but all we have is to be used to His glory. 2 Cor. 9:6, 7 Paul says: "But this I say, He that soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap also bountifully . . . not grudgingly, or of necessity; for God loveth a cheerful giver." "The earth is the Lord's and the fullness thereof." Ps. 24:1. We are but stewards to occupy these things till He comes. "But whoso hath this world's goods, and beholdeth his brother in need, and shutteth up his compassion from him, how doth the love of God abide in him?" 1 John 3:17. The need is great.

The number who openly oppose missions is less than the number who simply do nothing in this great work. Oftimes indifference is a greater hindrance than open opposition. How often the cause of Christ is hindered by indifference on the part of those who profess to be His disciples!

Oh, that we may all receive a new vision of the need of the world and of our responsibility to meet that need. The possibilities to help lie within our Brotherhood. Possibilities make responsibilities. It is within the province of our pastors to awaken a mighty forward march in missions of our church. If a pastor wants a "live wire church" he himself must be a live "wire."

Huntingdon, Pa.

INCREASING THE MISSIONARY COLLECTION.

By S. S. Blough.

The elder or minister in charge of a congregation has an influence over the membership. His opinions and conclusions are imbibed largely by them. He becomes their example. Is this not true? If not, he is not the man for the position. This being true, their conclusions to a considerable degree are the same as his regarding missionary collections. Whatever stand he takes on the question of missions will increase or decrease the collections.

What, then, may the pastor do to increase the missionary collection? He should not alone believe in missions but take a strong stand for mission endeavor. Knowing that the work cannot go forward without funds, he will then feel it his duty to urge a liberal response at the time of collections. Right along this line he may help much by having proper announcements made. None should be allowed the excuse that they were not prepared, for he has made the matter of a collection a clear-cut announcement.

Again the true pastor will preach the whole Gospel on the subject of giving. So often there is a neglect in the preaching of missionary sermons. Before results can be expected considerable teaching must be done. This he can and will do by preaching or having preached the full Gospel which includes the gospel of giving liberally.

Then, too, he will increase the mission collections very much by having his people establish a tithe fund. There is strong evidence that a tenth is the least sum to give to the Lord, even under the New Testament dispensation. The successful elder will have many of his people lay by into the tithe fund the percentage of their earnings which is the Lord's and when the collection day comes they have something to give as

the Lord has prospered them and collections will be increased.

Many churches are not organized on a missionary basis. The successful pastor will have a proper organization on a basis which results in giving, not in withholding. The value of this kind of service will be properly emphasized. Obedience in this is just as important as obedience in any other doctrine.

The faithful pastor brings before his people the fact of the blessing to be received. The privilege of receiving a part of this blessing should be pressed. According to their liberality will they receive blessing. Will they not now take the opportunity to receive a good share of this blessing?

But the other side. Pastors or elders sometimes decrease the missionary collection either intentionally or otherwise. Briefly, how is this done? Those not exactly in favor of all departments of mission work may say nothing, show a seeming indifference or perhaps even speak against the work. This position will undoubtedly keep the collection small. Again an elder may be so wrapped up in the work of the congregation that before the mission collection is lifted he will intimate their own need, and some wholesome enthusiasm will be spoiled. Then, too, elders sometimes set a poor example in giving. True, they give time and strength, but where God has given means He will also demand gifts in return.

By neglecting or refusing to urge, by throwing insinuations against frequent calls, application of funds or lack of results, the collections will be decreased and the pastor becomes accountable to God. May all pastors thoroughly study this question and profit accordingly.

2032 Lytle St., Pittsburg, Pa.

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AN ENTHUSIASM FOR MISSIONS BEGOTTEN BY ONE.

By T. C. Denton.

Some years ago in conversation with a missionary, at home on a vacation, he gave expression to this thought: It is not the one most gifted, or possessed of the greater advantages, that accomplishes most for the Master. It is the one that feels the keenest sense of his responsibility to God and his fellow-men. Twenty-five years' experience in mission work had taught him this lesson.

The thought made an impression upon my mind. Observation and experience prove the truth of this declaration. If this be true, the lesson we should learn is what methods to employ in order to have each individual recline his personal responsibility in the line of mission work.

A few years ago a young sister in our congregation, past twenty years of age, just from school, seemed impressed with the importance of doing some work for the Master. So strong were her convictions of duty that it almost appeared she had a presentiment that her time for work was short. She did not want to go "empty handed," but "redeeming the time."

Her plan was to institute a mission circle in the church to develop sentiment in mission work, also cultivate the spirit of giving. After some consultation with a few friends, consent was obtained of the elder brethren to proceed with the work. At the first meeting called our dear brother, D. L. Miller, was present and gave inspiration to the move.

February, 1895, at a called meeting an organization was effected. There was a moderator to conduct the meeting, secretary and treasurer to record the proceedings and take charge of all funds collected. With this simple organization the circle commenced her mission. It was called "The Botetourt Missionary Circle."

A program committee arranged suitable subjects. They used the names of any brother or sister in the church who would act their part. A young sister was put on the program for reading, another sister to write an essay. Usu-

ally one young brother and one older one (often a minister) gave talks. At each meeting, in addition to executing the program, a collection was taken for some phase of mission work. These meetings were held each month at central points in the church district.

About nineteen months after the organization our devoted sister passed to her reward, with bright hopes of a home in glory. The circle is now called "The Botetourt Memorial Missionary Circle." I feel safe in saying there is not an opposer in the church. To be sure some are more active than others. The attendance is increasing. All feel "I am debtor." All want to be workers together with God.

Result: Young brethren and sisters are being consecrated for the work of saving souls. Mission sentiment prevails in the hearts of both old and young brethren and sisters. Sufficient is pledged to keep two workers in the India field for five years.

Who will say, "Here am I, send me"? "Their works do follow them."

Daleville, Va.

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MISSIONS FUNDAMENAL IN CHURCH LIFE.

By I. N. H. Beahm.

The congregation of saints at Elizabethtown, Pa., as such, has existed only two years. During this period of time the missionary spirit has been fostered and developed in a remarkable manner; even before the organization of the congregation, the missionary cause had received commendable effort.

The missionary sentiment, therefore, has been evolving from time to time. It has permeated the entire membership in an encouraging degree. Evidently it has awakened greater effort in Bible study. It has also aroused more Christian zeal and effort. It also has a very wholesome tendency on the Christian character in the development of liberality. Our people are very charitable in spirit and act. Our bishop, Eld. S. R. Zug, strongly favors the mission cause.

Last week, at the district meeting, a paper was passed granting the Sunday schools of the district the privilege of supporting a missionary in the foreign field. This query originated in the missionary sentiment of the Elizabethtown congregation.

We consider the missionary spirit and missionary work among the fundamental phases of the Christian religion and of Christian effort. And the more we do for the cause abroad, the more we feel to do at home; and the more we do at home, the more we feel to do abroad. We consider the home mission and the foreign mission primarily the same and inseparable. The Lord bless them both here and everywhere, now and forevermore!

Elizabethtown, Pa.

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MISSION SERMONS PROMPT ONE TO DO MORE AND BETTER WORK FOR JESUS.

By Emma K. Frantz.

Our Lord has said, "The harvest truly is great; but the laborers are few: pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest." If conditions were like that when Jesus was here, so many hundred years ago, what will be the cry now of all true-hearted Christians, when the masses are without Christ?

Should not our hearts be stirred within us when we hear some good, wholesouled missionary sermon? When Paul saw only a city given wholly to idolatry, his spirit was stirred within him to do more for the Master he loved so well. And should we be less affected when we know there are thousands who never heard of Christ?

A true missionary sermon surely must affect us differently from any other. It

does me in this way: It gives me a strong desire to "do more and better work for Jesus." It makes me feel that my life should be given to "the cause" in whatever way it would be the most pleasing in His sight. It inspires me to do what little I can if it is only the giving of some of the means the Lord has blessed us with, the prayers and words of cheer to those who have gone from us.

So much depends on the pastor of the congregation and his enthusiasm whether his people are good, liberal mission supporters. "Like people, like priest" is not an idle thought. If each pastor could have the "cause" at heart like Paul, how many churches would then be found delinquent in their missionary money and their "home mission" begging for support?

My heart was pained recently when $250 was to be made up for home mission work in a congregation of about one thousand and those nearly all members of our beloved fraternity, and it seemed impossible to raise even that small amount. I am made to ask the question, Whose fault is it? Is it not the fault of the pastors? The standard of giving is made too low.

I wonder how many pastors have told their people of the work of saving souls and of the many thousands who have never heard of Christ? We need not even go to foreign lands. I heard recently of a grown lady not five miles from my home who asked what was done at a Sunday school. She did not know what people did when they prayed or what it meant. Now whose fault is this ignorance in this enlightened Christian land? Is it not ours and our pastor's? Let us be up and doing. Let us who have named the name of Christ depart from iniquity and let us be honest, whole-hearted, Christ-loving, self-sacrificing Christians. Then, when we have a mission sermon, we will be moved as nothing else can move us. Then we can feel that the things we possess are not our own but are only given us by our heavenly Father and we are only His stewards and must some day soon give an account of our stewardship.

Pastors and people, the King of kings very soon will come and we will hear, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me," or "Inasmuch as ye did it not to one of the least of these, ye did it not to Me." It will mean much in that great day whether we were true and loyal to Christ or not. Let us watch and pray that we may be faithful, for only the faithful receive the crown of life.

Pleasant Hill, Ohio.

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WHAT ONE MISSIONARY PASTOR DID.

By C. O. Beery.

Missionary spirit is contagious, but not infectious. When a pastor gets the missionary spirit in his own heart, his parishioners soon "catch it."

A few years ago a Buckeye pastor was "taken" with the missionary spirit. Here are some of the encouraging effects of the contagion as it spread through his congregation:

1. A good Sunday-school library containing the best missionary books. These books were bought with money collected by each one, on his birthday, paying as many cents as the years of his age.

2. The Missionary Visitor was placed in each home. In one year over one hundred subscriptions to the Visitor were taken.

3. Every member in the church, and every child in the members' homes, was supplied with the Brethren's missionary envelopes, one for each month. This increased the missionary offering at least three hundred per cent.

4. The children, as a band, gladly followed the pastor's suggestion to support

an orphan in India. A number of the older members followed their example by personally supporting an orphan.

5. A sister was directed to receive voluntary contributions for the support of a native worker, and the money was soon raised.

Elderton, Pa.

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GROWTH OF MISSIONARY SENTIMENT IN THE N. MANCHESTER CHURCH, INDIANA.

By I. D. Parker.

The sentiment of the early church was intensely missionary, but many can remember when it became well-nigh extinct even among our people who lay strong claims to primitive Christianity. Within the last fifteen years the growth of this sentiment has been marvelous, and along with it have come many blessings to the cause of Christ in general and to our congregation in particular.

Two large Sunday schools and one mission school, together with the college and its Bible society, are in good evidence.

From these departments of church work come annually the greater number of converts giving life and energy to the church at home and sending out a number of missionaries to the home and foreign fields.

Not a score of years ago the Sunday school could not be tolerated for a time, but with the present desire to know and extend the glad tidings of salvation to others, such a condition could not prevail without first drying up the fountain whence Sunday-school inspiration comes.

These forces for good are not only the result of missionary sentiment, but they in turn create and develop it, so that whatever good comes from souls saved at home and from the work of our missionaries in India and other fields must be in a measure put down to the credit of this growing sentiment in the hearts of God's people.

Its existence has given us willing solicitors and liberal donors, making it comparatively easy to raise money for the mission field and for the Lord's poor. Missionary meetings with their special hymns, prayers and sermons find a large place in the catalogue of church work. Missionary literature that would have been without interest in former days is welcomed in our homes.

It has brought the missionary solicitor and opened the way for him to turn money into channels that will permit it to go on forever blessing the world. It has given the church the Sisters' Aid society, which plays a full hand in carrying help and hope to many needy homes. Also the Christian Workers, the Reading Circle, the Young Men's Christian Band and the Young Women's Christian Band, each of which has its special work that brings to us the twofold joy of helping and being helped.

As reports and letters come to us from our workers in the field, telling of blessings enjoyed and good done, our joy is greatly heightened and the various helping bands among us find new inspiration to continue their service of love.

Now, while we have noted a few of the good things that we enjoy through the growth of missionary sentiment, we have nothing of which to boast, but considering our opportunities we lack much for which we often feel ashamed, and we are sure others who know our possibilities are ashamed of us. If our missionary sentiment was what it ought to be, our church forces would be better organized. A dozen or more of preachers would find work every Lord's day, and pastoral work would receive due consideration. The Missionary Visitor and other kindred literature would regularly enter all of our homes and in due time the message of love and salvation would reach the ends of the earth. So may it be.

N. Manchester, Ind.

HOW DO PASTORS DISCOURAGE MISSIONS?

By C. G. Lint.

The discouraging of a work so close in touch with Christ and his apostles should not be passed over lightly. We should make use of every lawful means to bring to the surface every hindering cause or force against missions. Let every pastor, minister, deacon and lay-member remember that in so doing they are rising up against Him who inaugurated this method of Christianizing the world. "Go teach all nations. Preach the Gospel to every creature."—Christ. "How shall they preach except they be sent?"—Paul. Rom. 10.

If there are any that speak discouragingly of missions it must largely come from a careless study of the work of missions in the days of Christ and the apostles. Such must be classed with the Pharisees, Sadducees, lawyers, scribes and priests that in the days of Christ were speaking against missions, and also those in the apostolic age. As a rule our pastors condemn these people in the strongest terms; and rightfully too. Let us be careful not to do ourselves what we, perhaps without mercy, condemn in others.

Let a pastor, who is of right looked upon as being the representative of Christ and His work, speak discouragingly of missions and he is not only injuring missions, but is absolutely killing the work.

The pastor is the servant of the church not only in a local sense but in a general way. The general Brotherhood therefore has a reasonable right to expect him to make an effort to assist in bringing into execution the suggestions and plans she in her council brings out. This includes her literature on missions. And his not doing so surely stands in the way of a successful mission of the church.

Again he may discourage by criticising and speaking unfavorably of those at the head of missions. This I trust is done for want of a better understanding of the work. Nevertheless it has its bearing against missions and does harm and no good.

And last but not least the pastor may discourage the work by not placing himself upon record as being favorable to the various missions now started and in progress in our Brotherhood. By taking them with him into the pulpit and into the closet, let him preach about them, pray for them and talk favorably about them in his daily intercourse with the people whenever the subject comes up; and with the blessings of God it will be a success. Otherwise it will surely be a failure, for God will not bless a work of this kind if in our own hearts the work is as cold as an icicle in summer time.

Meyersdale, Pa.

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WHAT IS LACKING?

By J. M. Pittinger.

If we are selfish or self-seeking, we talk about and do those things which will make ourselves appear most important or bring about the greatest amount of good for self; but, if we have the mind and spirit of Jesus our Lord, we do and say those things which will bring about the greatest amount of good for the largest number of people.

Knowledge of self and a realization of the real or supposed needs of self cause us to labor and speak for self. Knowledge of the needs of the "benighted millions" and a realization of how fully and surely the message of Christ can supply them and what a supreme joy it will be for us to have a part in this work will lead us, as ministers, to preach, not occasionally, on this subject but often,—every time we go into the pulpit. That is what Jesus did. Paul did likewise. Dare we do less and feel justified in our labors for Him whom we call our Lord and Master?

To lead men to Christ and so make their salvation possible is the sole purpose of the church. This is the subject of missions in a nutshell. Our elders and "pastors" are or most surely should be strong advocates of this thought. They should live it in their lives, speak it in their conversations, pray for its accomplishment in their prayers, preach it much oftener in their sermons.

Is it not preached enough already, do you ask? No, not by a percentage of our ministry that is all too large. Wherein is the lack? Briefly put, four causes may be given:

(a) Lack of realizing in that soul-thrilling, spirit-moving manner the true purpose of the church. This purpose is set forth in the burning message of our gloriously risen Lord as He departed from His disciples on the slope of Olivet.

(b) Lack of knowing, feeling, having in real possession the love and power of Jesus to help us in carrying out this purpose of the church.

(c) Lack of the realization that we are the messengers of God to proclaim continually to our people this purpose of the church as given to her by Jesus.

(d) Lack of knowledge as to the real condition and needs of the nonchristian and heathen people of the world.

Lacking any one of these things named, we are short in our qualifications and preparations for the great work to which God, through the church, has called us. Let us not ask which one of them we may abandon and still render a possibly acceptable service. Nay, rather let us strive to see how fully and perfectly we may have them all and, if possible, add others to them that will make us still more efficient workers.

Any one of them possessed in the fullness in which God will give it unto us, if we but seek for it, will lead us surely to the possession of the others. Once they are ours as the gift of God there cannot be any lack as to our attitude on the subject of missions, either as to the manner of presenting it or the number of times it shall be proclaimed.

Elizabethtown, Pa.

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THE LIFE OF THE PASTOR DETERMINES HIS TALKS ON MISSIONS.

By Elizabeth D. Rosenberger.

"Out of the abundance of the heart the mouth speaketh." The pastor whose heart and soul are given to God will do what he can to extend the boundaries of the church. All the soldiers and the sailors of the king of England are enlisted for foreign service. Her ships are on all seas and in almost every port of the world, and every soldier in her army and every sailor in the navy is ready to go wherever the king sends him.

The pastors in the home churches have not gone to the front line of battle, but they can help keep alive the spirit of true service, so that from their congregations new recruits may go to tell the story of God's love. Do they do this? Some do. Others shun to declare the whole Gospel. They leave out this part for many and various reasons.

Some of our preachers are very eloquent exponents of Pauline theology; the doctrines Paul taught they teach with commendable zeal. But if we read Paul's epistles we will find that the preaching of Jesus Christ and Him crucified took up much of his time, and led him out the Appian Way at Rome, a prisoner, and in the end a martyr. The pastor who talks to his people about the "constraining" love of Jesus will talk to them too about the blessed privilege of helping those for whom Jesus died, hastening in our efforts to enter the "open doors."

Some of our pastors have nothing to say on missions. We will not judge them. Others preach and teach the duty of working in missions, here and in foreign lands, until their enthusiasm pervades the entire congregation. The life

and the spirit in which they move determines our pastors' talks on missions.

Covington, Ohio.

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WHY ARE THE COLLECTIONS AS LARGE AS THEY ARE?

By L. W. Teeter.

This question implies some astonishment at the largeness of the missionary collections in your congregation. It implies also a desire to know what special, effective appliances are being used to stir up your congregation to such admirable activity. Back of all this is implied also that, "If I but knew what special means you are using to quicken your congregation to such a blessed missionary life, I would at once—to-day—begin to employ with all my might the very same appliances."

But who is it, of what congregation in the whole Brotherhood, who has missionary-broadened mind and spirit that would not be stunned at being asked so inapt a question, knowing how small the missionary collections in his congregation are compared with what they should and might be!

Again, it might imply astonishment at a very small collection in a congregation where little or nothing is being done to stir up a missionary spirit, and where missionary work is actually opposed.

Now to the largeness of the collections of congregations we may safely say the following, namely:

1. That no congregation in the whole Brotherhood lifts as large missionary collections as it might.

2. That the natural conditions of no two congregations are the same.

3. That the spiritual conditions of no two are alike.

The natural conditions of congregations could not be so easily improved to make more money that more could be given, but the spiritual conditions of every congregation might be improved by consistent effort, to make congregations not only willing but anxious to give.

Again, the largeness of collections in a congregation could not be estimated in dollars and cents. How then estimate a collection? When is it large? Answer: Jesus said that the poor widow's "two mites" was a greater contribution than all the others together. (Luke 21: 3.) She was in "want," yet cast in all she had.

Paul's rule to the Corinthians was to give "as God hath prospered" them (1 Cor. 16: 2). So we may conclude that a collection is large when a congregation gives according to their financial prosperity. Does your congregation do this? If not, why not?

Does your elder encourage the missionary cause? Does he preach, or have others to preach, lively and burning missionary sermons now and then? Does he take the many opportunities, in his general ministry and private conversation, to allude strikingly to the missionary cause? Has he influence sufficient to have his colaborers do likewise?

If he has these qualifications he is a fit elder for any congregation. This accounts for the large collections your congregation is lifting from time to time. The congregation that has not an elder with these qualifications cannot be expected to have large missionary collections.

The missionary elder makes missionary ministers, missionary deacons, missionary members. This makes a missionary congregation that will make a large missionary collection. Here is the primary cause of large missionary collections in some congregations, and vice versa.

Hagerstown, Ind.

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THAT WHICH HELPS THE COLLECTION.

By I. R. Young.

This is a personal subject, and no doubt would receive different answers

from writers in the same congregation as well as throughout the Brotherhood. There are a few reasons I wish to give why the collections are as large in our congregation as they are.

We consider the present systems used by our General Missionary and Tract Committee, including the fifty-two cents a year per member established by our Annual Conference, and that of the Northern District of Illinois the most fruitful means of raising money for missions. No organization of any kind can be successfully carried on without some plan.

Our congregation has appointed a brother and sister whose duty it is to solicit her members for money for missions. Many will give when personally solicited that would not give in any other way. Special collections for Messenger Poor Fund, building of meeting-houses and many other charitable purposes taken at our harvest, Thanksgiving and Christmas meetings have been very fruitful sources of gathering money.

While we believe most of the money raised in our congregation has been raised in this way, we are of the opinion that the well-prepared articles in the Messenger and the Visitor on missions and the need of funds have been and are doing more to enthuse and develop the true spirit of giving than anything else. There is too much of our giving done grudgingly or of necessity. Our prayers do not accompany our giving, and we fail to receive the blessings promised to a cheerful giver.

Lanark, Ill.

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A CHANGE DUE TO MISSIONARY ENTHUSIASM.

By H. M. Stover.

When reference is made to enthusiasm in world-wide missions we almost feel as if that were a minus quantity, because of the little we have been doing in comparison with what is to be done, and what more we might do. You may call it what you will, but we find by actual experience that we are much affected by the desire to help those away from home.

It is next to impossible for any animated body to feel without acting or to act without influencing. It is also true that the active part of a body materially affects every other part, and churches and congregations are no exception to the rule. We have learned by experience that there is no better way to teach a person his actual needs than to show him the needs of another person, or to teach a congregation its possibilities than to show it the possibility of another congregation.

Enthusiasm in world-wide missions is only born from the knowledge of the actual conditions existing in the world, united with the spirit of our Benefactor and Savior, Jesus Christ. As we learn of Christ (Matt. 11:29 and Philpp. 2:5) we are anxious to know and help better the spiritual condition of the people beyond our immediate neighborhood. As we prove the unselfish, Christian principles in ourselves by giving of ourselves, whatever we are, or have, for the benefit of others, we are united in purpose and strengthened in efforts. This causes the Christ-love to be more fully developed within us, and shows to others that our lives are not fictitious. It also wins their admiration for us and their hearts with us and their souls to Christ.

How does it affect us spiritually? With a few exceptions every one will say, "I only wish I could give more," or "I wish I could be of more use," or "I wish I knew how I could work to better advantage." There is no joy in compulsory service, but it is the will of God we desire to have accomplished (Matt. 6:10 and Rom. 15:3). We have regular freewill offerings, cheerfully given.

How does it affect us mentally? As a church I believe we are happier now than ever before, and the joy increases. We have learned that the successful way

to quell an insurrection is to combine forces to combat the common foe, Satan and his agents.

How does it affect us financially? Where one dollar found its way into the treasury a decade ago now three dollars are received and that more cheerfully. For example, about ten years ago we proposed purchasing ground and erecting a new house of worship, and committee after committee was appointed, but to no purpose. Two years ago we pledged ourselves to support two missionaries in the foreign field. One year ago we began the building of the new church, which is now nearly completed.

I know of nothing that will bind together, build up and solidify a church or congregation as much as a burning desire to evangelize the world.

Waynesboro, Pa.

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MISSIONS A CORRECTIVE FORCE.

By Nora E. Berkebile.

When a minister does not talk mission work as he should, when he will not preach on missions to his people, I think he must be lacking in interest in mission work.

When a pastor gets as full of missionary sentiment as he should be people are going to know it. A man always talks about that which interests him most and he is sure to interest others also.

I sometimes think that when pastors neglect to preach on this great, important subject they lack a proper knowledge of the "field which is white unto the harvest." Surely a pastor who sees at his door those away from Christ, sees young men and women dying unsaved, and reads of the perishing millions in the darker fields, it must make him long to go and help to gather in the grain. If he cannot go into the wider fields he will do his utmost to help those nearest him, encourage the "stay-at-homes" to do more in the home field and then plead for those who can go to hasten into the fields across the seas and in our cities where so many are sinking in despair.

There is certainly a lack of the love for souls in his heart; "for of the abundance of the heart the mouth speaketh," and when his heart is full of love for those about him he will speak to urge people to haste to their rescue.

Every sermon should be a missionary sermon but it does not necessarily need to be about India, Africa or China every time. He lacks an interest in the home field if he neglects to preach about the fields far away. And if he is greatly interested in the home field he will be interested in the other.

His sermons should be made up of discourses on the home work, then on the foreign, then be mixed up with both if he is not lacking in missionary zeal. And he can use all the Bible he wants in the great subject of missions.

Perhaps a pastor who neglects to preach on missions also lacks a proper knowledge of his Bible. Surely he could not read the sixth chapter of Isaiah, the great commission, the Acts of the Apostles, and then keep still about mission work.

If he never speaks of the foreign field he certainly lacks a knowledge of the great work that has been accomplished in these heathen lands where ofttimes whole islands of people have been changed from cannibals to law-abiding citizens by being taught about Christ and following Him.

Then, dear pastor, if you never preach on missions, just ask yourself the questions: "Do I lack the proper love for souls?" "Do I lack a knowledge of the great mission field of the church?" "Do I lack the proper understanding of my Bible when it teaches me of the great Missionary who died for me, and of those others who gave up all to follow him?" "Do I lack an interest in missions that I do not preach more about the work to my people?"

Surely all ministers can see that as

the missionary sentiment grows in their flock the church troubles decrease. If the missionary zeal were greater, troubles would be few between individual members and between individual churches and the church itself. When a love for souls is great in the heart of a person that one has but little time to stir up troubles in a family, neighborhood or church.

Fostoria, Ohio.

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KNOWING THE FIELD WILL AWAKEN THE PASTOR.

By A. D. Sollenberger.

"The field is the world."

"It is white already to harvest."

Only a small part has yet been worked.

To work the field requires men.

To send them requires money.

How much money? Very much.

Too much? Is it a God-given work?

Then not impossible.

If He commands and we obey, will He not supply?

In the proportion that a pastor comprehends the vastness of the field, appreciates the value of the soul, recognizes the ripeness of the harvest, hears the divine Voice and responds through the deepest emotions of his soul, will he be an influence by which an increase in mission collections is had. And as he lacks in these vital points will he hinder the growth of mission funds.

How can a pastor do this? The author of many a great achievement has worked and suffered alone, even offering himself on the altar of his cherished purpose. And so has the great cause of missions had its martyrs, such as could endure to work alone, believing that the good they did, being recognized, would inspire confidence and create sentiment, and thus others carry on what they so nobly begun. And gloriously has the work gone on.

But how make it go faster? Create more sentiment. We are no more in the initiative where we need to stand alone. There are great latent forces of talent and means that if touched by facts relative to the conditions now existing and the possibilities lying before us, would spring to the surface ready to be used in such a grand onward movement as our church never experienced.

What does the average membership of the average congregation know of the spiritual condition of the world as it exists to-day? And what is really known of the possibilities before us by each one doing his duty? My fellow-pastor, who is responsible for this lack of knowledge, which means lack of sentiment?

A pastor who is one indeed and not in name only is supposed to exert an influence over those whom he leads. If he is sufficiently informed and his own life enveloped in a sentiment that amounts to a passion for souls, can his people long remain out of harmony with the one great mission of the church?

Then let us know that a thorough knowledge of the spiritual condition of the world, a recognition of the call of God to gather in the harvest, and a faith to believe that all things are possible to him that believeth, for each pastor the result will be a well-filled treasury for the Lord.

Pickrell, Nebr.

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HOW TO BE A POWER FOR MISSIONS.

By Emma Horner Eby.

A man cannot be interested in anything of which he knows nothing. By all the modern conveniences of knowing what is going on all over the world the pastor has a grand opportunity to know how much the bushmen of South Africa, the different castes of India, the women in bondage in China and our fellow-men in every dark corner of the earth, need the Lord Jesus Christ.

How can he learn to know the needs of these people? By reading our mis-

sionary magazines and periodicals with the many books written by those who have labored in the field. Learning the condition of those in heathendom and their great need of a Savior, is sure to result in a personal consecration of his own life. This does not mean that he must go to a foreign field, for we grant that he has the place to which God called him (his pastoral office), but he must be a missionary in spirit if not in the actual deed.

When he has obtained a knowledge of the world's great need, with a heart burning with a desire to take Jesus Christ to all the world, his whole being ablaze with the great enterprise of evangelizing the world, he becomes earnest, enthusiastic in the great movement and preaches missionary sermons, organizes a missionary reading circle and interests his young people in mission study classes.

His next duty is to cultivate a spirit of prayer for missions. When Christ gave to His disciples the subject for prayer, "Thy kingdom come, Thy will be done on earth as in heaven," He meant for us to pray for His kingdom to come into the hearts of the heathen as well as the people of our own free America.

When we become interested enough in anything to pray for it earnestly it is not hard to reach down, way down, in our pockets and give of our money and there is no one who has a better opportunity to help people cultivate a habit of systematic giving than the pastor.

If a brother gives of his means once a year he likely prays once a year that all men may know Jesus Christ as their Savior. If he gives weekly he will offer a prayer with his gift. Show me a brother who lays by each day as God has prospered him and I will show you a brother who prays daily for missions.

If the pastor has learned the world's great need and has disseminated his intelligence among his flock, if he has cultivated a spirit of prayer and a habit of systematic giving among his members he will inevitably be raising up workers for the mission field that when the call comes from the church saying: "Who will go to herald the glad tidings of salvation to those dear souls who have never heard of our Lord Jesus Christ?" some consecrated brother or sister will give back the glad reply, "Here am I. I will give my life for my fellow-men."

McPherson, Kans.

THE ELDER IS RESPONSIBLE.

By Frank Fisher.

The collections in any church are largely influenced by the elder. The saying, "Like priests, like people," is true in the raising of means for any church work. The elder should not only teach but impress on the minds of his members the real mission of the church in the world—the saving of souls. The church is the agency to save the world. The keynote to the success of this agency is a Christed love in the minds of the members. This can be fostered by the timely influence of the elder.

The church should through the influence of the elder be made to realize her mighty conquering power when all her means are marshalled and pushed out as a mighty army to victory. The elder should make the church feel she is the custodian of souls that are in danger of being lost unless she puts to work all her saving means.

The relation each member sustains to this great mission of the church should be impressed upon his mind by the elder. Each member should be made to feel that he and his means are factors to be used for the uplifting and saving of the lost, that without his aid some soul may be lost, and that he will be responsible.

If the elder brings the real depraved, lost and woeful condition of the millions in heathen darkness prayerfully and with tears of sincerity to bear upon the minds of his members their purse strings will

loosen and the means will come forth. The elder should strive to keep before his members the fact that thousands are dying without God and without hope, simply because we are not alive to our duty. Sad, sad fate caused by the neglect of the elder!

How enjoyable is the contrast! When an elder has done his duty and realizes that his influence upon the members has been the means of bringing souls under the saving influence, when he has led them to taste of the good things of God in this life and to have the blessed assurance of the eternal life, what a joy it is to his heart. Such influences brought to bear by the elder are sure to bring liberal collections.

Mexico, Ind.

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TO THE PASTOR.

By E. M. Cobb.

My Dear Brother:—

Is it possible that you have not yet observed that you can quench missionary spirit by the following?

1. By preaching against it publicly.

2. By talking against it privately.

3. If forced by circumstances to advocate it, speak mostly about praying for it. Don't let anything practical be said.

4. By not even casting a serious thought.

5. By allowing no local missionary meetings in your congregation.

6. By not attending missionary meetings elsewhere.

7. By not teaching in Sunday school.

8. By telling your members, "One church paper is enough. Don't take the Visitor."

9. By calling collections penny collections.

10. By letting district mission fund grow delinquent.

11. By saying, when seeing a call for help: (1) We have heathen at home. (2) We could get converts here too if we would hire them to join and board and clothe them afterwards. (3) It's money, money, money. (4) Charity begins at home (and ends there). (5) It did not use to be this way. (6) I'll bet those heathen won't hold out long.

12. By getting your prayers so eloquent that they go to the people instead of God.

13. And whatever you do, brother, don't let your young people ever get the idea that there is anything like a personal call in the Gospel.

College Corner, Ohio.

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ENTHUSIASM KEEPS BROOKLYN ALIVE.

By J. Kurtz Miller.

Yes, "enthusiasm in world-wide missions" is affecting us, and we praise the Lord for it. We have much to be grateful for, and nothing to boast of save that we are "accepted in the beloved" (Eph. 1:6, 7), and what lies very close to His heart—saving the LOST—also lies close to our hearts.

"How does enthusiasm in world-wide missions affect us?" In a small measure the same as on Pentecost. You will recall that Pentecost made at least three things very plentiful, (1) The Holy Spirit, "They were ALL filled," (2) workers, "ALL spake," (3) money, "Laid money at the apostles' feet."

If we are in our infancy as a church in "South Brooklyn," we have these three in a commendable measure, but still pray for larger measures of the same.

We have two very promising young sisters, who are preparing to do mission work, and are willing to go where the Holy Spirit leads.

For the past two years we have been supporting an orphan in India, and it is our purpose to continue training him for the Lord and have him represent us as a native worker amongst his people.

Our people are eager each year to send an offering to the Annual Meeting to be placed in the missionary collection

for world-wide work. Our offering this year is more liberal than any previous year, so enthusiasm in world-wide missions affects liberality amongst us, notwithstanding the fact that we might be self-centered at this time, since we need a new churchhouse of our own in this great city of over a million people.

We deem it a very poor comment on the religion of any Christian or church-member who is so self-centered that he fails to keep in touch with the places where God is really working.

Enthusiasm in missions is keeping us alive and ever moving forward in the spirit of the great commission, "Go ye into all the world and preach the gospel to every creature." J. Kurtz Miller.

5901 3rd Ave., Brooklyn, N. Y.

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WAYS AND MEANS OF WORKING. NO. 4.

One's ways and means of working must be adapted to circumstances. A general rule for methods of work is, "Do the best you can with the conveniences you have." Our aim should be to help others help themselves. This principle we try to carry out. We get the best results by having some expression in return in the way of service rendered by the persons aided. Frequently the service rendered may be so light as simply to show a willingness to do something. This is especially true where needs are immediate and must be met at once to prevent suffering and when we have the wherewithal to help. Of course the sick, the aged and quite small children are exceptions.

One can educate a community and have a mission a place where work may be obtained rather than a place where alms are given. The latter has its sphere but is not always practicable. A mission should be a place of information where families in better circumstances may apply for help as well as a place where those wanting work may apply. We encourage this and are thus able to help both parties. Information is obtained in our house-to-house visitation and in various other ways.

Boys and girls of our Sunday school are given letters of recommendation and are thus helped to secure positions in stores, offices, factories, homes, etc. The latter also apply to us. The new and second-hand clothing, also shoes, act as a fund upon which to draw constantly. We do not thrust these donations all out at once, indiscriminately, but if possible have some on hand all the while to relieve the needy. (At present we have a very limited space for our clothing department and work to a great disadvantage.) Just now boys are doing some daily work for summer clothing, that which they need not only at present, but will need in the near future. Our supply of summer clothing on hand is small. Underwear and hose are always in demand. A few days ago a little girl applied for a pair of shoes, saying her father was out of work. We did not give the shoes at once but sent for the father. He came and rendered two or three hours of very valuable service to us. It is a great pleasure to help such persons, and they receive a double blessing.

A mother came for a pair of shoes for her little boy, wishing to start him to kindergarten. She said, "My husband has been laid off three weeks and he has no work. "Very well," we said. "You send him up to-morrow—Saturday morning—and we will give him work and will then see that your boy has shoes." We always have extra work Saturdays. That man never came. We were not much disappointed for we know the family. We had before refused that family material help when they asked for it. The scriptural injunction is, "Give to him that asketh thee," and sometimes the best thing to give is good advice. In a number of instances we have succeeded in getting such persons to look at things in a different light and to ask not so much for charity as for work. This family, however, is hard to convert. To

teach them to work genders a spirit of independence that every healthy man, woman, boy or girl should possess. It avoids the stigma of pauperism. Persons come to us to borrow money. This must be granted with great caution or the blessing will become a curse. And so one is constantly in need of divine wisdom (Jas. 1:5; 3:17) in finding ways and means of working.

It is wonderful to what straits the poverty-stricken sometimes come. Some weeks ago, during the bitter cold weather, a woman working for us told some of her experience. She said, "One day I went to the butcher's with five cents to buy a three-cent soup bone. I asked for the bone and the change. The butcher gave me the soup bone but refused the change, saying, 'You owe me this.' I wanted to buy a penny's worth of matches and needed the change, but went home without it." In this same home, in visiting from house to house, I found an old lady. She was picked up down town by this woman, with the promise that she should have her board and lodging if she would come and "keep house" (two small children), while the woman went out to work. The old lady not only had scant food, but little to wear and frequently no fuel to keep up the fire. She asked me for a dress and some underwear. We supplied the latter, but she being rather large we had no dress. The next day while in New York City another lady, one that does public work, said to me, "Do you have any use for cast-off clothing? I have a dress I cannot wear and it is too good to throw away." "Yes," I replied, "we have places for all sorts of wearable clothing." She sent the dress and with it a good winter jacket, both of which just fit the old lady and she was made happy.

One day a woman came with a piece of table silver. In her better days she had bought it. She said, "We have nothing in the house to eat. I have been trying to sell this and no one will buy it. Will you not please buy it?" This family too we knew. We had no use for the silver but could not see the mother go home late Saturday night with nothing for her children to eat, and so on our personal account took the silver and gave her the desired help. Much of the poverty of our large cities is the result of ill management, yet the Savior said, "Ye have the poor with you always, and whensoever ye will ye may do them good." Mark 14:7. "Blessed is he that considereth the poor." Psa. 41:1.

Elizabeth Howe.

5901 3rd Ave., Brooklyn, N. Y.

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THE KING'S SERVICE IN 1869.

By Rebecca Bowman.

This account, related to me by Eld. Benjamin Miller, of his first tour into the mountains of Virginia, is written in as nearly his own words as it is possible for me to give them, and runs as follows:

Ready for the Journey.

"As near as I can recall, having no diary to aid me, the first journey I made into the mountains occurred during the spring of 1869, in company with my brother Jacob and also Bro. Sam Kline, who went as pilot for us through the mountains.

"This trip of ours followed close upon the work done by my father, Elder Daniel Miller, in company with our revered

Elder John Kline, so dear to the memory of us all.

"We set out early Thursday morning horseback, and each of us had strapped to our saddles an extra coat and saddle-bags in which we carried changes of clothing.

"Going by way of Brocks Gap, noted for its wild, beautiful scenery, we forded the river several times and numbers of other small streams before we reached old Brother James Fitzwater's, whose home is in the Gap where we stopped for dinner. After dinner we remounted

"Did all her cooking by the open fireplace."

our horses and resumed our journey, reaching our first appointment about sunset, having ridden between thirty-five and forty miles over rough, stormy roads up hill and down.

"This meeting was held at Brother Nimrod Judy's home, who owned a very good little farm and was comfortably well to do. His house was built of logs, one and a half stories high, with small, curtainless windows and large stone chimneys.

"The impression which always forced itself upon our minds on these tours was the apparent lack of the necessaries of life, which we were unable to imagine forthcoming even in our most sanguine moments. However, we had no lack on this trip. Our meals were plain, plentiful and satisfying, without any apology, though we could not help wondering occasionally where our next was to come from.

"Sister Judy did all her cooking by the open fireplace and baked bread in a Dutch oven, such as our grandmothers used long ago.

"Their clothing was all domestic; jeans and flannels for the men, with lindseys for the girls and women.

"The floors were carpetless and had been rough hewn from logs. These people were industrious, depending entirely on their own labor to supply their different wants. They manufactured their own hats, clothing and shoes, did their own cobbling, raised their own tobacco, vegetables, and grain for bread, while the forest supplied them with sugar, syrup and honey, together with game in its season, while fish were to be had for the taking, from the different streams brawling their way among the rocks and hills.

"After supper was put away we gathered together for meeting with Brother Judy's own family and a few of his nearer neighbors with us. Only three members were present, Bro. Judy and wife and old Bro. Emswiler. Bro. Jacob led the meeting and what we lacked in numbers was well made up in interest.

"After a refreshing night we remounted our horses and plunged farther into the mountains. A frequent expression on the lips of Bro. Kline when we came to where our path diverged into others, was in the Dutch, and something after this fashion: 'Gook do, Ben, gook do, das ish der recht vake.' These roads were steep and rough, often necessitating us to ride single file, or as best we might, to follow our guide.

"The trees at this time were glorious in their leafing out, while beneath gleamed masses of the laurel's waxen

A Mountain Home.

bloom with numbers of other rich-hued flowers of the wood. We also passed what is known as 'Deep Spring,' where we stopped for a refreshing draught many times on subsequent trips.

"After riding a distance of eight miles we reached our next appointment given at friend John Judy's on South Mill Creek. We found only one member here and that the grandmother in the home. For a text I used Jude 3. Had a small meeting here. We had brought with us from Nimrod Judy's some sweet potato plants, and after meeting and having had dinner we went to the garden and made the ridges for setting out the slips. Bro. Kline remarked that we would likely help eat the potatoes when they were grown.

"From here we went to the head waters of Mill Creek to old Brother Isaac Judy's. Only one member was present at this meeting. Bro. Judy had no child, but he and his good wife had brought up as their own several homeless ones. Becky Judy was no member until late in life, but was a clever, kindly, hospitable woman, always receiving the Brethren cheerfully.

"To describe one home will be to describe all, except as some were in better condition than others. All were built of logs, most of them but one story high and sometimes the ceiling was so low that a tall man could not stand erect. All had the huge open fireplaces where the cooking was done. Of an evening the family sat by the firelight, the women with their knitting, while the men would cobble or tell "yarns" with an occasional visitor, while every one joined in spitting their tobacco juice upon the hearth and in the fire, women as well as men. With them a coaloil lamp was unknown and a pine knot answered very well to light a guest to bed. Sometimes the bed we slept in would be on a loft. Different times have I climbed a ladder to go to bed. The houses were small and a ladder took less room than a stairway would have done. The windows were small, sometimes a mere hole sawed out to let light in, always curtainless, sometimes unglazed.

"The next morning, being Sunday, we set out early to reach our appointment held in a union house known as Judy's old church on North Mill Creek, our way lying through heavily timbered mountain slopes entirely. Here we found a large congregation, but no members save those in our own company. I preached a short while from the text, 'For God has not appointed us unto wrath, but to obtain salvation by our Lord Jesus Christ.' 1 Thess. 5: 9. Brother Jacob followed with an earnest exhortation given in power. The people were greatly moved and remarked much upon his words.

"After meeting we went with an old Methodist brother where I had my first dinner of rye bread, which I could not relish. We then went to friend Jesse Judy's, some three miles distant, for four o'clock meeting. We had a good-sized congregation here and preached standing on the porch while the people sat on a number of old sleds drawn up before the door. We remained here, and that night our conversation with the family resulted in the conversion of Jesse Judy, his wife Bettie and daughter Omie. Next morning Bro. Judy sent for his son who was married and living away from home, and also our Methodist friend with whom we had dined the day before, and they also decided to unite with the church and receive baptism. This rite was administered in a stream near their home by Brother Jacob, I having not yet been ordained to this work.

"These five members were the beginning of the church in Grant Co., W. Va.

"We now turned our faces toward home, reaching Nimrod Judy's for four o'clock meeting, where we found a larger audience than at our first meeting there. These people thought nothing of walking long distances to meeting when a minister came among them to preach. The Brethren of our beloved fraternity were especial favorites, too, owing, most assuredly, to their simple, unpretentious manners and sincere expression. It was no strange sight to see young men and older ones, too, come to meeting barefoot just out of the field. They would leave the plow stand in the furrow and when meeting was over would go back to their work and start their teams going again.

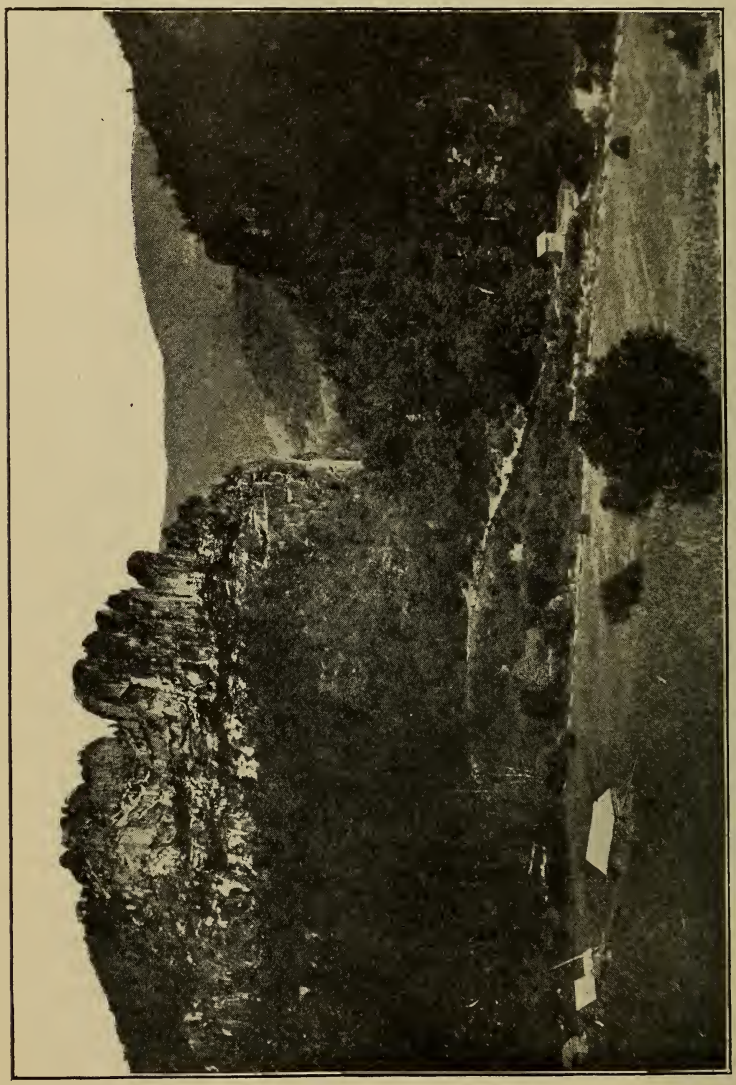
Road Through Brock's Gap.

"Spending the night with Bro. Judy we set out for home Tuesday morning, which we reached in safety that evening, having traveled at least one hundred and fifty miles in this one of the shortest journeys I ever made into the mountains.

"About one-half of my life has been spent in the ministry and through these years I have made many trips, numbers of them longer and more tiresome, and in some instances among much poorer conditions than those herein described, and each without remuneration of any sort. Yet to-day I am not weary of the work, though in my seventy-fifth year, and would gladly go again if my health and strength were such as to enable me to go."

Note.—It seems well to state here

that in former years our preachers were rarely ever called to the ministry until middle age or after, hence it can be readily understood that it is a difficult matter to get back even thirty-five years where



SENECA ROCK, W. VA.—See "Life of Elder John Kline," page 80, for description. Book published by Brethren Publishing House, Elgin, Illinois.

personal experience is desired. And that the reader may understand something of the anxious care and high regard for duty this aged father feels for this work, so unselfishly begun and to-day so nobly carried forward, I relate an incident which occurred less than seven years ago.

Elder Miller and my own beloved father, Elder Wampler, were housekeepers together of the Greenmount congregation. The first of July, 1897, was the time arranged for Elder Miller to go on another trip into the mountains. At this time Elder Wampler, though the stronger, more rugged appearing of the two, had become seriously sick and requested

the anointing with oil. This proved a trying ordeal for Elder Miller—for had not Bro. Wampler labored and sung and prayed by his side and with him for, lo, these twenty-eight years? And now, when the prayer, not yet complete, uttered in child-like entreaty, broke with a stifled sob, we who were gathered there understood partly the loneliness that awaited this gray-haired man, and we were able to resume patiently with him, "Lord, not ours, but Thy will be done."

Afterwards he talked with father quietly and naturally and they spoke of his intended West Virginia tour. "Ben," said my father after a pause, "I always felt so glad when your health was so you could take these trips, but somehow I hate to see you go this time."

"I hate to go, Fred," was the response, "but I hope you will be better when I get home."

Here lay his bosom friend whose life was knit with his life, there his urgent work. He went, but when he reached home again Elder Wampler's body lay in the silent grave and the beautiful spirit was with God.

Of such natures this work was born, and by such natures it presses steadily onward to-day.

Harrisonburg, Va.

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UNCLE SAM SAID YES.

Little Emmert.—"Well, Uncle Sam, it has been some time since I saw you, and I have been thinking of a number of things. I suppose you were at church at the Center house last Sunday?"

Uncle Sam.—"Yes, I was, and went away all put out, too."

Little Emmert.—"It was so that I could not go. But what put you out?"

Uncle Sam.—"Oh, some of this foreign missionary nonsense which a few of the members have been working up."

Little Emmert.—"Why, how is that?"

Uncle Sam.—"Well, sir, you see those young members who have little experience and less money have been talking about this new fad in the church of sending a missionary to some heathen country. They have gotten the elder all worked up and he preached a most outlandish sermon of what we could do if we would. At the close of the meeting most of the members there voted to raise the money to send a missionary to China."

Little Emmert.—"What was the elder's text?"

Emmert Stover, of India, in native dress.

Uncle Sam.—"Oh, those words they say Jesus spoke and these missionary cranks always make so much out of—a whole lot more than I am sure that Jesus ever meant."

Little Emmert.—"Uncle Sam, the way you talk you are very much put out about something. What is wrong, anyhow?"

Uncle Sam.—"Well, sir, I admit I am considerably stirred up. It always makes me about half angry when the members who have the least money work up a job which calls for some of the hard-earned money which mother and I have saved through all these years. It isn't right either, so it isn't."

Little Emmert.—"Why, how so?"

Uncle Sam.—"Well, it is not right to vote on a fellow an expense he does not willingly want to bear."

Little Emmert.—"That is right. Who has done that?"

Uncle Sam.—"The church! The church!! Did I not just tell you what they did last Sunday?"

The family was sitting at supper. Uncle Sam laid down his knife and with snapping eye and stiffly extended index finger did he show the bitterness of his heart. But Little Emmert did not lose his courage.

Little Emmert.—"Yes, but did they say you had to help?"

Uncle Sam.—"Well, if they did not in words they came awfully near it, for the elder went on in that nice, winning, loving way and said that surely no member in this prosperous and well blessed congregation would think of missing such a grand privilege. But there's nothing grand in giving up one's hard-earned dollars."

Little Emmert.—"But that is not saying you must."

Uncle Sam.—"Yes, but I am ashamed to be behind and so I fumble through my pocket and hunt a coin and put it into the hat. But, say, it gives me the blues and puts me out of sorts for two weeks to have to do anything of the kind. I wish the members would get wise enough to see that China ought to take care of herself, and India, because she is under English rule, ought to be cared for by the English. We have more than enough to do here in America. I believe in spending United States money in the United States."

At this juncture the family arose from the table. Little Emmert had come to stay all night. In the evening at family worship, which was a set habit in Uncle Sam's home, Little Emmert was handed the Bible to read and lead in prayer. Timidly and nervously he took the book and turned to that last chapter of Matthew. As he drew near the close his boyish voice lost its sharpness and a gentle tremor expressive of the fullness of his heart was noted. A tear stole down his cheek. He read on to the close and the family was rising to fall upon their knees in prayer when Little Emmert said:

"Please wait a minute. You heard what Uncle Sam and I were saying at the supper table. I have been thinking and praying much about it since. And I have written out just how Uncle Sam should close with the Lord's prayer tonight. I want us all to think about it and if he is agreed it shall be the way we will all pray this evening."

With this short speech Uncle Sam sat straight and stern knowing a new attack had come upon him. He had not felt happy and easy ever since he left the table. As for his wife and two daughters, they too were much wrought upon because of the pathos which showed itself in Emmert's manner to see the real issue.

Little Emmert.—"Uncle Sam, when you say the Lord's prayer this evening repeat it after this manner, and then the Lord will understand exactly what you mean: 'Our Father who art in heaven—that is, in the heaven over the United States; hallowed be Thy name by us people in the United States; Thy kingdom come just to us citizens in America; Thy will be done in the United States just as in heaven.'"

Uncle Sam.—"Stop, you wicked child! That's the worst kind of irreverence to God and shall not be heard in my house."

Little Emmert.—"But, Uncle Sam, it is no worse for me to read it for you than for you to live it."

For a time, no one knows how long, a stillness as of death brooded over the room. The silence was at last broken by a sob that came from Uncle Sam as he arose and said, "Let us pray."

Uncle Sam instead of Little Emmert led. Sobs and broken sentences poured forth from the aged and now deeply convinced heart, for the prayer was one of forgiveness for his past life and for a world-wide evangelization.

As for Little Emmert he wept for joy as only a child born and reared in a heathen land and acquainted with its dire needs could weep for sinful man. When they arose he ran to his uncle, put his arms around his neck and said, "Didn't Jesus mean all the world?"

The answer came from the bottom of his heart, as Uncle Sam said, "Yes."

Reading Circle and Christian Workers' Topics

By ELIZABETH D. ROSENBERGER.

For Sunday Evening, July 3.

Topic.—In Remembrance of Me.

Text.—This do in remembrance of me. 1 Cor. 11:24, 25.

References.—John 13; 1 Cor. 11:23-34; Psa. 133:1; Amos 3:3; Luke 22:32; Acts 2:42; 1 Cor. 10:16, 17; 12:12, 13; 1 Thess. 5:11-14; 1 John 1:3; Eph. 4:1-3; 1 John 1:7.

The love feasts of the early Christians were very sacred. Sometimes they were held in strange places, because of the danger incurred. The enemies of the church were looking for these Christians who were ready to die for their faith, and as they partook of the sacred emblems they did not know where they would meet the next time. They held their meetings in dens in the catacombs. One after another would steal silently and secretly along to the appointed place, hoping in the meanwhile that no enemy had discovered their hiding place, or that no spy had entered with them who might deliver them up for arrest. In the dim torch-light these earnest disciples partook of the Lord's supper, not knowing but that torture and death awaited them on the morrow. To them the Lord's supper became a pledge of deathless loyalty and allegiance. When a Roman soldier went forth to fight he pledged undying allegiance to the Roman government. When we partake of the broken bread and the poured wine, it should signify our resolve to live for Jesus, to belong to Him, to die for Him if must be. We renew our allegiance to Christ our Redeemer.

Remembrance.—A friend leaving home for a long journey gives to one he loves a memento. Such gifts are also sometimes received from dying friends and we regard them almost with reverence. Jesus died to atone for our sins, and in that last supper He asked us to continue the service "until He come." It reminds us of His sacrifice for us, and when we sit at the table we should think of His life of toil and privation, burdened with all the sorrows of the people. And then a traitor among His followers betrayed Him. Think of the ascent to Calvary, and His agonizing death, to save us. It is a precious opportunity for us to draw near to the Lord, and resolve to be true to Him who loved us with an everlasting love.

"'Till He come.' O let the words
Linger on the trembling chords!
Let the little while between
In their golden light be seen;
Let us think how heaven and home
Lie beyond that 'Till He come.'"

Loyal to Each Other.—There is no surer way to establish a claim on the generosity and kindness of the Arabs than to eat a meal with them. Any traveler who has tasted only a morsel of their food has placed himself under their protection. We who gather around the Lord's table ought to feel some sense of obligation towards each other. When we stoop down and wash each other's feet we imply that we are all brethren; there are no rich and no poor, we are all one great family. Then ought we not be patient with those who are inclined to wander? Should we not forgive those who have injured us? By loving Jesus supremely our differences are put aside forever and we become one united band of fellow-workers.

Do Not Neglect this Service.—We want to say to our young people especially, Do not miss these precious opportunities. Come to the Lord's table, penitently and trustingly. Do not grieve the great loving heart of Christ by stay-

ing away. Then you shall have His life in you and you shall grow as strong and beautiful as God meant you to be.

"So live that you each year may be,
While time glides softly by,
A little further from the earth
And nearer to the sky."

1. What is self-examination? 1 Cor. 11:28.

2. Give some reasons why all the members of your church should surround the communion table. 1 Cor. 12:25, 26.

3. Discuss the joy of obeying our Lord. John 13:17.

4. How can we prove to the world that we are His disciples? John 13:35.

For Sunday Evening, July 10.

Topic.—Friendship.

Text.—A man that hath friends must show himself friendly. Prov. 18:24.

References.—Job 6:14, 15; 16:20; Prov. 11:13; 17:9; 27:6-19; Ruth 1:16, 17; Gen. 14:14-16; 1 Samuel 18:1-4; 15:35; Prov. 17:17; 18:24; 25:19; 2 Tim. 4:16.

Thoughts for the Leader.—"The only way to have a friend is to be one." We are sure that we reap just what we sow. Are we certain that just as we treat others they will in turn do unto us? If we give generously and love warmly, without troubling ourselves to inquire what we will get out of it, we will have plenty of friends. But we should be careful not to ask of our friends more than we are willing to give. Friendship has ever been the master-passion ruling the forum, the court, the camp, and very often fortune is made or marred when a boy or girl selects his or her companions. A false friend is the worst enemy that any man can have. George Eliot tells us of a man whose friend blasted his life. A thief himself, he thrust upon the innocent man the blame of a black crime. Suddenly this innocent man found all homes closed against him, and even the markets refused his wares. It was but little wonder that he grew hard and cold and cynical. Let us cling to the one Friend above all others. He will always comfort, help and cheer us when we need His aid. The friendship of Jesus will make it impossible to yield ourselves as friends to be swayed by those who reject Him and His teachings. There is no better guarantee for a friendship than the fact that both who pledge their faith to one another are loyal friends of Christ.

"Into life's bitter cup true friendship drops
Balsamic sweets to overpower the gall;
True friends, like ivy and the wall it props,
Both stand together or together fall."

To be Read by Younger Members:—

Some one has said that most friends are like our shadows, following us closely in the sunshine but leaving us as soon as we step into the shade, but we do not believe this. The world would be a gloomy place if there were no true friends to love and keep staunch and true to you in spite of a change of circumstances.

Rev. Banks tells us of observing a woman among the large oak trees of Central Park one day when the ice was like glass under foot. She had a bag containing feed for the birds and squirrels, and when she called them they flocked around her. In fine weather you can see scores of people in the park feeding these little pensioners, but that day this lady was the only one who braved the ice and storm to feed them. Ask yourself this question, Am I a fair-weather friend only, or am I a friend to depend on in icy weather?

It may require a real sacrifice on your part to serve your friend. In the story of the good Samaritan we read: "And he set him on his own beast." The good Samaritan walked while the man who had been wounded by robbers rode. Of course the Samaritan may have been weary, he may have felt as if he himself really needed to ride, but he said nothing about it. He walked and did all in his

power to make the journey easy for the unfortunate man.

"The look of sympathy, the gentle word,
Spoken so low that only angels heard,
The secret art of pure self-sacrifice,
Unseen by men, but marked by angels' eyes—
These are not lost."

Choose a friend who will wear well. The good Samaritan carried his service for the wounded stranger through to the end. He took him to the inn, took care of him and on the morrow took out two pence, said to the innkeeper, Whatsoever thou spendest more, I will repay thee. He did not leave his loving ministry half done. A friendship that endures in spite of the changes time brings about is a great blessing.

Topics for Older Members:—

1. Describe the friendship of Ruth and Naomi. Ruth 1.

2. Did Samuel love Saul even after he had disobeyed God?

3. Who was David's true friend? 1 Samuel 18: 1-4.

4. What is the result of trusting in a false friend? Prov. 25: 19.

For Sunday Evening, July 17.

Topic.—Patience.

Text.—Have patience with me and I will pay thee all. Matt. 18: 29.

References.—2 Tim. 2: 24, 25; Heb. 6: 12; 10: 36; 12: 1; Jas. 1: 3, 4; 5: 7, 8; Rev. 1: 9; 14: 12; Col. 3: 12, 13; Eph. 4: 1, 2; 2 Cor. 6: 4-6; Rom. 2: 7; Luke 21: 19; Rom. 12: 12; Eccl. 7: 8, 9; Psa. 37: 7, 8.

Thoughts for the Leader.—We will not consider this parable in all its details. But we want to see that one of the servants owed his king ten thousand talents. He had been dishonest and used the king's money. Now he could not pay him the debt, so the king threatened to do what any man could do according to Roman theory and law. He commanded that he with his wife and children and all that he had should be sold to pay the debt. When the servant heard this dreadful doom pronounced against him he fell at the feet of the king and begged for mercy. In the anguish of the moment he says, "Lord, have patience with me and I will pay thee all," which shows that he did not know how vast was the debt. He could not have paid it all. However, because he was very much in earnest, the king forgave him. Then notice how this same servant went out, and while the memory of the king's kindness was still fresh with him, he found a fellow-servant who owed him a very small sum, "and he laid hands on him and took him by the throat, saying, Pay me that thou owest." And though the fellow-servant pleaded with him to have patience, he would not, but went and cast him into prison till he should pay the debt. He was hard, cruel and had no patience. It is well worth our while to pray to God for a merciful spirit that will enable us to look with patience on those who are under obligations to us. We need patience in all our dealings with each other.

To be Read by Younger Members:—

Patience.—Patience never sits down because there is an obstacle in the way. It is not lazy. It does not fold its hands because there is a burden to be lifted. God does not desire us to endure any ill that we can conquer. If our surroundings are unsightly it will not do to put up with them patiently when a little energetic labor on our part would make them pleasant and more desirable. The patience in which many people take pride is only poorly disguised laziness. Such patience, like a drug, stupefies the senses and takes away the powers of action. We can resist and even do battle with temptation patiently and earnestly.

Impatient about Little Things.—It is not so hard to be patient and forgive one great offense as it is to forgive seven times a day small offenses that worry and vex us. Mrs. Craik brings this out very clearly in these lines:

"The little griefs, the petty wounds,
The stabs of daily care—
'Crackling of thorns beneath the pot,'—

As life's fire burns—now cold, now hot—
How hard they are to bear."

"But on the fire burns, clear and still
The cankering sorrow dies;
The small wounds heal: the clouds are rent,
And through this shattered mortal tent
Shine down the eternal skies."

New Precepts.—Jesus taught the people as one having authority and not as the scribes. He taught them some new truths. According to the law three offenses might be forgiven, but not the fourth, and Peter thought if he would extend the three to seven that would be all that any one could ask him to do. How surprised they must have been to hear Jesus say, "Ye must forgive seventy times seven times."

Patience Paves the Way to Perfection.—A little girl complained about her hands being so tired after she practiced scales. Her teacher said, "The longer you practice them the stronger your hands will grow, so that after a while you will not feel it at all." The little girl answered, "It seems as if everything that strengthens hurts!" And the child was right. It is true in music, in art, in gaining an education and also in the making of a Christian character; they all cost pain, discipline and self-denial. Be patient and every day will give you more strength and bring you nearer the desired goal.

To be Discussed by Older Members:—

1. Isaac's patience with the people of Gerar. Gen. 26: 15-22.

2. What man has come down to us as an example of patience? Job 1: 21.

3. Is patience a glorious virtue? 2 Thess. 1: 4; Col. 1: 11.

For Sunday Evening, July 24.

Topic.—Of Good Courage.

Text.—Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest. Joshua 1: 9.

References.—1 Chron. 22: 13; Prov. 28: 1; Ezek. 2: 6; 3: 9; 1 Cor. 16: 13; Philpp. 1: 27, 28; 2 Tim. 1: 7; Judges 6: 25-31; Ezra 8: 22, 23; Daniel 3: 16-18; 6: 10; 1 Samuel 17: 35-50; Neh. 6: 10-13; Acts 20: 22-24.

Suggestions to the Leader:—

1. After the usual opening exercises have one of the older members give a three minutes' description of the spying out the land as we read it in Numbers 13: 16-33.

2. Have another give a three minutes' talk, taking up the thread of the story in the 14th chapter of Numbers.

3. The leader himself can briefly relate how Caleb asked Joshua for this very land after Joshua had gained a foothold in Canaan. Joshua 14: 6-15.

To be Read by the Younger Members:—

Courage that Will Last.—Sometimes boys and girls read biographies of great men and women until they begin to think that the hero is a man who in some uncommon circumstances does some daring deed that all his friends admire,—he has made a dash in a time of unusual danger and so proved himself to be of good courage. The fireman who braves smoke and flame to rescue some one in the burning building is their hero. But if you go through life waiting for such a chance as that to prove your courage you may wait and the chance may not come. But every one of you has the chance to do uncomplainingly the commonplace, everyday drudgery which you hate. Nordau says, "Many young men are trying to make 'bluff' do their work," and strangely enough they sometimes succeed and keep it up for years. But some time they are sure to be found out. The courage of Caleb and Joshua rose higher with each succeeding year. True courage neither wears out nor rusts out.

Joshua's Plan.—Joshua was told to plan for the conquest of the whole land. The mistake that most young men make is that they do not make their life plan large enough. They take some man in

the neighborhood for a model when they ought to look to Paul or Joshua or Gideon. So many churchmembers are satisfied if their lives are outwardly respectable. Like the Laodiceans they do not know that they are poor and miserable. It is only by looking to Jesus day after day that we see how little of His Spirit we possess.

Life of Paton.—"The Life of Paton" is one of the most stirring missionary volumes we have and Paton was offered $70,000 royalty on it, but he refused the money, saying, "It is the Lord's. Pass on the Bread of Life to my brethren." That was genuine missionary heroism.

"Just where thou standest light thy lamp,
'Tis dark to others as to thee;
Their ways are hedged by unseen thorns,
Their burdens fret as thine fret thee."

Jericho.—Read over again the sixth chapter of Joshua and see how he took Jericho. Suppose that his courage had failed him after marching around Jericho six times. That is about the way with some of us. After going to school almost an entire term we give up in the last month because the examinations are going to be hard or we are tired of study. That is the way some Sunday-school teachers do. After trying and trying they get blue and discouraged and resign the class, when just a few weeks more of a little harder and more earnest work would make it a success. There is a committee of three Circle members trying to start a Christian Workers' meeting, but perhaps one or two of them are half afraid that it will be a failure and the other one after urging and pleading and perhaps even saying sharp, stinging things, becomes discouraged. "There's no use! We never can do anything here anyway, and I am through with it. I'll give it up!" he says, and that is the end of it. But if he only had not yielded so easily. One Joshua who does not flinch puts heart into an army that might have faltered.

Be Brave.—John Newton, who wrote so many sweet hymns, once said, "I cannot sweep the darkness out, but I can shine it out." Very often your courage and good cheer has more to do with the success of the work than the work itself. If you are sunny and determined, others will like to help you in any undertaking. Do not expect to attract the help of others if you are half-hearted and afraid. Your courage makes others courageous.

For Sunday Evening, July 31.

Topic.—The Sin-cleansing Fountain.

Text.—In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness. Zechariah 13: 1.

References.—Matt. 26: 28; John 19: 34; Acts 20: 28; Romans 5: 9; Eph. 1: 7; 2: 13; Heb. 9: 12-14; 12: 24; 13: 12; 1 John 1: 7; Rev. 1: 5, 6; 5: 9; 7: 14; 12: 11; Heb. 9: 22.

Thoughts for the Leader.—We are told that without the shedding of blood there is no remission for sins. We will not understand in this life all that the sacred mystery implies. Sin is so awful that God could not look upon it with any degree of favor. So the death of Jesus on the cross had to be; the pierced side, out of which flowed blood and water, was part of the plan of redemption. His enemies said, "He saved others, Himself He cannot save," and this was really true, and yet the cross stands for victory; it is the conquering sign. If we want to save others we cannot save ourselves. We must save them by paying the price of giving up our personal ease and doing work for them with ungloved hands. Then when we sing, "There is a fountain filled with blood," they will believe that it is a precious gift to them and we can help to bring them to Christ.

To be Read by Younger Members:—

The Legend of Cannillo.—It is an old Italian legend of an artist Cannillo who sold his soul to the devil in order to gain power to paint to the life any subject he chose. After a long life of sin he painted a picture of Christ, the Man

of Sorrows. The tender, searching eyes were such a source of annoyance to him and to his sinful friends that he veiled the picture and went to a priest with his story. The priest said he must leave it unveiled and with superstitious fear he obeyed. It was not long until he went and made reparation wherever he was able to those he had wronged. But that did not bring him peace. Then he had his dealer to destroy all his pictures which might suggest evil thoughts. Still he had no peace. Again and again he was led to renounce and undo sin after sin, but the peace was withheld. At last as he knelt in prayer he saw that he had not only sinned against his fellow-man but also against Christ, and he asked Jesus to cleanse his soul with His blood. Then came the peace and joy he longed for. There is nothing in this world that will remove the stain of sin excepting the blood of Christ.

"Can One be Pardoned and Retain the Offense?"—David prayed, "Wash me thoroughly from mine iniquity, and cleanse me from my sin." Some people think that we need only be sorry, real sorry, and that is all. That is like taking the east road when I should have taken the west to arrive at my destination. I may see that I am going wrong and I may feel very sorry for it, but no matter how many tears I shed, that alone will not set my feet in the right way. We must give up sin. Only in this way will Christ pardon us.

The Cleansing.—Moody says: "You may just pile up your sins till they rise up like a dark mountain and then multiply them by ten thousand for those you cannot think of, and after you have tried to enumerate all the sins you have committed, just let me bring you one verse in and then that mountain will melt away. The blood of Jesus Christ, His Son, cleanseth us from all sin." We have a tendency to sin, a downward tendency. It is hard to resist, as many a poor sinner knows. Only Jesus can help us to resist this tendency.

"O for a heart that is whiter than snow,
Calm in the peace that He loves to bestow,
Daily refreshed by the heavenly dews
Ready for service whene'er He shall choose.
O for a heart that is whiter than snow,
Savior divine, to whom else can I go?
Thou who didst die, loving me so,
Give me a heart that is whiter than snow."

Topics for Older Members:—

1. Did the law command an atonement for sin? Exodus 29: 36; Heb. 9: 22.

2. What does the prophet Isaiah say about Christ? Isaiah 53: 4-11.

3. How were we redeemed? 1 Peter 1: 18, 19.

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ALONG THE TROLLEY LINES.

A little over a year ago Brother O. H. Yeremian, who is now a medical missionary in India, visited the Phillipsburg church, in southern Ohio. He gave some very earnest talks on missions and our responsibility towards those who are willing to go to the heathen. Sister Sarah Rinehart was our earnest secretary at this place and it was not long until she had a large Circle organized. For over a year they have been holding a very interesting missionary meeting once a month. We wish that those who do not believe in these meetings could have attended the one held at West Milton last Sunday afternoon. We believe that you would have felt impelled to begin the work in your own church. Our aged elder, Jesse K. Brumbaugh, conducted the meeting. His zeal and activity in the work of the Lord are a constant stimulus to the younger members there. We have not sufficient space here to give the entire program, but it was very well carried out. Every speaker was ready with a well-prepared talk or paper. The hymns were well selected and sung with spirit, and a great many boys and girls were in the congregation. If we can keep the boys and girls in touch with our church and its services we may reasonably hope to welcome

them as members of our church sometime. We think that each Circle meeting held in this church is better than the last. Some of the members from adjoining churches take the traction car and so enjoy these meetings too.

The car stops at Pleasant Hill. Sister Emma K. Frantz is our secretary at this place. This spring they have also organized a Christian Workers' association, which meets once a month. They have nearly ninety members enrolled, and so far their meetings have been well attended and of great interest. We think that these young people will do much for the future good of the church. We say young people because all the young people are taking part in it, but the older church members take part in the programs too and most of them attend these meetings regularly.

We can go by trolley to Tippecanoe City and attend a Circle meeting in the Hickory Grove church. Brother Alva Neher is their wide-awake secretary and their monthly meetings have been very successful. Many of these young members have been away to school and they especially enjoy taking a part in these programs and saying a word for Christ. Brother John R. Snyder and wife recently attended their meeting. The members fully appreciated Brother Snyder's address, as well as his inspiring words of personal encouragement.

We have thirty-five or more Circle members at Covington and about ninety-five who take part in Christian Workers' meetings. We appointed a committee of three to arrange programs for the meetings of an entire year, one meeting to be held each month. These three divided the ninety-five names into three sections. In doing this they tried to make the sections as nearly equal as possible with regard to talent and working ability. Then Mr. A was responsible for the meeting when his section held it. He would see to it that the leader did his part and that members who could not find any quotations or suitable selections to read were given some. He would urge them all to be present and faithfully do their best. The next meeting would be held by Mr. B's section, and Mr. B was responsible for it. Mr. A and Mr. C would not assist unless it was necessary. When Mr. C's section have the meeting, Mr. A. and Mr. B. with all the members in their section have no responsibility. So far the plan has worked well and we want to submit it for your consideration. Where there are not so many members it might be wise to divide only into two sections or classes. Our programs are taken from the Visitor. They are interesting, and the meetings are well attended.

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FROM OUR WORKERS.

Sister Cora W. Ringgold, of Spring Creek, Va., says, "The work is, I am glad to say, growing steadily. Here are three new names. This brings our number up to eighteen. We have meetings once a month, the first Saturday night in each month. Thus far we have been meeting at private houses, but as the work goes on and the members increase we hope to be able to meet at the church before long. We think this would be better, as more people would attend and therefore more good could be done. We have some money in the treasury. We have not decided yet what we will do with it. We trust the Lord will direct.

Sister Samie F. Shelly, from Shellytown, Pennsylvania, says, "We have organized the Missionary Reading Circle, with eleven members. I have been elected secretary. We have a Christian Workers' meeting and use the topics given in the Visitor. We think of meeting once a month to review a previously-assigned portion of the books which we are reading. All who have joined are much interested in the work and are eager to read the books."

Sister Martha E. Lear, from Cerrogordo, Ill., says, "You will find enclosed

(Concluded on Page 232.)

From the Field.

FROM DAHANU, INDIA.

Dear Brother:—

Seeing that the plague never prevails in the United States and it is such a devastating, common scourge in this country, a communication concerning it might be interesting to the readers of the Visitor.

About the first of March the rats began to die in the orphanage buildings at Anklesvar, and realizing that this phenomenon is a sure sign of the plague, the brethren erected a large enclosure covered with bamboo matting on another part of the compound and transferred all the children into it. At the same time application was made to the city authorities for the disinfection of the buildings, to which they promptly responded. It was on Sunday, March 6th, at 5 P. M., that I was informed that a little boy was suffering from diarrhœa. I hurried to the place where the boy lay, and found him drowsy, listless and with high temperature. He was carried to the dispensary, disinfected, treated, and, seeing that his symptoms were serious, we put up a shack of bamboo matting and thus segregated him from the rest of the children. Monday forenoon was the regular day for my outside patients, and as they took up a great deal of my time I could not give much attention to the sick boy, but Bro. McCann treated him according to my directions. On the afternoon of the same day I went to Jalalpor as it has been my custom to do, and from thence to Bulsar on Tuesday. Early Wednesday morning I was informed that the sick boy had developed the plague and that he and two other boys had died on Tuesday. Doctor Cooper, a Parsee physician, had been called and he suggested that they move into an adjoining field so as to escape further infection. When I arrived at Anklesvar on Wednesday noon I found Bro. McCann and Bro. Lichty at work putting up shacks large enough to hold six children. As this is the season of the running of the cotton-gins, of which there are many around here, and because of the nature of the disease, no workmen could be procured, and therefore brethren McCann, Lichty and myself, with the assistance of the larger boys, did the erecting of the shacks. Seeing that we had one hundred and forty-five boys, and provision had to be made for the sick and the suspicious cases, a good many shacks were needed, so that when we were through with our work of construction the two fields looked like a village.

The disease was of the severest type, doing its work quickly. Several of the boys died only an hour or two after they were taken sick. Others lived one or two days, and of the cases that died the one which lived the longest lasted only three days and a half. This scourge of India and many of these Eastern countries has been baffling the efforts of the medical profession. Hundreds of persons die every week in Bombay and other large cities. It is such a strong infection, and acts so quickly that a very small percentage of the real cases recover. However, many cases are called plague when that disease is prevalent in a locality which are nothing else but cases of continued fever. With us the mortality was rather high. Out of thirteen cases only two recovered and one of those had a very light attack.

Seeing that so few recovered, our efforts were mainly to prevent the well ones from contracting the disease. Twice every day a careful examination was made of every child. All disorders of even a trivial nature were promptly corrected, and those who showed any symptoms of the dreaded disease were at once placed in the detention shack. Thus we continued for three weeks, and

we are glad to be able to say that for the last week no new cases have developed and the old ones are nicely recovering. The ravages of this dreadful disease seem to be stopped, for which we thank the Lord. The missionaries at the other stations were very anxious about our welfare, fearing that we might fall victim to the disease, but the Lord was our shield, and all three of us are well and strong at this writing.

O. H. Yeremian.

Bombay, India, G. P. O.

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BROOKLYN NOTES.

—It should occasion gratitude that the services during the past month have been well attended and that our congregations are steadily growing.

—Our hearts are cheered because of what we have been permitted by God's help to accomplish, and at the same time we are stimulated to greater effort because of what remains to be done.

—We have organized our young people into a "Christian Workers' Union," and it is encouraging to note the interest our young people take in this hour each Sunday evening before the regular preaching services.

—We are also much pleased to note the increase in all our contributions, especially the liberal freewill offering to be sent to the forthcoming Annual Meeting for the collection on missionary day. Whilst we are few in number, yet it is commendable to see the liberality in giving to the Lord's work.

—Another most encouraging sign of spiritual life in our midst is the great interest in Bible study. We have Bible classes at the present time on Monday, Tuesday and Wednesday evenings. The Tuesday evening class is the "Personal Workers" hour. Also on Friday, 2 P. M., we have a Bible class for the mothers, who are now studying the "Mothers of the Bible." Sister Howe and Sister Miller are their instructors. We look for much good to result from these meetings.

—We cannot close without acknowledging with much gratitude the good letters sent to us this month and the liberal gifts toward our much-needed new church. The following donations were received during April:

Iowa.—Cath. Bluebaugh, $5.00; Sadie Miller, $5.63; Alice B. Snyder, $2.00; Lizzie Martin, 69 cents; Mary Murry, 15 cents; Jennie B. Miller, $5.00.

Illinois.—Martin Brubaker, $5.00; A Brother and Sister (Lord's tenth), $5.00; Eld. John Arnold and wife, $5.00.

Kansas.—Ramona Sunday school, $3.65.

Maryland.—D. Ausherman, $10.00; L. Drake, $2.00; a family, $2.00.

Ohio.—Canton church, $12.00; Sarah A. Smith, $1.16; Sisters' Aid Society, $5.00.

Pennsylvania.—B. P. Huey, $2.00; F. Davis, $5.00; Benshoff S. S., $8.35; Parkersford congregation, $10.06; Wm. Joseph, James and Timothy Fitzwater, 25 cents; Wm. M. Howe, $5.00; Hanoverdale S. S., $8.09; Dortha Aungst, $1.66; Malinda Kinsey, 42 cents; Katie Fackler, 98 cents; Jennie Cassel, $1.41; Cartharine B. Horst, $1.66; Katharine Page, $2.01; David Stoudt, $3.14; John Shiffler, $5.09; John Landis, $5.92; Samuel Witmer, $2.66; Mary Etter, $2.61; Wm. Umberger, $1.22; Rachel Miller, $1.40; Anna B. Fackler, $1.00; Abram Fackler, $3.00; Adam Shope, 67 cents; Isaac Kieffer, 55 cents; Israel Conrad, 68 cents; David Shaffner, 90 cents; Sallie Gordon, 45 cents; Lillie Cassel, $1.40; Minnie Baker, 55 cents; Fannie Aungst, $3.04; Barbara Cassel, $3.01; Harry Aspenshade, $8.67; Jacob Landis, $1.07; Sam Balsbaugh, $3.68; A. M. Kuhns, $2.66; Anna Miller, 40 cents; Charlie Witmoyer, $1.10; Eliz. Smith, $3.10; Augustus Pick, $1.25; John Lenkert, 43 cents; John Witmer, 61 cents; Thomas Patrick, 90 cents; Alfred Yingst, $2.00; Sudie Wingert, $5.00.

Indiana.—Sister E— and family, $5.00.

Virginia.—R. C. Clem and wife, $5.00; Mollie Wampler, $1.53; Ottie Cline, $1.56; Effie Long, $1.80; Barbara Flory, $1.49; Bert Pirkey, $1.32; Effie Wright, 5 cents; Mettie Showalter, 90 cents; Elsie Wampler, 74 cents; Mary Cline, 53 cents; Laura Rodeffer, $1.25.

California.—A Brother and Sister, $5.

The Lord bless you all according to 2 Cor. 9:6-8. Yours in His name,

J. Kurtz Miller.

5901 3rd Ave., Brooklyn, N. Y. Apr. 30.

DONATIONS RECEIVED.

The following cash donations were received by Peter Brubaker for mission work in the District of Northern Iowa, Southern Minnesota and South Dakota:

W. A. Blough, Waterloo, Iowa,...	$ 1 00
Jacob J. Schrock, Waterloo, Iowa,	10 00
S. B. Miller, Waterloo, Iowa,.....	5 00
Lydia Miller, Waterloo, Iowa,....	5 00
Sallie Fike, Waterloo, Iowa,.....	10 00
T. P. Hames, Waterloo, Iowa,....	30
Eph. Lichty, Waterloo, Iowa,.....	5 00
Harvey Miller, Waterloo, Iowa,...	1 00
W. H. Lichty, Waterloo, Iowa,...	5 00
S. A. Maust, Waterloo, Iowa,.....	1 00
J. L. Beal, Waterloo, Iowa,.....	1 50
Sarah J. Kepler, N. Hampton. Ia.,	1 00
Barbara Hanawalt, Dumont, Iowa,	1 00
Eliza A. Pile, Dumont, Iowa,.....	1 00
Johanah Alink, Greenleafton, Minn., ...	2 00
B. F. Alink, Grenleafton, Minn.,...	1 00
Hattie Alink, Greenleafton, Minn.,	1 00
Hannah Frankson, Spring Valley, Minn., ...	5 00
Levi Alink, Preston, Minn., ...	50
A. W. Miller, Waterloo, Iowa,....	10 00
Total, ...	$67 30

A. G. Messer, Sec.

Grundy Center, Iowa.

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HOW CAN I FIND OUT?

A little booklet, entitled "How Can I Find out?" is being received with marked favor wherever it goes. Thousands of them have been distributed and there is a continued demand for it. Many are the words of strong commendation sent in concerning it, but perhaps the strongest expression in its favor is the report that one minister in Pennsylvania ordered one hundred copies to give to the deacons with instructions to leave one or more copies in each home where they paid the visit. What would be the result if every congregation had a leader that took such an active part in missions? Yet this leader and his flock are simply seeking to do what Christ has commanded every follower of His to do.

The little booklet is free for the asking. To read one copy is to ask for a dozen or more to give to your friends. If you have not seen a copy, better ask to-day and enter upon the joy of service in this way yourself.

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FROM OUR WORKERS.

(Concluded from Page 229.)

three new names for the Circle. The work of our Circle has grown very steadily since our last report. A number have completed the first year's reading and started on the second. The members are showing a marked improvement in their work on the programs. We have started a paper, entitled "The Missionary Herald," which is proving quite interesting. Bro. Forney, of Jalalpor, India, was with us at our last meeting and gave us an interesting talk on the work in India. They expect to make their home with us this summer, and we surely enjoy their presence."

Sister Jennie Berkley, from Waterloo, Iowa, says, "You will find name of one new member. The Missionary Circle here at South Waterloo church held their meetings regularly every two weeks when roads and weather would permit. We feel assured that these meetings create a sentiment which will lead to more and thorough mission work. There are yet quite a number here that I think would enjoy taking the course when they can so arrange.

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NEW NAMES.

2449 I. D. Heckman, Oakley, Ill.
2450 Myrtle Reed, Cerrogordo, Ill.
2451 Effie Atchison, Cerrogordo, Ill.
2452 Anna Blough, Waterloo, Iowa.
2453 Mollie Floyd, Dayton, Va.
2454 F. F. Miller, Spring Creek, Va.
2455 Mrs. Cora Skinner, Bridgewater, Va.
2456 Virgil C. Holsinger, Shellytown, Pa.
2457 Mrs. W. H. Holsinger, Shellytown; Pa.
2458 W. H. Holsinger, Shellytown, Pa.
2459 Sannie F. Shelly, Shellytown, Pa.
2460 Mary Snare, Shellytown, Pa.
2461 Sarah A. Shelly, Shellytown, Pa.
2462 Ernie Snowberger, Shellytown, Pa.
2463 Iva Snowberger, Shellytown, Pa.
2464 J. B. Snowberger, Shellytown, Pa.
2465 Emma Detweiler, Larke, Pa.
2466 S. J. Detweiler, Larke, Pa.

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NEW SECRETARIES.

Sannie F. Shelly, Shellytown, Pa.

Editorial Comment.

EACH MEMBER HELPS THE SPIRIT OF THIS CONFERENCE.

Have you prayed that this Conference shall be greater in power of the Holy Spirit than any preceding? Have you come to the meeting with a longing to say something for Jesus, or to be filled more with His Spirit? Have you brought a sacrifice to the tabernacle of the Lord, one that has cost you some denial at home up to the time of the meeting? Or if you did not get to the meeting, did you make a sacrifice by staying at home and in the collection at conference is your material offering warm from the altar of offering in your own heart? These Annual Meetings are just what the membership make them. The Moderator has something to do with them. The Standing Committee has something to do with them. But the body representative on the ground and the body at home behind the plow and in the kitchen have everything to do with the spirit of this Conference. As each individual member enters deeply into the desires of the Lord, so shall this meeting be great in its manifestation of the Lord's presence and power.

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THE TESTIMONY ONE WAY.

In this number there is expression from over twenty-five different members of the Brethren in good standing, who have voiced sentiments in reference to missions and the minister's relation to them. Just how any minister can read all this and be indifferent would be a puzzle to any one. But a greater problem awaits the church worker, and it is this: How can you get some ministers to read these pages of this issue at all, or with their hearts open to the truth? However, let each member who reads this copy and thinks his minister does not get it ask that a copy be sent to him. This number certainly will awaken some interest in a few.

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IN ACCOUNT WITH THE LORD.

Brother C. O. Beery, of Pennsylvania, sends in the following as very forcibly setting forth the relation each one sustains to the Lord as far as earthly possessions go:—

The earth is the Lord's, and the fullness thereof; the world, and they that dwell therein.—Ps. 24: 1.

Brother John Smith in account with his Master the Lord of the whole earth.

Dr.

To 10 showers of rain on his fields, at $25 per shower,	$250 00
2 extra showers at a critical period, $50 each,	100 00
60 days of sunshine at $5,	300 00
	$650 00

Cr.

Per contra:	
By amount for pastor's salary,	$ 10 00
Home missions,	25
Foreign missions,	10
	$ 10 35

"Freely ye have received, freely give." Matt. 10: 8.

Is it not strange that in spite of such evidence there are many members who profess Christ and speak of my farm, and the church and the Lord has no claim upon it? "I can hoard it up,—I can do as I please with my money." While salvation is free, there is nothing that man receives from the Lord that brings him so fully into loving, cheerful obligation to his Father in heaven as the acceptance of salvation with its many temporal and spiritual blessings.

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Jesus bids us shine,
First of all, for Him;—
Well he sees and knows it,
If our light is dim!
He looks down from heaven
To see us shine—
You in your small corner,
And I in mine.

Acknowledgments.

All things come to Thee, O Lord,
And of Thine own have we given Thee.

Offerings are asked to sustain missions on the frontier in the various parts of the United States under the General Board, to aid the forty-seven Districts of the Brotherhood in their respective fields, to support the work in Sweden, Denmark, France, Switzerland and India. The workers on the fields labor for a support, the members of the General Missionary and Tract Committee give their service free.

A copy of the Visitor marked "Sample" is sent to each person from whom money has been received within the time of the acknowledgment herewith made. Should any one thereby get two copies, please hand one to a friend.

See that the amount appears properly herewith. In case it does not, write at once to the Committee.

All mission funds for general work should be sent to and in the name of

GEN. MISS. AND TRACT COM.,
Elgin, Illinois.

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The General Missionary and Tract Committee acknowledge receipt of the following donations during the month of April, 1904:

WORLD-WIDE FUND.

Pennsylvania—$172.47.

Eastern District, Congregations.
West Conestoga, $12.00; Hatfield, $40.40; Springville, $13.87; Mingo, $17.75; Midway, $21.75; Reading, $14.35, ... $ 120 12

Individuals.
Jos. Smith, Norristown, $1.00; Lewis Keiper and wife, Conemaugh, $5.00, ... 6 00

Middle District, Individuals.
D. M. Replogle, Drab, 50 cents; Rufus Replogle, Roaring Springs, $25.00, ... 25 50

Western District, Congregation.
Sculton, ... 3 05

Individuals.
Samuel Naylor, Erie, $1.00; A. Christner, Connellsville, $1.00, ... 2 00

Southern District, Congregation.
Upper Cumberland, ... 15 30

Individual.
John S. Harshbarger, Everett,... 50

Illinois—$77.80.

Northern District, Congregations.
Naperville, $5.00; Rock Creek, $2.25; Pine Creek, $4.15, ... 11 40

Sunday schools.
Elgin, $38.10; Sterling, $2.00; Rock Creek, $5.25, ... 45 35

Individuals.
Galen B. Royer, Elgin, $1.20; H. W. Farringer, Lena, $10.00; Lydia Farringer, Lena, $5.00, ... 16 20

Southern District, Congregation.
Oakley, ... 4 20

Sunday school.
Woodland, ... 65

Kansas—$68.58.

Northeastern District, Congregations.
Ramona, $61.25; Washington Creek, $7.33, ... 68 58

Virginia—$40.40.

First District, Congregations.
Bethlehem, $2.50; Germantown, $5.15; Antioch, $4.50; Pleasant Hill, $1.55, ... 13 70

Individual.
S. Crumpacker, Bonsacks. 50

Second District, Sunday school.
Summit, ... 24 70

Individuals.
J. Carson Miller, Moores Store, 50 cents; Mrs. Ida Showalter, Penn Laird, $1.00, ... 1 50

Maryland—$34.00.

Eastern District, Individual.
Annie Shaffer, deceased, ... 10 00

Middle District, Congregation.
Brownsville, Broadrun church, .. 24 00

Iowa—$24.52.

Northern District, Congregation.
Grundy Center, ... 7 27

Middle District, Individuals.
H. E. Slifer, Conrad, $10.00; J. B. Miller, Robins, $1.25; W. E. West, Ankeny, $5.00, ... 16 25

Southern District, Congregation.
South Keokuk, ... 1 00

North Dakota—$16.00.

Congregation.
Perth, ... 12 00

Individuals.
J. B. Shank, Ellison, 50 cents; John Deal, Rosedale, 50 cents; Rutha C. Long, Starkweather, $3.00, 4 00

Indiana—$13.50.

Northern District, Individuals.
Daniel Wysong, Nappanee, 50 cents; Mrs. Peter Figert, Roann, $3.00. ..... 3 50

Middle District, Congregation.
Windfall, ... 5 00

Southern District, Congregation.
Lower Fall Creek, ... 5 00

Ohio—$12.57.

Northeastern District, Congregation.
Ashland, ... 10 79

Southern District, Individuals.
Lulu D. Dillon, W. Alexandria, 58 cents; S. B. Christner, Union, $1.20, 1 78

Missouri—$8.75.

Middle District, Congregation.
Walnut Creek, ... 4 00

Individual.
David C. Bosserman, St. Louis,.. 4 25

Southern District. Individual.
F. W. Dove, Cabool, marriage notice, ... 50

Texas and Louisiana—$6.25.

Congregation.
Saginaw, Texas, ... 4 50

Individual.
John Metzger, Roanoke, La., ... 1 75

Oklahoma—$5.11.

Individuals.
I. L. Herren, Thomas, $2.21; John Merkey, Cloud Chief, $2.90, ... 5 11

Washington and Oregon—$5.00.

Congregation.
Mohawk River, ... 2 50

Individual.
Ann C. Castle, Fulda, ... 2 50

North Carolina—$4.00.

Congregation.
Dail Mission, 81 cents; Oak Grove, $1.00; Ground Nut, $1.00,... 2 81

Individual.
N. N. Garst, Seven Springs, ... 1 19

Nebraska—$1.50.

Sunday school.
South Beatrice, ... 1 00

Individual.
J. S. Snavely, Lincoln, ... 50

West Virginia—$1.26.

Friends in Preston County, ... 1 26

Total for the month, ...$ 491 71

INDIA ORPHANAGE.

Pennsylvania—$218.85.

Eastern District, Congregation.
Reading, ... 32 00

Sunday schools.
Primary class, Spring Creek, $16.00; Elizabethtown, $16.00, ... 32 00

Individual.
Isabella Price, Oaks, $16.00; Jos. H. Rider and wife, Elizabethtown, $16.00; Jacob S. Harley, Harleysville, $16.00, ... 48 00

Middle District, Individuals.
Michael Claar, McKees Gap, $1.00; Harry Mentzer, McKees Gap, 25 cents; Four Sisters, Woodbury church, $16.00; W. M. Howe, Tyrone, $16.00; J. B. Shaffer, Grampion, $8.00, ... 41 25

Western District, Sunday Schools.
Primary Class of Benshof Hill, $7.60; Junior Society of Plum Creek church, $6.00; Hazlewood Missionary Reading Circle, $4.00,.. 17 60

Individuals.
P. C. Strayer and C. E. Mincely, Johnstown, ... 16 00

Southern District.
Sisters' Missionary Circle, Waynesboro, ... 16 00

Individual.
Jos. F. Emmert, Waynesboro, .. 16 00

Ohio—$99.63.

Northeastern District.
Sisters' Aid Society of Canton congregation, $32.00; Sisters' Aid Society, Chippewa, $8.00, ... 40 00

Individuals.
J. C. and Emma Brumbaugh, Hartville, ... 16 00

Northwestern District.
Greenspring Aid Society, ... 13 00

Individual.
Isaac Miller, Beaverdam, ... 16 00

Southern District. Sunday schools.
Lower Stillwater, $10.38; Class No. 2. Stonelick, $4.25, ... 14 63

Illinois—$67.28.

Northern District, Congregation.
Franklin Grove, ... 33 94

Individual.
Lizzie Clair, Lena, ... 19 00

Southern District. Sunday school.
Primary Class, Woodland, ... 1 34
Cerrogordo Reading Circle, ... 8 00

Individuals.
J. E. and Nettie Miller, Urbana,.. 5 00

Indiana—$64.00.

Northern District, Individual.
Jonathan M. Cripe, North Liberty. 16 00

Middle District, Individuals.
John Neff, Ladoga, $16.00; Samuel and Lina Stoner, Ladoga, $16.00. ..... 32 00

Southern District, Individual.
Sallie Hatfield, Hagerstown, ... 16 00

Iowa—$60.50.

Northern District, Sunday schools.
Pleasant Prairie, $7.50; Grundy Center M. R. C. and Sunday school, $13.00, ... 20 50
Sisters' Mission Circle, Waterloo, 16 00

Individuals.
J. H. Cable and wife, Waterloo, $16.00; E. S. and Flora Doughty, Eldora, $8.00, ... 24 00

Kansas—$58.36.

Northeastern District, Sunday school.
Oakland (Topeka), ... 3 00

Individuals.
R. J. Shirk and wife, Lost Springs, ... 4 00

Northwestern District and Colorado. Sunday school.
Rockyford, ... 1 49

Southeastern District.
Sisters' Aid Society, McPherson,. 15 00

Southwestern District, Congregation.
Ramona, ... 15 00

Sunday school. ..
Slate Creek, ... 3 87

Individual.
M. J. Mishler and wife, Conway,. 16 00

Virginia—$41.50.

Second District.
Montezuma Bible Class, Beaver Creek congregation, ... 3 50

Individuals.
Martin Garber and wife, Sangerville, $16.00; M. E. and Dora Coff-

man, Nokesville, $6.00; S. M. Bowman, Linville Depot, $16.00, ... 38 00

Nebraska—$33.00.

Sunday schools.
Beatrice, $5.00; North Beatrice, $8.00, ... 13 00
Individual.
J. A. Switzer, Holmesville, ... 20 00

Maryland—$26.00.

Eastern District, Individuals.
Annie Shaffer, deceased, Hagerstown, $10.00; A. K. Graybill, Washington, D. C., $16.00, ... 26 00

Oregon, Washington and Idaho—$22.93.

Congregation.
North Yakima, Washington, ... 4 43
Individuals.
A Brother, Mohawk Valley congregation, Oregon, $2.50; Melvin Johnson, Nezperce, Idaho, $16.00, . 18 50

North Dakota—$16.50.

Sunday school.
Cando, ... 8 00
Individuals.
F. R. Schlotman, Haven, $4.50; Clara A. Blocher, $4.00, ... 8 50

Michigan—$4.00.

Sunday school.
Sunfield, ... 4 00

Total for the month, ...$ 712 55

INDIA MISSION.

Pennsylvania—$214.45.

Eastern District, Individual.
Abram H. Cassel, Harleysville,.. 200 00
Middle District, Individual.
Rufus Replogle, Roaring Springs, 12 00
Western District, Individuals.
S. W. Knavel, Rummel, $1.45; Samuel Naylor, Erie, $1.00, ... 2 45

California—$59.00.

Congregations.
Los Angeles, Colton and Inglewood, ... 20 00
Individuals.
Maggie Early, Los Angeles, $2.00; A Sister, Los Angeles, $35.00; A Sister, Los Angeles, $1.00; A Sister, Los Angeles, $1.00, ... 39 00

Illinois—$31.67.

Northern District, Sunday school.
Blanche Lentz's class, Elgin. ... 3 65
Southern District, Congregation.
Cerrogordo, ... 28 02

Virginia—$15.71.

First District, Congregations.
Pleasant Hill, $1.85; Germantown, $2.60; Bethlehem, $1.65, ... 6 10
Sunday school.
Pleasant View, ... 9 61

Kansas—$15.00.

Southwestern District, Congregation.
Ramona, ... 10 00
Individual.
Mrs. Mary Meadors, Nickerson,.. 5 00

Ohio—$10.00.

Northeastern District, Individuals.
George Cocoanower, Belleville, $5.00; John and Lizzie Miller, Louisville, $5.00, ... 10 00

Colorado—$4.64.

Sunday School.
Rockyford. 4 64

Tennessee—$2.50.

Congregation.
Cedar Grove, ... 2 50

Iowa—$2.50.

Northern District.
5-year-old son of J. J. Tawzer, Pierson, ... 2 50

Oregon—$1.65.

Sunday school.
W. R. Mavity's class, Marcola,.. 1 65

Indiana—$1.00.

Christian Workers' Society, Muncie church, ... 1 00

Total for the month, ...$ 358 12

COLORED MISSION.

Pennsylvania—$18.00.

Southern District, Congregation.
Waynesboro, ... 13 00
Sisters' Mission Sewing Circle, Waynesboro, ... 5 00

Michigan—$2.50.

Sunday school.
Thornapple, ... 2 50

Kansas—$2.00.

Southeastern District, Individuals.
Salem Beery and wife, McCune,. 2 00

Total for the month, ...$ 22 50

BROOKLYN MEETINGHOUSE.

California—$14.51.

Individuals.
Mary T. Patrick, Los Angeles, $13.01; Susie Forney, Los Angeles, $1.50, ... 14 51

Virginia—$2.00.

First District, Individual.
Elle C. Hutchinson, Bays, ... 2 00

Total for the month, ...$ 16 51

PHILIPPINE MISSION.

Oregon—$5.00.

Individuals.
Jacob and Nancy Bahr, Talent,.. 5 00

Total for the month, ...$ 5 00

GERMAN MISSION.

Indiana—$1.00.

Individual.
James A. Byer, Lapel, ... 1 00

Total for the month, ...$ 1 00

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REPORT OF CHICAGO MISSION FOR APRIL, 1904.

Cash Received.

Balance on hand, ...$ 2 90
Mrs. I. B. Trout, Lanark, Ill.,.... 1 00

Canton, Ohio, Sunday school, per Henry Royer,	12 00
Mary Broadwater, Harmony, Minn.,	2 00
Mary Emmert, Chicago,	2 00
General Mission Board,	30 00
Nezperce, Idaho, Sunday school, per Mattie Thomas,	5 00
Lewistown, Pa., Sunday school, per Maud Reedy,	3 44
L. G. Witter, ——, Canada,	50
Silver Lake Sunday school of Lake Park, Iowa, per H. I. Metz,	1 55
General Mission Board,	30 00
Industrial school,	7 10
	$97 49

Cash Paid Out.

Living fund,	$20 45
Rent,	10 00
Gas,	2 64
Help to poor,	3 75
Industrial school,	6 37
Incidentals,	11 80
Support for workers,	22 00
	$77 01
Cash on hand,	$20 48

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REPORT OF BROOKLYN MISSION FOR APRIL, 1904.

Balance,	$ 4 00
Mission board,	120 00
Beach Grove, Ohio, S. S., per Florence Klopfenstein,	2 93
Mary Broadwater, Harmony, Minn.,	3 00
Industrial school,	70
	$130 63

Expenditures.

Rent and gas,	$ 47 00
Allowance,	20 00
Next winter's coal,	20 00
Industrial school,	70
Charity,	6 00
Living fund,	36 93
	$130 63

Attendance.

	Largest.	Average.
Sunday school,	138	120
Preaching,	90	75
Bible class,	65	56
Prayer meeting,	40	34

Calls, 50.

J. Kurtz Miller.

5901 3rd Ave., Brooklyn, N. Y.

A PLEA FOR PERSONAL WORK.

By Henry M. Harvey.

The great commission, "Go ye into all the world and preach the gospel to every creature," is, as it should be among us, a very important precept, and we are preparing to do as much of it as we can, especially so far as money and financial support is concerned. Those who can do little or much are making preparation accordingly, thinking that is the culmination of the command. Perhaps some who can give but little are inclined to think they can not help in the work. While their barn and cellar may not be as large as neighbor B's, the same spirit which has preserved the divine religion down through the ages, and which has moved men to venture forth with a Gospel message, and women to maintain the equilibrium of the home with the same fortitude, compels them to spend time and energy in planning for a liberal contribution at the next missionary sermon.

Then others of us will spend considerable time in reading of the work in the foreign field,—what difficulties the missionaries have to encounter and with what inconsiderate eagerness or aversion the heathen receive the Word; how the government will not protect the missionaries but permits a mob of the natives to murder them; how the conquests and improvements of the different governments are opening up certain sections of heathen country and what the prospect for missions is, and how, through the lack of modern equipments, so many succumbed to the pangs of starvation.

This spirit ought not to be condemned, for we owe much to it as a means of animation of local work. But why all this anxiety and worry about something that is far distant from us and so nearly out of our sphere of action, when right by our doors are people who need the same hand and loving voice equally as much as the antipodes?

Our cities and every neighborhood furnishes a mass of people who need this same Gospel, and who need it almost as badly. It is a sad condition that causes us to look at things far off, of which we know so little, and while so doing let many of which we know much go on in the same ruts, never offering to the benighted souls that which they need most. It is sad that we should let our inability to help some heathen prevent our speaking to those with whom we come in contact every day. Why this discrimination?

If every Christian would work as faithfully in the home field, in his own circle of friends, as our missionaries do in their field, we would soon be able to support ten times as many missionaries, besides doing a great deal of good to ourselves. Let us do all we can for the heathen and try to bring them into the liberty of the Gospel, but, while so doing, let us not neglect the famishing of our own land.

Of silver and gold we have none, we do have time and opportunity to tell our neighbor of Christ. It is personal work and touch that will help to raise the wretched and not so much the dollar. Christ did much of His best work with the individual. Don't forget to add a little Christ to your business and social circles. Poverty need keep none from helping to carry out the great commission.

Union Bridge, Md.

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AMONG THE TOP-KNOTS, OR LIFE IN KOREA.

Books on missions may be roughly classed into texts discussing missions from various angles and urging the reader to more definite purpose in the work, and books that simply relate the varied and tried experiences of a missionary. Of the latter class is Mrs. L. H. Underwood's book, entitled "Fifteen Years among the Top-Knots, or Life in Korea."

The life of every missionary who has faith in God and enough of inherent daring to press on in his work fearlessly is filled with incidents that would be interesting to the church general, yet few either have the talent or the disposition to tell them. "It partakes of egotism to relate one's own experiences," some would say, yet when told not only information is gained but an entering in part into the life of a missionary is experienced.

The writer of these lines has never been on the field, yet in reading Mrs. Underwood's book he has gone over parts of Korea, had fears lest he be robbed, has sympathized deeply for friends, has suffered and endured,—in fact lived the life over somewhat after the manner which the author must have done when writing the book.

Deftly scattered through the volume and in sufficient proportion to give zest to the reading are lessons moral and religious, applicable to the experience just related. The style is easy, graceful, clear; the descriptions of country and scenes are always clearly painted with well-chosen words. The illustrations are very interesting.

The publishers surely sought to outdo their competitors in putting forth a volume in which quality, blending of colors of paper, ink, binding and even the staining of edges of the leaves all added to one gentle blending of different shades of brown which is at once pleasing and attractive.

In this day when Korea is indirectly so much before the public eye, this book will be very interesting. To those desiring good reading there is no need of purchasing a book "without real purpose." This volume of 271 pages will have qualities to meet the demand of many who are careful in their selection of books.

The price, $1.50, makes it within the reach of every one. It may be supplied direct from the publishers, the American Tract Society, or through the Brethren Publishing House, Elgin, Illinois.

THE NINETEENTH ANNUAL REPORT

OF THE

General Missionary AND Tract Committee

OF THE GERMAN BAPTIST

BRETHREN CHURCH

FOR THE YEAR ENDING

March 31, 1904.

PUBLISHED BY
THE GENERAL MISSIONARY AND TRACT COMMITTEE,
ELGIN, ILLINOIS.

THE MEMBERS OF THE GENERAL MISSIONARY AND TRACT COMMITTEE FOR 1903-1904.

D. L. MILLER, Mt. Morris, Illinois, ... 1905
H. C. EARLY, Penn Laird, Virginia, ... 1904
A. B. BARNHART, Hagerstown, Maryland, ... 1904
S. F. SANGER, South Bend, Indiana, ... 1906
JOHN ZUCK, Clarence, Iowa, ... 1905

Organization.

Chairman, D. L. Miller, Mt. Morris, Ill.

Vice-Chairman, H. C. Early, Keezletown, Va.

Secretary and Treasurer, Galen B. Royer, Elgin, Illinois.

All correspondence for the Committee should be addressed to its office as follows: The General Missionary and Tract Committee, Elgin, Illinois.

The regular meetings of the Committee are the Monday before the convening of Standing Committee at Annual Meeting, and the second Monday of February and October.

* * *

OUR MISSIONARIES.

Name and address of missionaries under the direction and support of the General Missionary and Tract Committee, with the year entering the service.

Postage on all letters to those outside of the United States, 5 cents for every half ounce or fraction thereof.

India.

Arnold, Nora, B. B. R'y, Bulsar,.... 1903
Blough, J. M., B. B. R'y, Jalalpor,.. 1903
Blough, Anna D., B. B. R'y, Jalalpor, 1903
Ebey, Adam, B. B. R'y, Dahanu,.... 1900
Ebey, Alice K., B. B. R'y, Dahanu,.. 1900
Emmert, J. B., B. B. R'y, Jalalpor,.. 1902
Forney, D. L., B. B. R'y, Jalalpor,.. 1897
Forney, Anna, B. B. R'y, Jalalpor,.. 1897
Lichty, D. J., B. B. R'y, Anklesvar,.. 1902
Long, Isaac S., B. B. R'y, Anklesvar, 1903
Long, Effie S., B. B. R'y, Anklesvar, 1903
McCann, S.N., B. B. R'y, Anklesvar, 1897
McCann, E. G., B. B. R'y, Anklesvar, 1897
Miller, Eliza B., B. B. R'y, Bulsar,.. 1900
Miller, Sadie J., B. B. R'y, Bulsar,.. 1903
Quinter, Mary N., B. B. R'y, Bulsar, 1903
Stover, W. B., B. B. R'y, Bulsar,... 1894
Stover, Mary E., B. B. R'y, Bulsar,.. 1894
Yeremian, O. H., G. P. O., Bombay, 1903

Sweden.

Vaniman, A. W., Malmö, ... 1901
Vaniman, Alice, Malmö, ... 1901

France.

Fercken, G. J., Montreal (Ain),..... 1899
Fercken, Mrs. G. J., Montreal (Ain), 1899

United States.

Cripe, Cora, 660 S. Ashland Ave., Chicago, Ill., ... 1895
Eby, Ira P., Poplar Bluff, Mo.,..... 1897
Garst, N. N., Seven Springs, N. C.,.. 1901
Howe, Elizabeth, 5901 Third Ave., Brooklyn, N. Y., ... 1894
Kesler, B. E., Farrenburg, Mo.,..... 1897
Miller, J. Kurtz, 5901 Third Ave., Brooklyn, N. Y., ... 1902
Miller, W. R., 466 Jackson Blvd, Chicago, Ill., ... 1894
Neher, J. H., Palestine, Ark., ... 1898
Overhultz, J. A., Blichton, Fla.,.... 1901
Rowland, Gertrude A., 660 S. Ashland Ave., Chicago, Ill., ... 1903

Annual Report.

The year 1903-4 for the Missionary Committee has been one of unusual interest and inspiration, and to the Father is given all praise for what through His blessings has been accomplished.

Among the more prominent things which should have mention, is the precious outpouring of the Spirit upon the missionary meeting held at Bellefontaine, Ohio, last spring, when ten souls were offered for the foreign field service, backed by special support from congregations or districts sending them. The offering into the treasury far exceeded anything previous to that time.

The spirit of this meeting has been felt on the field.

In India the untiring efforts of the workers, their care and devotion have brought forth fruitage in a goodly increase in membership. In Sweden and Denmark, where the perplexing problems are many, the cause of the Master has more than held its own. From France and Switzerland, so full of discouragements, seemingly, at the beginning of the year, comes the joyful news of ingathering at the close of the year. And in our own beloved country at the various points where the Committee maintains missions, have there been those signs of encouragement which make every one who notes the progress of the church take courage and press on.

The report this year is in some particulars somewhat fuller than heretofore. The purpose sought has been to answer as many questions as possible about the different fields and give out information that will inspire to greater and more earnest work on the part of every member. That such a report is possible at all, is due to the hearty coöperation of all the workers at the various stations, and grateful acknowledgment is hereby made for their assistance.

Will the special support of missionaries by congregations or Sunday schools or districts curtail the general fund? That is a question that is being watched with interest by a number who seek to study the highest good of the Brotherhood. What the future may reveal no one knows. But taking the receipts of 1902-3 and comparing them with 1903-4 it is seen that the general donations to the world-wide fund are about $2,500 more during the last year than the preceding. Making allowance for items appearing in the 1902 report that do not in the 1903 report, the total receipts in general missions are about $5,000 more during the year when ten missionaries have been supported by special organizations, or "live wire churches."

If the special support shall increase the work in a like manner as this then let there be many, many more "live wire churches." And if the Brethren church will awaken to her opportunity, will train her children for the Lord as she should, the next generation of workers will support on the field many times the present force of workers. The Moravians to-day stand with one missionary on a foreign field to every fifty-eight members in the home churches; and they have two members in the foreign field to every member in the home church. Why? Because they have made the propagation of the Gospel first and foremost in their church life.

When the Brethren church will take up the proclamation of the truth so dear to her, for His sufferings' sake, when they will enter the travail of soul for the sake of the lost as the Master suffered for the whole world, when they will fill up in their own lives the sufferings which are theirs to endure for the sake of the Master, then shall the ends of the earth know there is a Lord who loves them and men will rejoice in the God of their salvation.

Shall not the Lord find among the members of the Brethren many who are willing to be led by Him into paths of unreserved consecration to His will?

LIVE WIRE CONGREGATIONS.

This movement was unconsciously put on foot first by Brother Jesse B. Emmert while attending college at Juniata College, Pennsylvania. He was district Sunday-school secretary and conceived the idea that it would be a good thing for the schools of the district to raise money and support a missionary on the field. He talked the matter up, the money was raised, and when the choice was made, he found he was the chosen of his own people to represent them in a foreign land. This was the beginning. About the same time the Mt. Morris College Missionary Society laid plans and raised money to send a missionary also The choice fell on Daniel J. Lichty, of Iowa.

These two stalwart brethren went to the field, entering upon their work in 1902. Last year ten others were ready to go under the support of "live wire organizations." They were as follows:

	Supported by
Sisters Mary N. Quinter and Nora Arnold,	Waynesboro congregation, Pa
Sister Sadie J. Miller,	Mt. Morris Sunday school, Ill
J. M. Blough,	Y. P. M. & T. Association, Huntingdon, Pa
Anna D. Blough,	Shade Creek congregation, Pa
Isaac and Effie Long,	Second District of Virginia

The other three were not permitted to sail last fall.

Dr. O. H. Yeremian went with the party under the direct support of the Committee itself.

Perhaps from this the reader will see what "live wire churches" are. They are organizations, either a congregation, a Sunday school or a district, which have assumed the responsibility of supporting a missionary on the field. The blessings from this work are manifold, and when faith is strong enough in God's promises there will be many more join the list above. A number are doing so this coming year.

INDIA.

Report of the Church at Bulsar for Year 1903.

Soon after our return from furlough home at the end of 1902, Brother and Sister Ebey, who had charge in our absence, gave the work into our hands and went to Dahanu, a railway town about half way between Bulsar and Bombay. Here Bro. Ebey's have been necessitated to learn a new language, the Marathi, and in this new task they have been getting on very well. The work at Dahanu seems most promising, in the light of a new station. All around are hosts of hill tribes, simple people who for the most part are very accessible to the Gospel. These are people much like those Bro. McCann has found near Anklesvar, and though of different caste and habits, ought to be as easily led to the Truth as these others are.

Early in the year, some poor souls called out the compassion of Bro. Ebey by their suffering, and had none to relieve their needs. So he went to work with a doctor book and some little experience, and began to give such medicines as he knew to be helpful, and as he could handle. This work grew till he began to be quite a "doctor sahib" among the lowly, and the acquaintance thus formed gives a wider opening for the gospel truths to enter in. We confidently look for a good ingathering of souls in the field already opened up at Dahanu. There have as yet none been baptized, and the work is classed with that at Bulsar.

At Dahanu we have tried to use as bookseller one of our big boys who has allowed himself more latitude than was good for him. We have done our best to save him, but he seems headed the other way, and is almost past the place where we can help him. He has done well as a bookseller, though, during the year, having sold 411 parts of Gospels, besides 16 Bibles, 19 New Testaments, and many tracts in five different languages. But near the end of the year he went into debt without cause, then got into a carousal, and finally ran off. And soon

after he was gone, he wrote a letter showing remorse of conscience, which even a heathen convert will, after having done the wrong thing.

At Bulsar we have not gotten out among the villages this year as is our desire and plan, though through our native helpers the village work has been kept going. We have opened a number of village schools, and these, although we have not Christian teachers for them all furnish a hold on the people of the village where the school is located. In all such schools a part of the daily program is the study of a series of questions and answers on the Bible, which the teacher and all the children learn. There is an ever-increasing demand for such schools, and the cost is only about $3 per month. The attendance is about 20 to 30 daily most of the year. Our hope is, as fast as we can, to replace all Hindoo teachers with Christians. This, as we can produce them, but we have them not yet.

The orphanage has been our principal care during the year, and we feel that our work here is very hopeful. Realizing that we were not in quite as close touch with the children as we would like to be, we dismissed the native superintendent, and during all the year had everything absolutely in our own hands. Sister Eliza B. Miller assumed direct superintendence of the girls, thus becoming responsible for a great deal of work that others might have done. But we agreed that between us we should make the sacrifice for the sake of coming into a close contact with all the children as we possibly could. Our observation, at the close of the year, is that we have been amply repaid for our extra pains. We feel that we are nearer to the children, and that they are nearer to us than they have ever been, and that they understand more fully what are our ambitions for them.

Being much hampered for want of room in the girls' quarters, and during the previous year, having had a great deal of sickness and death for this principal reason, as it seemed clear to us all, at the beginning of the year we rented a house about two miles out in the country, where about fifty of the girls have been kept all the year. The oversight of these and the frequent walks to and from their staying place, added not a little to Sister Eliza's cares. We have a trusty native family with the girls at this place, and they are all well and hearty.

Having boys and girls together makes vigilance perhaps more needful than if they were separate, but we feel that for all the effort we have been amply repaid, that the boys as well as the girls are more according to our desires for them, than if they had been kept outside of seeing distance of each other all the time. We feel that they are stronger when in the presence of the opposite sex, and they are purer, for the having been thus brought up together than they otherwise could have

been. Little actions of heroism among the boys because of "What will the girls think of you?" and among the girls because of "What will the boys say?" are not infrequent.

Sunday is our busy day. First we have our own early morning worship, then prayers with the children. Then our breakfast, followed by the children's breakfast. At 8:30 Sunday-school teachers' meeting, at 9:30 Sunday school, at 10:30 the preaching service, which often continues to twelve. Sister Miller takes charge of the Sunday-school work generally. Immediately after services comes the children's dinner, and then our dinner. At 2:30 a Bible study class, at 4:30 street preaching, at 6:00 children's supper, at 6:30 our supper, and at 9:00 the evening preaching services. Averaging once a month there are English services held in the railway library at 6 P. M., when we have our supper late at night. Often others hold these services, sometimes I do. A good number of the boys have always gone with us street preaching, and about twelve of them have repeatedly made very acceptable open-air talks, standing right by me like good fellows.

Just the other day a thing happened which we enjoyed very much. A few had asked for baptism. We had set Sunday for the service. I spoke to one of the boys as to whether he was not ready to be a Christian. After some thought he said that he was. About an hour later he came to me bringing four other boys with him, all in a row. It was not the first time he had brought other boys before me, and I almost instinctively glanced about for my stick, expecting to have to settle a quarrel. I said, "Well, Chuggen, what is it?" to which he replied, "Papa, I am to be baptized to-morrow, and I have brought these also who wish to be baptized." I was glad, for Chuggen is a one-handed boy, but a leader and whole-hearted.

Under support of the Scottish Bible Society we have one bookseller, who has during the year sold 862 Gospel parts in Gujerati, and one Bible. These sales of Gospel parts, of Matthew, of Mark, of Luke, of John, etc., each separately, have all been to outside people. Our own children, and our own people have bought for themselves during the year some forty or more Bibles, paying for them with their own money. Besides the Gospels, the colporteur has sold an equal number of Gujerati tracts. These tracts are such as are most needful in a nonchristian land, freely discussing the merits of Jesus the Only Savior, Jesus the Savior of the Whole World, Jesus the Son of God, Necessity of a Mediator, What is Sin, Idolatry, Transmigration, Essentials of a True Religion, One God, Right and Wrong Conceptions of Mercy, India Under the Vedic Times, India Hindoo or India Christian, etc., etc. Being in a heathen country, this class of tracts is of greater service than those which we usually find of value in our work

in the home-land. We need not so much more tracts, as more active distribution of these already available.

We have all stood close by our work the year through, and I have never been so well since coming to India the first time. Throughout the year I have not had one day of fever. This is my first year with that record. Sister Stover and both children and Sister Miller have enjoyed good health also, for which we rejoice together. Sister Stover has been absent from Bulsar four Sundays, and Sister Miller four, while I have been away but two, one at Anklesvar and the other at Novsari. Speaking for all, I wish to say that we feel as we are entering the new year that we are more ready for work, that we are better able for work, and that we are finding more eagerness and more delight in the work to which we have been called, than ever we have before.

With the new work at Dahanu, our stations range along the railway as follows:

Dahanu,	65 miles from Bombay
Bulsar,	125 miles from Bombay
Jalalpor,	145 miles from Bombay
Anklesvar,	198 miles from Bombay

As the year closes we stand as follows, native figures only: Dahanu is counted in the work of the report at Bulsar, since it is not yet a separately organized church: Deacon 1, village scholars 258, village schools 9, all teachers 12, colporteurs 2, paid mission workers 6, boys in orphanage 81, girls in orphanage 140, orphans baptized during year 1903 121, others baptized during year 1903 12, present membership 198, weddings during the year 11, deaths of Christians 2, and went back 1. Total baptisms from the beginning at Bulsar 245. Wilbur B. Stover.

Report for Jalalpor-Novsari for the Year 1903.

The year has been one of blessings in many ways. The work of preaching the Gospel has been carried on in a large number of villages. A tour was made in the early part of the year in a part of the country heretofore but little worked. While many were indifferent to the preaching of the Gospel others manifested a lively interest. Daily in the bazaar or in the villages roundabout the Word is preached by the workers who go from village to village to preach and sell gospels.

Six village schools are being carried on, most of them having been opened during the present year. In these, besides the regular lessons, Christian songs and the Ten Commandments are taught and the gospel story is told. Not only the children, but the parents as well, have imbibed the truths taught. In one of the villages where is one of our oldest schools,

one of the villagers was asked whether he still worshiped idols. Pointing to a place in front of his house where the idols had been he said, "There they were, but now we do not worship them. We used to do so but now we worship one God only." Our largest school is in one of the fishermen villages where part of the year over a hundred scholars are enrolled. The fishermen are a hopeful class. They are less superstitious and easier of approach than many other classes.

In the orphanage the average number of children for the year has been 81. The average expense per child for the year was rupees 46, annas 12, or a little below $16.00. Various industries have been carried on. Carpentry and tailoring have been most successful. Orders for furniture have been coming in more rapidly than they could be filled. Cash receipts for industries have amounted to Rs. 260-3-8½. A number of the boys have become self-supporting and others partly so. Of the present number of boys in the orphanage or living here 26 are members of the church. During the year, including orphans, there were eight baptisms. While much has been accomplished, much more remains to be done. For this we ask the prayers of the faithful and the blessing of God. D. L. Forney.

A Short Report of the Work at Anklesvar for 1903.

The year with its joys, cares, and sorrows is numbered in the past. We have enjoyed three communions this year, one member has been disowned for drunkenness, adultery, lying, etc., four workers have been dismissed and three stations closed for the present. Nine have died during the year, and five have gone back to heathenism. The church has taken no final action on these but will do so soon.

Our first love feast of the year was held at Anklesvar on January 2. Eighty-four persons communed. Just before the communion two of our boys and seven Bhils from Jhagada station were baptized. The work at Anklesvar is largely confined to the orphanage. Little has been done in Anklesvar taluka on account of the open doors in Rajpipla state. Heridas is our worker here and Bama Jeraur colporteur. Jan. 28 our first love feast in the state was held at Amletha. Seventy-five communed; a few hours before the communion twenty-seven Bhils were baptized.

This station has seen very dark days during the year, from it two workers were dismissed, one being disowned and the remaining worker, Notha Bugwau, severely accused. There are Christians in nine villages at this station. Most of them seem faithful. There are yet over one hundred persons who had given their names for baptism, but I think they have gone back.

Jan. 29 forty-three Bhils were baptized at Ummalla and in the evening

eighty communed. This station is in a very prosperous condition. There are three native workers, Daniel Koubare, Daniel Hasji, colporteur and Ublo San Jaru, our first Bhil worker and teacher. We have arranged to open one new school here the next year,—one is already in operation. We have Christians in nine villages at this station and other villages want schools, but we have not the men. This station has had its trials also. Two of our workers confessed to drinking and smoking, so saved themselves from dismissal. Our house at Umella was burned down, so now the center of work is at Vulie.

Jan. 31 five Bhils were baptized at Undi. Doulabai Limba is our worker here. We have Christians here in two villages, have no schools but have arranged to open one the next year. The work here is very promising, but it cannot be cared for properly without more workers and more schools. April 16 three Bhil women were baptized at Vardie, a station twenty-five miles out by bullock cart. Mah Dave Nona is the worker here. I feel the stations bid as fair for prosperous work as any field we have, but the worker got tired and left the field. I had no other man to take up the work so it has lain idle most of the year. Mah Dave goes back to the work in February. I hope we may revive it. We have Christians in two villages. June 11 six persons were baptized at Vudi. July 1 three persons were baptized at Raj Purdi. Here we have a very promising field. Christians in six villages. One school to open next year, one in progress part of the year, more needed. This field is just recovering from the mistakes of former workers. Deya Hasji is the present worker. August 20 eight more were baptized at Umella.

On Oct. 6 thirty-one of our boys were baptized at Anklesvar. Jhagad has had some applicants during the year, but under trial most of them have not been able to stand so have not been baptized. Rama Tesa is the worker here. We hope to see results here in the near future. During the year we have received from lime, wood, seed grain, Tagaoie and other famine relief, that we put out so as to be returned, rupees 3,773.05.4. Most of this was reinvested in work cattle for our Christians who lost their cattle during the famine. This money is to be returned and reinvested in the same way as fast as it is returned. There are hundreds of our Christians here now who have the land but no way to cultivate it, not having even an ox. May the Lord give us wisdom according to our needs in this great field. So far this year of 1904 we have baptized one hundred and fifty-one persons in the several stations. The prospects are bright if we only had a number of native workers to teach and take charge of the scattered sheep. They too often must go like sheep without a shepherd.

The orphanage has done as well as we could expect this year. The children are nearly all making good progress in school. Many are Chris-

tians and we hope for workers from among them in the future. The Lord has blessed us much and we feel like praising his name and pressing on.

S. N. McCann.

February 5, 1904.

Report of Dahanu for 1903.

While no report of great numbers being received by baptism can be made, yet the outlook is encouraging. When the work was opened the people nearly all were afraid of us. Our preaching has been mostly among the Varleys and Mituas. The Varleys are a hill tribe. The Mituas are a fisher and farmer caste. Both are ready to be taught. The Mituas seem especially interested. A year ago they would run away from us. Now they say, "Though you come to us day after day we are not afraid of you and our children do not run away. If you should bring a gun we should not fear you. We know you now. We know you tell us good things." Many say they are ready to change as soon as the others are. But they are like all sticklers for caste, hard to get away from it alone. We are hoping and praying that the Lord may use us in taking them in the Net.

We need men of our own training for teachers. We opened a few village schools. People seemed interested but the young men we had teaching disappointed us. Now we have no schools going.

We have sold over 400 Gospels, several Bibles and New Testaments in English, Marathi, Gujarati, Hindustani and Hindi. Also quite a few tracts.

When we came here we did not expect to get into medical work, but people got the idea we were doctors, and from time to time a few came. We gave out a few simple remedies. After the rains in September we were visited by many, specially for fever and itch. Some days fifty people came. Kept no record until December. In December we had over eight hundred patients. Now the work is in Dr. Yeremian's hands. This work has made us acquainted far and wide already.

This ends the work for 1903. Adam Ebey.

Dahanu, India, Jan. 22, 1904.

Statistics for India, 1903.

The following table may be interesting to some. It was prepared by Brother Stover and gives in a concise way a survey of the field at the close of 1903:

	Anklesvar.	Bulsar.	Jalalpor.
1. Deacons,	0	1	0
2. Village schools,	3	9	6
3. Village school scholars,	25	258	281
4. School-teachers, all,	7	12	12

	Anklesvar.	Bulsar.	Jalalpor.
5. Colporteurs,	2	2	1
6. Paid mission workers,	7	6	5
7. Boys in orphanage,	112	81	76
8. Girls in orphanage,	0	140	0
9. Orphans baptized, 1903,	36	121	3
10. Others baptized, 1903,	94	12	5
11. Present membership,	343	198	58
12. Weddings of the year,		11	1
13. Deaths of Christians,	9	2	1
14. Disfellowshiped,	1	0	0
15. Went back,	5	1	1
16. Total baptisms from the very first,	345	245	53

The party of new workers, consisting of Isaac S. Long and his wife Effie Showalter Long, J. M. Blough and his wife Anna Detwiler Blough, Mary N. Quinter, Nora S. Arnold, Sadie J. Miller and Dr. O. H. Yeremian, arrived in Bombay about December 1, 1903. They at once located at the several mission points and took up the study of the language. Each one is making commendable progress, and all report themselves contented and happy in their work.

The missionaries and their families are as follows:

At Bulsar,—W. B. Stover, Mary Stover (w) and their two children, Emmert and Miriam, Eliza B. Miller, Sadie J. Miller, Nora S. Arnold and Mary N. Quinter.

At Jalalpor,—Jesse B. Emmert, J. M. Blough, Anna D. Blough, (w) [D. L. Forney, Anna Forney (w) and three children, Ruth, Catherine, and Grace, sailed for America in February and are now in this country.]

At Anklesvar,—S. N. McCann, [Elizabeth McCann (w) and son, Henry, came home on vacation last fall. Since here a daughter has been born to them. Sister McCann expects to return to India this coming fall and join her husband in the work here]. Daniel J. Lichty, Isaac S. Long and Effie S. Long (w).

At Dahanu,—Adam Ebey, Alice K. Ebey (w) and two children, Paul K. and Mary Alice, and Dr. O. H. Yeremian, most of his time.

On the third cover page of the Missionary Visitor the correct address with postage rate is published each month, so that persons wishing to write them can do so.

SWEDEN AND DENMARK.

Sweden.

The year 1903 has had its joys and sorrows, its successes and failures, its encouragements and disappointments in our field of labor, as will be found more or less in man's experience so long as we wander in our present existence. In the early part of the year we had a great

disappointment, when two of our active ministers and several other members left our ranks to try ways that seemed to them better than what they had been traveling. We stood powerless to prevent them taking their course, and could do nothing more than simply press forward, trusting in Him who rules all. Notwithstanding this shock, the work has moved forward somewhat. Sixteen have been baptized in Sweden dur-

Kristiania
Charlottenberg
Grangesberg
Hogfors
Stockholm
Upsala
Gefle
Sundsvall
Ostersund
Trondhjem
Lulea
Haparanda
Torneå
Uleåborg
Kemi
Wasa
Helsingfors
Abo
Hangö
Ekenäs
Hapsal
Reval
Baltic Sea
Gulf of Bothnia
Gulf of Finland
Lake Wenern
Lake Wettern
Lake Mälaren
Lake Hjelmaren
Lake Siljan
Lake Storsjo
Gotland
Visby
Oland
Borgholm
Westergarde
Kalmar
Karlskrona
Malmö
Helsingborg
Landskrona
Ystad
Trelleborg
Gothenburg
Christiansand
Arendal
Skien
Porsgrund
Drammen
Christiania
Hamar
Lillehammer
Roros
Trondhjem
Storlien
Duved
Ostersund
Hernösand
Sundsvall
Gefle
Upsala
Stockholm
Nyköping
Norrköping
Linköping
Jönköping
Wexiö
Carlskrona
Ystad
Malmö
Helsingborg
Halmstad
Varberg
Gothenburg
Uddevalla
Strömstad
Fredrikstad
Sarpsborg
Skiptvet
Frederikshald
Borgvik
Torsbul
Tageras
Arvika
Eda
Munkfors
Filipstad
Hellefors
Grängesberg
Kopparberg
Bredsjo
Ludvika
Smedjebacken
Fahlun
Borlänge
Falun
Mora
Orebro
Kumla
Hallsberg
Laxaa
Örebro
Lerback
Kattrineholm
Ronneshytta
Hellestad
Lotorp
Sonstorp
Degerfors
Finspong
Atvidaberg
Skenninge
Boxholm
Falerum
Wisby
Roma
Ronneby
Karlskrona
Sölvesborg
Kristianstad
Hessleholm
Engelholm
Helsingborg
Landskrona
Lund
Malmö
Ystad
Trelleborg
Simrishamn
Ahus
Kristianstad
Hörby
Degeberga
Christianopel
Kalmar
Oskarshamn
Westervik
Nyköping
Eskilstuna
Strängnäs
Arboga
Köping
Enköping
Upsala
Gefle
Hudiksvall
Sundsvall
Ostersund
Trondhjem
Storlien
Duved

also cottage prayer meetings are conducted. There being no other minister in Malmö, the appointments are filled by ministers from other congregations when I am away, as quite frequently occurs. Limhamn is connected with Malmö by a railroad, and the time from station to station is about fifteen minutes. Meetings are so arranged that one can attend at both places on the same day.

Brother A. Anderson is the only minister in Limhamn, and since last Easter is giving all his time to mission work. As a general rule one of us is at home on Sunday and can fill both appointments. On the Southern coast is a tract where considerable work has been done, and there have seemingly been prospects for some accessions, but so far have not materialized. On the east coast, at Simrishamn, about sixty miles east of Malmö, a brother located over a year ago. Largely through his efforts five were baptized during the summer. They are considered as belonging to Malmö congregation.

At Kjeflinge, fifteen miles north of Malmö, lives Bro. Risberg, a minister in the second degree, who has spent some time in prison because he refused to bear arms, also Bro. Lindell, a minister in the first degree. About fifteen miles beyond Kjeflinge is Landskrona, where Brother and Sister Weiler have located during the summer, and are earnestly working to advance the cause at that place and in the adjacent country. They are having interesting meetings and prayer meetings, and it is to be hoped that it will result in much good. Sixty miles northeast of Malmö lives Brother Per Jönsson, in the Wannaberga mission house. He is a very active worker and on his bicycle gets over much territory in a year's time. His work is much scattered and most of his meetings are in private houses. I have been with him several times during the year, visiting the places where he works. Another minister in the second degree lives within the bounds of that congregation.

Four have been baptized in Stockholm during the year. Upon our visit there during the summer, it was decided that Brother Weiler's should move from there to their present location in Landskrona. In order to continue the work there, two ministers and one deacon were elected. The ministers are O. Johanson and Johan Petterson. The latter's address is Bromsten, a suburb of Stockholm, as given in almanac. Brother Weiler's moved from there August 1. Three have been baptized since that time, which is quite encouraging to the members in the Capital City. In Norrland, or the midnight-sun country, the prospects are not so encouraging as we should like. The great distance of 1,200 miles makes it practically impossible to give them the needed help to make the work move forward. One member moved to America during the year.

Sunday Schools. At present there are four Sunday schools con-

ducted in Sweden, as follows: Limhamn, average attendance about 70. Malmö, average attendance about 40. Kjeflinge, average attendance about 30. Landskrona, average attendance about 20. On account of the language, it is, as a matter of course, impossible to use any of the Brethren publications.

The Evangelii Budbärare, our Swedish paper, is now in the third year of its publication. While it lacks considerable of being self-supporting, we still consider it money well invested.

Missionary Collections. We are doing what we can to impress upon the members the necessity of giving something to the missionary cause. During the past year the collections have, in Sweden, amounted to 110.78 Kronors, a little over thirty dollars.

Military Service. For a number of years the required military service has been little by little increased. Some years ago only ninety days were required altogether, but at present the requirement is 137 days the first year (after reaching twenty years of age), 30 days the second year, and the same number the third year. The tendency of this is to cause our young brethren to leave the country and go to America before they reach the age of twenty, as our brethren never serve in the militia. One young brother moved to America during the year, and is at present located at Herington, Kansas. His name is Oscar Andersson. He is a tailor by trade.

The following is a summarized report of the work of the year with the present standing:

CONGREGATIONS.	Elders	Ministers	Deacons	Members	Meetings	Love feasts	Baptized	Expelled	Reinstated	Moved	Sunday Schools	Died	Prayer Meetings	Council
Malmö	1		2	31	60	2	6	1	1		1		90	4
Limhamn	1		1	22	70	1		5		1	1		50	4
Kjeflinge		2	1	15	50	1					1		15	4
Landskroua	1			3	30						1		26	
Wannaberga	1	1	1	36	210	1	6					1	50	4
Stockholm		2	2	13	85	2	4	2					60	8
Norrland		1		5						1				
	4	6	7	125	505	7	16	8	1	2	4	1	291	24

A. W. Vaniman, Missionary.

Malmö, Sweden.

Denmark.

The accompanying map gives a good idea of the location of our work in Denmark. It is several hundred miles from Malmö, and I have

been visiting them once a year since here, and keep up a regular correspondence with all the workers. Here, as well as in Sweden, each worker who gets some support makes regular reports, upon furnished blanks, of the amount of work done and where. On the eastern shore, at Fredrikshaven, lives Eld. P. C. Poulsen, 68 years old, a ship carpenter by trade. At Sindal, where the meetinghouse is located, lives Bro. Th. Soendsen, the youngest and strongest, physically, of the ministers on the eastern side. At Hjörring lives Eld. C. C. Eskildsen, over 63 years of age and not strong in body. At Bronderslev lives Eld. C. H. Hansen, the first brother baptized in Denmark, about 55 years old but not in good health. These all live in one congregation known as Vensyssel. The three elders referred to have labored faithfully for over twenty years.

The younger members have, to a great extent, moved to America. What is needed is an infusion of younger blood to keep up the work. The how is a question that has given us many hours of serious contemplation. There were three additions by baptism, in this congregation during the year, but the losses by death and unfaithfulness exceeded the gains by four. Among the losses was a minister and his wife, the youngest minister in Denmark, who was carried away by Sabbatism.

On the western coast lies the other congregation found in Denmark which is called Thy. Eld. Martin Johanson has charge of this congregation. He is the youngest of the ministers, being 44 years old. Another minister lives in the congregation, but the main part of the work devolves upon Brother Johanson. The work is widely scattered. Three were baptized during the year, which exactly balances the losses, and the membership, numerically, remains the same as a year ago. The missionary collections in Denmark amounted to kronors 54.15. The following summary gives an idea of the year's work and present standing:

CONGREGATIONS.	Elders	Ministers	Deacons	Members	Meetings	Love feasts	Baptized	Expelled	Reinstated	Moved	Died	Prayer Meetings
Thy	1	1	1	26	48	1	3	3				
Vensyssel	3	1	2	44	283	2	3	4			3	142
	4	2	3	70	331	3	6	7			3	142

A. W. Vaniman, Missionary.

Malmö, Sweden.

FRANCE AND SWITZERLAND.

The framing of a missionary report is not only a very delicate task, but also one that is fraught with much responsibility, seeing that in it we deal with the mandate and depository of others, and, what is above these, with the "trust" of Him who has said: "Behold, all souls are mine . . . . of your hand will I require them"!

That the report which God has been writing every day in His Book during the year that is past may not contradict ours on the great day of reckoning, we will draw it humbly, modestly, truthfully, and thus give, in all candidness, a full statement of what has been accomplished during the twelve months past, together with a cursory view of the moral and spiritual condition of the two fields which our Missionary Committee has entrusted to my care.

We begin, as is our bounden duty, with expressions of deep gratitude, first to our heavenly Father for His many blessings which alone enable us to report progress and success; to our Missionary Board for facilitating in manifold ways our arduous task; and to the Brotherhood at large which, back of the Board, prays and helps and inspirits.

Beginning with

we wish to emphasize the fact that never has this field given, relatively, so much encouragement as it has since our return from the United States last summer. We say "relatively," for our labors of the five years past ought to have given greater results, but the hindrances, alas, are manifold, to wit, the Roman Catholic training of these people, their ignorance, indifference, diffidence, gross materialism; and to front and overcome these obstacles is not the work of even a lifetime of hard toil and labor among them.

We trust that the present state of affairs in France, viz, the expulsion of the religious orders, the not-far-distant separation of the church and state, the secularization of the schools, and other factors coming in, will drive many, and in this locality more particularly, to seek for a church free from the shackles of ecclesiasticism and secularism, and predominant with the Spirit of Christ and the love of the neighbor.

Two years ago we reported 19 members in France; and last year the same number. We are glad to report thirty-eight members this year—i. e., the double! We owe much of this progress to Sunday and week-day services conducted regularly here in Montreal, and in Martignat and Oyonnax, to house-to-house visitations, and to the keeping up of friendly intercourse with all the plain, unassuming, kind-hearted people of these villages. We believe our coming and locating in Montreal, where most of our members reside and a larger number of outsiders attend our services, has done much good to the mission and has given it a character of permanency which many wished to see before casting their lot with us.

We must, before closing our report on the work in France, speak of the new adjunct to our mission, viz, the "Home" recently opened, and whose existence and support this year are due to the liberalities of Sister Mary S. Geiger, of Philadelphia.

We had purposed at first to make of it an Old Folks' Home; but several reasons have induced us to abandon this scheme, among which may be mentioned the fact that we have no old sisters at present; that old women of the Catholic faith (as they all are here) might join with us solely for the sake and benefits of a "home," independently of well-rooted convictions; and finally the care that such women, unaccustomed to order and cleanliness would require, not to speak of extra expense for servants, helps, etc., which their presence would necessitate. We therefore decided to make the proposed Home an Orphanage for orphans and other unfortunate girls forsaken by fallen mothers or ill-treated by drunken fathers. In a field as hard as this to cultivate, the future of the mission depends in a great measure upon children whose pliable character can be better shaped for the service of Christ and His Bride—the church! We have de-

cided to fit up such a Home for only twelve children during the first year. At this writing ten have found their way here where they feel happy and contented under the management of our beloved Sister Siebeck, who is particularly called and qualified for this kind of work after her long experience as nurse in the Red Cross, and in children's hospitals. They go daily, as we have promised the local authorities, to the public schools; while at home they are taught sewing, housekeeping, etc., and whatever a girl must know when she reaches maturity. On Thursdays and Sundays, being holidays for all school children in France, our little inmates receive religious instruction.

We are glad to state that already three of those orphans have received baptism; and we know this will give pleasure to many, especially to good Sister Geiger, who has so generously offered herself to bear alone the burden of the first year's expenses, and to those in our Brotherhood (and we are confident that they will be many) who, in the years to come, will help toward the support and maintenance of this Brethren institution in France.

The children who have attended our Sunday school during the past year, although numbering at times twenty-six, number at present twenty. Regularity of attendance is not a quality with little French boys and girls who are under compulsion to attend the catechism of the village curé. There is more regularity in Protestant countries on account of the freedom which characterizes the nature of Bible instruction.

Switzerland.

The work in Geneva has, during the past two years, been in a rather torpid, languishing condition. Since our removal here (in France), we have entrusted it to our brother evangelist, A. Pellet, himself a Swiss, and more apt than anyone to manage and deal with his own countrymen. Of this mission he writes:

"You have asked me a report of the work accomplished here since the first of September last. I regret to say that the success has not been proportionate to our expectancies. However, we dare not pen these lines without giving the glory to God for his help and his blessings which we have continually experienced throughout manifold difficulties.

"**Adults' meetings.** Our Tuesday, Thursday and Sunday meetings have not been well attended; however, several persons have by them come in contact with us.

"**Visiting.** This kind of work has given us much more satisfaction than the regular meetings in that it has enabled us to accomplish some good and obtain information that may be helpful in the future.

"**Week-day and Sunday Schools.** These are 'our joy and crown of rejoicing.' The number of children actually inscribed and attending regularly these meetings is 26. On Thursdays my wife teaches the girls sewing and embroidery, while I have taken it upon myself to teach the boys mathematics.

"**Results obtained.** As stated above, we have been disappointed in the anticipated results. It is true that if we had received all those who applied, we would have had several members by this time, but we prefer quality to quantity. We have had of late a goodly number of applications, and hope to report new accessions at a not far distant date.

"**Difficulties.** They may be resumed in the opposition coming from those ministers in whose district we are located. My work among the Italians, with whose language I am well acquainted, has been much hindered by a Protestant (Italian) minister who belongs to no special denomination and holds no special definite doctrine. By means of lectures with a magic lantern, he exerts a great influence over his fellow-citizens to whom he forbids attendance upon our meetings. If we could ourselves hold such meetings, the majority of the Italian population would come to us and our efforts meet with greater success. I have also met much opposition on the part of other pastors of the State and Free churches against our organization and doctrines, so that our efforts so far have chiefly consisted in winning the confidence of the public towards us and towards our tenets. Hence we must not only take into consideration the little that has been accomplished, but also the confidence won, and the instructions and information given concerning our church and her principles and ordinances.

"All this gives us full confidence into the future and moves us to ask our brethren to continue to us their confidence and their moral and financial help that we might pursue successfully the work of evangelization and peace confided to us."

Later. Since writing the above a week ago the Lord has wonderfully blessed the faithful efforts of our brother Pellet to accomplish something during the year which now closes. **Fourteen** precious souls of both sexes and all ages have only three days ago been received by baptism into the fold, and some five or seven are soon to follow. Some have been reclaimed. The present membership in Geneva is now **nineteen.**

Total of members in France and Switzerland, 57.

Total of Sunday-school children in both fields, 50.

It is with great gladness and deep gratitude to our heavenly Father that I now close this report. This has been the best year that I know for results. To God alone be the glory! G. J. Fercken, Missionary.

MISSIONS IN THE UNITED STATES UNDER THE DIRECTION OF THE COMMITTEE.

Brethren Missions, Brooklyn, New York.

We have been able, through God's grace, "who worketh all things after the counsel of his own will," to continue our work another year.

In not every respect has our work come up to our expectation. But in the main our prayers and labors have been crowned with results. The following are the visible results; the spiritual results are written in heaven. During the year we held 310 different services at the 59th Street Mission, and about 104 at the Italian Mission near 19th street. Largest attendance at the English mission was 275, at the Italian mission 60. Sunday-school enrollment is 165; Italian 65. We made 905 calls and pastoral visits, officiated at five funerals, four weddings, two councils, two love feasts and baptized 18. Three were received by letter, making our present membership about 51.

Our contribution to the missionary collection at Annual Meeting was $15.00, to the Baltimore meetinghouse $10.00, and to our India orphan (Nato Bacher), $17.00. Besides this we have helped to swell our building fund to about $1,500.00.

Our most urgent need at present, to push our work more successfully, is a more suitable place than a store room to worship in. Notwithstanding our very uncomfortable place of worship, all our services are growing, and our outlook never was better for establishing a strong Brethren church in this seaport city, the gateway to this great, wide world.

Some one has said, "The place where God works is the place for us to work." Surely he is working in our midst. Our field is very promising and the near future has great things in store for us. Our membership has doubled in the past two years and I see no reason why it should not double again in the coming two years. As workers we never were happier in the Lord's work, and feel we are in the place he has mapped out for us to live for him. Matt. 28: 19, 20.

We ask an interest in your daily prayers and also that you help us raise the amount needed to erect our much-needed missionary church home. Send what the Holy Spirit lays upon your heart to the General Missionary and Tract Committee, Elgin, Ill. State that it is for our new church and due credit will be given you in the Missionary Visitor. The Lord bless his people and work everywhere. J. Kurtz Miller.

5901 3rd Ave., Brooklyn, New York.

The Chicago Church and its Work.

The Chicago church was organized in March, 1889, with about 23

members, with Nathan Spare and W. R. Miller as the board of deacons, elected at the time of the organization, and J. G. Royer as elder.

Services were held in a church on Oakley Avenue, rented, until 1892 when the present church was bought and rededicated in July of that year. The membership has steadily grown from the time of the organization until the present; it is now about 100. After granting, since the organization, about 160 letters of membership, it will be seen by these figures that we have furnished a church home for not a few people while in the city attending schools, doing business, etc.

There have been about seventy added to the church by baptism since its organization. Some of these have wandered away from the church, some have died and gone to their reward, others are cold and indifferent, and still others are faithful and doing good work for the Master. The work has been attended with many discouragements, but none so great as that felt from indifference and destructive criticism and faultfinding.

Our church work had outgrown our facilities, and two years ago last November we were obliged to tear down and build larger, and on the tenth of November, 1901, we again rededicated our remodeled church to the service of the Lord.

I think I cannot give a better idea of the growth of the work here than to give side by side the report of our Sunday school's first quarter, and its last quarter's work.

For Quarter Ending May 25, 1890.		For Quarter Ending Jan. 3, 1904.	
No. Present.	Collection.	No. Present.	Collection.
23	$ 63	117	$ 2 87
26	58	167	3 07
30	45	158	3 83
17	17	95	2 26
32	75	136	2 95
26	61	125	3 21
33	51	155	3 50
31	66	105	2 67
30	1 82	122	3 41
21	90	129	3 52
26	1 37	140	4 42
29	91	142	4 13
22	1 48	136	4 26
346	$9 84	1,727	$44 10
Average, 26	$ 75	133	$ 3 40

By these facts and figures it will be seen that a considerable growth has been made. And now our Extension Sunday School work bids fair to become an exceedingly important factor in mission work. Two new Sunday schools have been started, both have a special worker connected with the school, giving all their time to the work. Already industrial work has been started at one of the new points and we hope soon to start at the other also. Through the industrial work we reach not a few chil-

dren. One dear girl of fourteen years of age will be admitted to the church by baptism on next Sunday who came into the Sunday school through the industrial work.

It requires a great deal of courage and patience for one to enter this work and stay by it for years, until such time as the Lord may see fit to give the increase. W. R. Miller, Pastor.

466 Jackson Boulevard, May 5, 1904.

Some Observations on the Brethren's Dispensary, Chicago, Ill.

It is generally believed that the medical missionary sustains a relation to the people with whom missionaries work that differs from that of any other missionary. The very fact that he is sought for, that his assistance is asked, and in matters pertaining to the seeker's comfort or wellbeing, opens a wide gate and the physician, once entering, has opportunities measured only by the compass of his own mind and soul. The physician who is believed to be honest, sympathetic and intelligent is at once admitted to the deepest recesses of his patient's life and can reach the remotest experiences of his life with less reserve than can any other person. The physician being asked for help is allowed to investigate along as many and varied lines as may be desirable. Possibly no other one can do as much without being subject to the will of one being investigated. A Christian physician is often called into homes, and on occasions, where a missionary or minister would not dare to enter. And his peculiar privilege to investigate the life history of those seeking him is a powerful wedge that can be used to great profit.

Medical mission work is one of the strongest factors for good there is, especially in foreign, heathen countries, and will continue to be so until the moral and intellectual standing of the people is much improved. Doubtless our blessed Master used his power of healing, judging by the number healed, as a powerful influence to spread his doctrine and develop his cause. Medical missionaries cannot heal as Christ did. Neither can ministers preach as he did, but we all can and should do all we can and "by the same spirit."

The tabulated work for the year ending April 1, 1904, is as follows: 4,164 treatments were given. In doing this 1,224 visits were made to the homes of sick, 4,238 prescriptions were written and filled, 415 teeth extracted, 315 surgical operations and dressings, 209 special treatments, with cash receipts of $2,784. Of this amount $1,116.73 went to the church, of which $447.66 was used toward carrying on the dispensary work and $669.07 in cash net earning.

Purpose.—The Brethren's Dispensary is a line of mission work opened and conducted by the General Mission Board, for the purpose of aiding mor-

ally, socially and religiously those who come in contact with it, and for the direct purpose of diffusing the principles of the Gospel and to help in building up the church and her branches of work.

Definition.—At the Dispensary those sick who are able to walk are treated, the deserving poor free, those who are able to pay are charged somewhat in proportion to their ability, and the well-to-do pay the regular prices charged by physicians.

Expenses.—The expense account includes Medical and Surgical supplies, telephone, fuel and car fare.

Visits.—When requested, visits are made to the homes (or hospital if patient is placed there for treatment) of those sick. It is here that one has the greatest opportunity to see the real condition of the people, better than when they come to the dispensary. In the latter case they come prepared, in a sense, into your company, and that only for a few minutes. In the former, you go partly unexpected into the atmosphere in which they spend their days. And knowing that what one is in his home is a good guide to his real self, many additional opportunities are presented.

Relation to the Church.—One of the main objects in opening the dispensary was, that it might become a means by which those who seek its help physically, might learn of their greater need of spiritual help, and as opportunity presented, invite to the church and Sunday school, those who are not already attending such services. It is a good purpose and a good factor and it is not our desire to depart from it. Some persons who have not thought of inviting a minister or missionary to their home are now members of our church. Sometimes children who run into the dispensary for the simple need of vaccination or tooth extraction, are seen next Sunday in Sunday school. But the service that the dispensary did very much for was the mothers' meeting, and it is said with considerable regret that for want of sufficient encouragement this work was discontinued a year or more ago.

Sociologic.—The work of the dispensary has not yet reached the point of efficiency so much desired. But enough has been done to make people ask why there is not more work of its character being done. There may be good reasons, but they do not seem to be very generally known.

The opportunities in the large cities are very great and as our church presses into the cities, it can be one of the strongest factors to demand of the people a fair and impartial judgment of the doctrine of our church. Now a very respectable percent of those who call at the dispensary own their own homes and of a much better class than at the first. But a dispensary is expected to accommodate the poor, and opportunity to give instruction on moral and social evils are ample and full, and so often to those who are never found at church.

Young brethren who are looking to the field of medicine, I urge you to qualify yourself to take up your position by the side of the best physicians, and then walk into this fruitful and open door of service for your Master!

Dr. G. H. VanDyke, Physician in Charge.

185 Hastings St.

The Arkansas Missions.

The work in this territory is classified under two heads,—the mission to the white people in the districts where the missionaries have stations, and the colored mission to the colored people begun within the year at Palestine, Arkansas.

The mission to the white people is conducted by three different brethren.

Brother Ira P. Eby, with headquarters at Poplar Bluff, Missouri, near the northern Arkansas boundary, maintains missions at the following places: In Butler county, his home; in Stoddard county, Mo., thirty miles from his home; Bolinger county, Mo., 66 miles, and Pennington, Arkansas, 96 miles. To these points he makes monthly visits, preaching as many times as the circumstances will allow. During the year Brother Eby held 149 meetings, having an average attendance of 36. He presided over five councils, made 255 visits into homes, conducted one funeral service and distributed 308 tracts. Two were received into the church by baptism and one dropped from membership. He put in 148 days in the work and traveled 3,480 miles. The mission points under his care contributed $9.75 to missions.

Bro. B. E. Kessler had his home during the year at Farrenberg, Mo., where there is an organized congregation. Besides helping in the work at this place he filled regular appointments at the following places: Pennington, Ark., 130 miles from his home, Black Oak, Ark., 116 miles, Kellers chapel, Ark., 104 miles, Whiting, Mo., 10 miles, Frisco, Mo., 80 miles, Jonesboro, Ark., 98 miles, Big Sandy, Tenn., 145 miles, Crowson, Tenn., 298 miles. In all he held 143 preaching services, having an average attendance of 44. He presided over 18 council meetings, attended 5 love feasts, distributed 200 tracts, made 243 visits, and conducted two funerals. During the year four were received into church fellowship while seven were disowned. He put in 259 days in service and traveled 4,095 miles. The missions under his care gave $7.20 to missions. One churchhouse has been erected and another is in the course of construction. Two ministers have been advanced to the second degree of the ministry. Brother Kesler says the work in his field appears to assume a greater degree of permanency than heretofore. Since the opening of the new year Brother

Kessler has shifted his headquarters to Leachville, Arkansas, where he may hereafter be addressed.

Brother J. H. Neher has his home in the St. Francis congregation near Palestine, Ark., the point where Brethren A. I. Mow and D. L. Forney once lived and labored, and where Bro. James R. Gish first opened up the work years ago. A good churchhouse is located at this point, and the membership is faithful and increasing slowly in numbers. Besides this point where meetings are held regularly, at the following places preaching is conducted as often in the month as can be: Shiloh, 15 miles, Hazens, 52 miles, Austin 111 miles, Centre Point, 58 miles. During the year 233 meetings were held, with an average attendance of 55. The average attendance at prayer meetings, 40, and Sunday school, 31. 18 councils and five love feasts were attended by Bro. Neher and 10 funerals were conducted. He and his wife made 261 visits and distributed 320 tracts, 29 were received by baptism and five were lost to the church. To do this work Bro. Neher traveled 5,182 miles, using 296 days in the service. The churches under his care gave $18.70 to missions.

The Mission to the colored people was opened last fall through the earnest request of a Mr. D. C. Clark, colored, who lived in Palestine, Arkansas. The plea was made to have the Brethren open a mission and invite colored people to join on a higher plane of living than what they now were having. After carefully looking into the call the Committee decided to send Sister Mattie Cunningham, of New London, Indiana, into the field and begin the work as her hands were able to take hold. She has spent a number of years in school at North Manchester, Indiana, and those who knew her there strongly recommended her to the work.

She spent the winter there, made many visits, started a Sunday school, and has been laboring in a quiet, unassuming way. Brother Clark has been baptized by Bro. Mays, of Circleville, Ohio, who was sent south for that purpose. He is an excellent assistant to Sister Cunningham. There are some problems to meet in this new work, but the missionaries and workers believe that good will be accomplished, especially if the greatest endeavors are confined to the children.

This is a promising field and meets the demand of those brethren and sisters who argue against missions out of the United States. Here is a chance to show the sincerity of your plea, brethren and sisters, and the Committee will be glad to receive your contributions for this fund and work.

The Church in Florida.

The church here has been on the decline ever since the "great freeze" of 1895 and that which followed in 1898. The membership was composed

mainly of Brethren from the North, who, after losing their groves, returned to the North. The church has granted in all about 100 letters. The members that are left here are badly scattered, so that they are difficult to shepherd.

There has been no real missionary work done here for the past three years. My work has been confined to keeping up appointments at Keuka, Hawthorne and Roscola. I have not been able to do as much work as should have been done on account of having to teach for a livelihood. Much of the time I have been too far away to attend appointments regularly. A minister full of zeal and so situated that he could give most of his time to the cause, would probably accomplish something in the Master's cause. The people in general seem to appreciate our work here and do not wish it dropped. We are hoping for a better day, and with proper effort, we believe it will come. I. N. Overhultz, Missionary.

Blitchton, Florida.

Along with his school teaching Brother Overhultz held 34 meetings, having an average attendance of 36. He made 21 visits among the members, traveled 1,801 miles and occupied 43 days in the work.

North Carolina Missions.

Another year is past and we have already entered the fourth year of mission work. Little has been accomplished. The most we have for a year's work is the impressions made by the Word preached and the associations in the home where the Word was often read and taught to the people. I have read chapter after chapter in the homes where the Word was seldom ever read. In this way the people may be persuaded to learn the Word which is the power of God unto salvation to all who will believe it. N. N. Garst, Missionary.

Seven Springs, N. C.

Bro. Garst held 72 meetings, average attendance, 28: also 2 council meetings, one love feast. He made 583 visits and handed out 897 tracts. One was received by baptism, and three disowned. He traveled 2,136 miles, using 278 days in the work. The missions under his care contributed $5.87 to world-wide work. Five mission points have been maintained in this field.

A GENERAL SUMMARY.

Assistance to build meetinghouses	16
Assistance to State Districts	6
Received by baptism in all fields	406

TRACTS.

The Committee publishes a good list of tracts which are found very

helpful in the dissemination of the Word. Persons who will hand these out will be given special terms if they will write explaining how and where they are to be used. The larger tracts, too, may be had on tract

WORLD-WIDE

Receipts–

Cash on hand at beginning of year,		$ 2,587 26
Donations from congregations and individuals, including interest on endowment contracts, as reported from month to month in the Missionary Visitor,	$19,588 13	
Income from loans and real estate,	11,811 06	
Income from Brethren Publishing House,	3,000 00	
Income from Dispensary in Chicago (see page 270),	729 07	
Earnings of bank account,	160 83	
Sister Geiger, of Philadelphia, for Home in France,	1,000 00	
Total receipts,		36,289 09
		$38,876 35

INDIA

Receipts–

Cash balance on hands at beginning of year,		$ 6,022 06
General donations reported in Missionary Visitor,	$ 1,712 40	
From world-wide fund, to meet deficit of mission fund,	2,681 52	
Income from endowment,	213 00	
Donations to orphanage work,	6,548 62	
Transferred from interest-bearing funds,	2,500 00	
Special support of missionaries (see page 273),	1,476 57	
To be forwarded for individual missionaries from friends,	182 61	
In tabernacle collection for typewriter for missionaries from Waterloo, Iowa,	90 00	
Support of native workers,	512 56	
Total receipts,		15,917 28
		$21,939 34

coupons issued on every mission receipt sent out by the committee. The tract tablet has been found very useful in many instances.

Send for full descriptive catalog.

FUND.

Expenditures—

Assistance to State Districts (see page 270),	$ 1,817 00	
Donations to help build meetinghouses (see page 270),	2,496 31	
Book and tract distribution (see page 271),	1,956 94	
Arkansas mission (see page 271),	1,297 31	
Brooklyn mission (see page 271),	1,690 55	
Chicago mission (see page 271),	1,167 62	
Switzerland and France mission (see page 272),	2,890 76	
Canada mission part of year,	120 47	
Denmark and Sweden mission, for all workers,	3,015 83	
India mission, to meet deficit,	2,681 52	
Florida mission, J. N. Overhultz,	45 20	
North Carolina mission, N. N. Garst,	389 52	
Annual Meeting committees (see page 272),	490 37	
Annuities on Endowment,	9,204 24	
Building and grounds (see page 272),	1,288 43	
Expense on Chicago property, taxes, etc.,	180 93	
Postage,	237 45	
Stationery,	170 95	
Traveling secretaries (see page 272),	726 16	
Committee's traveling expenses, two meetings,	164 89	
General expenses,	287 53	
Salaries for office (see page 273),	1,452 00	
Total,		$33,772 98
Balance of cash on hands,		5,103 37
		$38,876 35

FUND.

Expenditures—

Support of workers (see page 273),	$ 6,159 91	
Forwarded for orphanage,	8,052 35	
Expense of eight missionaries to India (see page 273),	2,185 80	
For native workers,	450 00	
Forwarded for individuals,	232 61*	
Expended for typewriter,	70 00	
Total expenditures,		17,150 67
Cash on hand,		4,788 67
		$21,939 34

*$75 of this was sent in a mistake and will be returned.

CHURCH EXTENSION FUND.

Receipts—		
The fund at beginning of year,		$ 7,144 88
Donations during the year, as reported in the Missionary Visitor,	$ 137 75	
Received on loans to churches—		
Mound Valley congregation, Oklahoma,	26 50	
Walnut Valley congregation, Kansas,	8 46	
Grand Valley congregation, Colorado,	50 00	
St. Francis congregation, Arkansas,	10 00	
Parsons congregation, Kansas,	112 00	
Wood River congregation, Nebraska,	4 00	
Kansas City congregation, Kansas,	200 00	
Cando congregation, North Dakota,	194 50	
Elgin congregation, Illinois,	100 00	
Windfall congregation, Indiana,	90 00	933 21
Total,		$ 8,078 09
Expenditures—		
Loans in force at beginning of year,		$ 7,144 88
Loans made during the year—		
Austin congregation, Arkansas,	$ 50 00	
Berthold congregation, North Dakota,	150 00	
Sterling congregation, Colorado,	550 00	750 00
Total,		$ 7,894 88
Cash balance on hands,		$ 183 21

SUPERANNUATED MINISTERS' FUND.

Receipts—	
Balance on hands at beginning of year,	$ 1,931 25
From Gish estate,	827 55
	$ 2,758 80
Expenditures—	
To Elder Samuel Murray,	$ 96 00
Balance on hands,	$ 2,662 80

COLORED MISSION, PALESTINE, ARKANSAS.

Balance on hands at beginning of year,	$ 214 67	
Donations, as reported in Missionary Visitor,	210 92	
		$ 425 59
Expenditures—		
James Mays,	$ 56 00	
Mattie Cunningham,	140 00	
Rent for churchhouse,	21 00	$ 217 00
Balance on hands,		$ 208 59

GISH PUBLISHING FUND.

Receipts—		
Balance on hand at beginning of year,		$ 948 05
Income from the estate and fund,	$ 4,310 20	
Sale of Topical Bibles, etc.,	325 36	
Total receipts,		4,635 56
		$ 5,583 61

Expenditures—

Books published during the year,	$ 2,572 32	
Barbara Gish annuity,	1,000 00	
Placed to superannuated ministers' fund,	827 55	
Expense of committee meeting,	8 95	
Recording mortgage for sale of land,	1 00	
Total expenditures,		4,409 82
Balance on hands,		$ 1,173 79

GISH TESTAMENT FUND.

Balance on hands at beginning of year,	$ 516 79
Sale of books,	233 38
Balance on hands,	$ 750 17

INTEREST BEARING FUND.

Receipts—

Balance on hands at beginning of year,		$ 341 10
Denmark poor fund, interest on same,	127 36	
Reserve fund of Brethren Publishing House,	4,000 00	
Gish estate converted into cash and loaned,	3,357 25	
Paid in tract endowment,	277 29	
Paid in world-wide endowment,	48,414 70	
Gospel Messenger endowment,	100 00	
Bills receivable,—loans paid,	50,568 50	
Income from sale of real estate,	1,500 00	
Deposited for Brethren Publishing House,	19,000 00	127,435 10
Cash overdrawn,		3,674 07
		$131,450 27

Expenditures—

Invested in real estate.	$ 13,987 75	
Loans made,	114,942 52	
Denmark poor fund used in Switzerland,	20 00	
Transferred to India fund,	2,500 00	
		$131,450 27

MISCELLANEOUS FUNDS.

Africa—Balance on hand,	$ 118 25	
Donations,	74 00	
		$ 192 25
China—Balance on hand,	$ 710 52	
Donations,	$ 147 02	
		$ 857 54
Brooklyn Meetinghouse—Balance on hands,	$ 247 72	
Donations,	731 34	
		$ 979 06
Philippine—Balance carried over,		$ 45 65
Porto Rico—Balance on hands,	$ 174 85	
Donations,	3 30	
		$ 178 15
South America—Balance carried over,		$ 8 00
Deposited towards support of missionary for 1905, Waynesboro, Pennsylvania,	$ 393 37	
Y. P. M. & T. Society, Huntingdon, Pa.,	137 66	
Second Virginia,	106 60	
Nebraska,	329 31	
California,	260 00	
		$ 1,226 94

A STATEMENT OF CASH.

World-wide fund,	$ 5,103 37	
India fund,	4,788 67	
Church Extension,	183 21	
Gish Testament fund,	750 17	
Gish publishing fund,	1,173 79	
Superannuated ministers' fund,	2,662 80	
Miscellaneous funds,	3,487 59	
Colored mission,	208 59	
Interest-bearing funds, overdrawn,		$ 3,674 07
Total cash balance,		14,684 12
	$18,358 19	$18,358 19

CHICAGO DISPENSARY.

Receipts—

Income during the year over and above free service,	$ 2,336 35

Expenditures—

Stationery,	$ 9 51	
To the world-wide fund (see page 266),	729 07	
Dr. Van Dyke, salary,	780 00	
Dr. Van Dyke, 55 per cent of earnings of dispensary,	817 77	
		$ 2,336 35

The above report makes no report of money spent for medicine, inasmuch as this is taken out of the income before the income is determined.

ASSISTANCE TO STATE DISTRICTS FOR MISSION WORK.

California,	$ 200 00	
Kansas, Northeastern,	200 00	
Kansas, Southeastern,	200 00	
Maryland, Eastern, for Washington and Baltimore,	892 00	
Nebraska,	125 00	
Pennsylvania, Eastern,	200 00	
Total, carried to page 267,		$ 1,817 00

DONATIONS TO HELP BUILD MEETINGHOUSES.*

California—Laton congregation,	$ 200 00	
Iowa—Morrill congregation,	150 00	
Idaho—Payette congregation,	174 31	
North Dakota—Berthold congregation,	150 00	
Rock Lake congregation,	150 00	
Surrey congregation,	200 00	
Oklahoma—Guthrie congregation,	262 00	
Hancock congregation,	200 00	
Hoyle congregation,	150 00	
Monitor congregation,	200 00	
Oregon—Newberg congregation,	250 00	
Tennessee—Crowson congregation,	175 00	
Wisconsin—Chippewa Valley congregation,	100 00	
Maple Grove congregation, East Branch,	135 00	
Total, carried to page 270,		$ 2,496 31

*Hereafter help will be granted on the new plan.

BOOK AND TRACT DISTRIBUTION.

Itemized Expenditures.

Tracts printed during year,	$ 356 67	
Postage and express on tracts,	109 04	
The Gospel Messenger for missionary purposes to District Boards and missionaries under General Board,	863 00	
Books, tracts and periodicals sent out under rebate of tract fund,	512 01	
Expense over income on Missionary Visitor,	110 67	
Miscellaneous,	5 55	
Total, carried to page 267.		$ 1,956 94

ARKANSAS MISSION.

Itemized Expenditures.

Elder J. H. Neher, Palestine, Arkansas,	$ 456 26	
Ira P. Eby, Poplar Bluff, Missouri,	364 74	
B. E. Kesler, Farrenburg, Missouri,	476 31	
Total, carried to page 267.		$ 1,297 31

BROOKLYN MISSION.

Receipts—

Balance on hand at beginning of year,		$ 10 00
Donations as reported in Visitor under Brooklyn Mission,	$ 102 63	
Appropriated by Board (see page 267),	1,690 55	
		1,793 18
Total,		$ 1,803 18

Expenditures—

Rent of mission rooms and living rooms,	$ 624 00	
Fuel and gas,	98 00	
Support of worker,	240 00	
Stationery,	18 38	
Clothing,	33 57	
Living,	487 37	
Street car fares and express charges,	17 87	
Charity and incidental,	48 70	
Industrial work,	18 12	
Doctor bill for two years,	22 50	
Member of Committee to Brooklyn, traveling expenses,	10 67	
Special,	9 00	
Italian mission, rent,	180 00	
Total expenditures,		$ 1,799 18
Balance on hand, as per Visitor report.		$ 4 00

THE CHICAGO MISSION.

Receipts—

Balance on hand, published in Visitor,		$ 50 18
Donations from the Brotherhood as reported in Visitor under head of Chicago Mission,		357 82
Appropriated for Children Mission by Committee,	$ 407 62	
Appropriated for W. R. Miller, pastor, by Committee,	760 00	
Total from Committee (see page 267),		1,167 62
Total receipts,		$ 1,575 62

Expenditures—

For W. R. Miller, support as pastor,		$ 760 00
For support of children's mission as follows:—		
Living for workers,	$ 143 51	
Rent of rooms,	120 00	
Fuel and gas,	13 90	
Helping the poor,	51 14	
Incidentals,	121 86	
Support of workers,	265 90	
Street car fares in mission work,	9 50	
Industrial work,	21 49	
Railroad fares for new workers,	25 80	
Sunday-school Extension printing,	30 63	
Stationery and programs,	8 99	
		812 72
		$ 1,572 72
Balance on hand, according to Visitor report,		$ 2 90

SWITZERLAND AND FRANCE.

Itemized Expenditures.

Support of G. J. Fercken,	$ 950 00	
Assistant workers, rents and traveling expenses,	793 22	
Open and begin Home in France,	1,000 00	
G. J. Fercken's expenses in United States in 1903,	147 54	
Total, carried to page 267,		$ 2,890 76

ANNUAL MEETING COMMITTEES.

Itemized Expenditures.

Committee to audit books of Breth. Pub. House and Gen. Miss. and Tract Committee,	$ 96 85	
Tract examining committee,	36 70	
Secretary of Sunday-school committee,	40 94	
Committee to churches in Western Pennsylvania,	163 38	
Committee to churches in Eastern Pennsylvania,	152 50	
Total, carried to page 267,		$ 490 37

BUILDING AND GROUNDS OF PROPERTY IN ELGIN, ILLINOIS.

Itemized Expenditures.

Recording deed to corner property,	$ 3 25	
Expenses on lawn and other incidentals,	26 55	
Electric light plant for house,	199 85	
Premium on insurance,	296 00	
Taxes, property and personal,	762 78	
Total, carried to page 267,		$ 1,288 43

TRAVELING SECRETARIES.

Itemized Expenditures.

H. C. Early,	$ 32 00	
O. H. Yeremian,	533 22	
S. H. Hertzler,	58 75	
Jesse Zigler,	103 19	
Total, carried to page 267,		$ 727 16

SALARIES.

Itemized Expenditures.

Galen B. Royer, Secretary and Treasurer,	$ 1,000 00	
Mabel Blough, Stenographer,	452 00	
Total, carried to page 267,		$ 1,452 00

SPECIAL SUPPORT OF MISSIONARIES.

Itemized.

Middle Pennsylvania Sunday schools for Jesse Emmert for last part of 1903,	$ 50 00	
On account of 1904,	100 00	
Waynesboro congregation, Pennsylvania, balance for support of Nora Arnold and Mary Quinter for 1904,	76 57 *	
Young People's Missionary and Temperance Association of Huntingdon, Pa., for J. M. Blough for 1904,	250 00	
Second District of Virginia, for Isaac and Effie Long for 1904,.	500 00	
Shade Creek congregation, Pennsylvania, for Anna D. Blough for 1904,	250 00	
Missionary Society of Mt. Morris College, Ill., for D. J. Lichty for 1904,	250 00	
Total, carried to page 266,		$ 1,476 57

*Balance of $500 was reported along with regular receipts in India Fund and appears in general donations.

SUPPORT OF WORKERS IN INDIA.

Itemized.

W. B. Stover, wife and two children, July 1, 1903, to Jan. 1, 1905,	$ 737 34*	
S. N. McCann, wife and one child, July 1, 1903, to Jan. 1, 1905,	675 00†	
D. L. Forney, wife and three children, July 1, 1903, to July 1, 1904,	650 00	
D. L. Forney, special appropriation because of sickness,	143 50	
Adam Ebey, wife and two children, July 1, 1903, to Jan. 1, 1905,	900 00	
Eliza B. Miller, July 1, 1903, to Jan. 1, 1905,	375 00	
Jesse Emmert, July 1, 1903, to Jan. 1, 1905,	311 98*	
Daniel Lichty, July 1, 1903, to Jan. 1, 1905,	308 23*	
J. M. Blough and wife, Jan. 1, 1904, to Jan. 1, 1905,	500 00	
Isaac Long and wife, Jan. 1, 1904, to Jan. 1, 1905,	500 00	
Nora Arnold, Jan. 1, 1904, to Jan. 1, 1905,	250 00	
Mary N. Quinter, Jan. 1, 1904, to Jan. 1, 1905,	250 00	
Sadie J. Miller, Jan. 1, 1904, to Jan. 1, 1905,	250 00	
Dr. O. H. Yeremian, Jan. 1, 1904, to Jan. 1, 1905,	308 86	
Total, carried to page 267,		$ 6,159 91

*Part of year's support was paid out of the preceding year.

†Sister McCann being in America has not received all support due for the whole of 1904.

MISSIONARY PARTY TO INDIA.

Itemized.

Tickets, New York to Bombay, for seven,	$ 1,349 53	
Preparation and expense to New York for seven,	210 95	
Expenses, New York to Bombay, and living, etc., from Dec. 1, 1903, to Jan. 1, 1904, in India for seven,	255 15	
Cablegram to cancel berths engaged for Berkebile's,	3 75	
Instruments, some medicines, etc., preparation, tickets and expense to Bombay for Dr. O. H. Yeremian, the eighth person in party, who decided to go after others were arranged for,	366 42	
Total, carried to page 267,		$ 2,185 80

STATEMENT OF THE FUNDS.

AS THE BOOKS SHOW ON APRIL 1, 1904.

World-Wide Fund.

Hoover estate,	$ 422 73	
The world-wide fund,		$ 5,526 10
(Cash balance, $5,103.37.)		

India Fund.

India mission account,	$ 75 00	$ 25 00
Native workers' fund,		312 56
India orphanage,		4,526 11
(Cash balance, $4,788.67.)		

Church Extension Fund.

Bills receivable,	$ 7,099 42	
Extension fund,		$ 7,282 63
(Cash balance, $183.21.)		

Interest-Bearing Funds.

Brethren Publishing House deposit,		$19,000 00
Denmark poor fund,		2,230 15
Bills receivable,	$320,851 71	
Gish estate,		45,655 94
Gospel Messenger endowment,		1,725 00
House building fund,		4,212 65
India endowment,		1,050 00
P. A. Moore estate,		20,000 00
Real estate,	49,756 61	
Reserve for Brethren Publishing House,		30,000 00
Tract endowment,		23,550 68
World-wide endowment,		219,509 83
(Cash balance, $3,674.07.)		

SPECIAL FUNDS.

Africa,	$ 192 25
Brooklyn meetinghouse fund,	979 06
China,	857 54
Philippines,	45 65
Porto Rico,	178 15
South America,	8 00
Colored mission in America,	208 59
Gish publishing fund,	1,173 79
Gish Testament fund,	750 17
Superannuated ministers' fund,	2,662 80
Waynesboro congregation on deposit,	393 37
Young People's Missionary and Temperance Association,	137 66
Second District of Virginia,	106 60
Nebraska,	329 31
California,	260 00
	$392,889 59

(Cash balance, $14,684.12.)

ASSETS.

Cash on hands,	$ 14,684 12
Interest-bearing funds,	366,934 25
Brethren Publishing House,	79,570 79

Value of real estate above investment,	3,000 00
Estimated value of Gish estate not included in interest-bearing funds,	7,500 00
World-wide fund,	422 73
Church extension,	7,099 42
Total assets, March 31, 1904,	$479,211 31
Total assets, March 31, 1903,	407,841 12
Increase,	$ 71,370 19

THE BRETHREN PUBLISHING HOUSE.

When the church came in possession of the House seven years ago the circulation of the Gospel Messenger was about 15,000. Then it was thought hardly probable that it could reach 20,000. But the seven years labor,—improving the character of the paper and seeking to introduce it into the homes where it had a right to go, has pushed its circulation up to 21,500. But it is almost as far from being in every home where it has a claim to go as it was seven years ago. The Brotherhood has increased in numbers. There are many and many homes where there is one or more members of the church, and none of our church papers are going.

The increase in the circulation of our periodicals is due to the faithful, earnest efforts of the agents in the congregations and the loyalty of the membership in being desirous of keeping in touch with the church through this medium.

However, without making special effort outside of the church, the Messenger to-day should be in 9,000 more homes. It is rightful territory. The editors and management shall do their part to push the Messenger to this larger field of usefulness as rapidly as possible; every agent is urged to do his part with still greater diligence, and every member of the church not now having access to the Messenger and other publications of the House will surely see the need of subscribing and thus helping on this good work.

What may be said of the Messenger may be said of every publication now issued from the House. The Sunday-school papers and quarterlies have not only increased in merit, but in general use. Yet there are plenty of schools where for the sake of saving a few pennies, supplies from other sources are used instead, and quietly the sound doctrines of our Lord Jesus Christ are being undermined either by the loose teaching of "non-essential" or attacks in other ways just as effectual in the hearts of our children. When the Sunday-school officers come to realize that sound teaching is of more value than dollars and cents the Brethren Sunday-school supplies will, in many schools, take the place of what is now being used.

In matters of dollars and cents, too, the difference is not so great. And what difference there may be, if cast with the House only makes it come nearer possible to produce the same supplies at the same rate. Above all should not be forgotten that the profits, made after very low salaries are paid to those working in the House, go to the missions of the church. What other inducement can be offered to appeal to the loyalty of the membership in this particular, the Committee does not know.

Within the seven years, or five years ago, the House and Committee moved its office to Elgin. A new and larger building was erected apparently capacious enough to answer all the needs for a goodly number of years. But the building is too small and during the coming season such additions will be made that will add almost again as much floor space as the House has had. New departments will be added and before another year it is hoped that the House will be able to make its own books complete within its own walls.

When the Committee received the House for the church and the report was submitted to Conference at Frederick, Maryland, for confirmation, there was an unexpressed fear that it might prove a burden in the hands of the church. It is interesting to note that during these years this has not been the case. The income from the House used for missions for this period is in total $31,957.80. Besides there has been year by year a portion set apart as a reserve for the business in case of loss or financial stringency, and this has now amounted to $30,000. This amount is invested in mortgage loans and bearing interest annually.

Besides all this there are earnings enough on hands to make the needed improvements this coming summer, put in added machinery and fit out the institution to do more and better work for the church and the Master, for which it is laboring.

These statements are given to stir up the hearts of everyone to still greater diligence in the Lord's work. That the Father has blessed the efforts of the church through the House thus far is apparent. Such favor, too, should cause every member to redouble his diligence to still greater usefulness for the Lord.

AUDITING COMMITTEE'S REPORT.

To the Annual Meeting of 1904:—

We, your committee, appointed to examine the books of the General Missionary and Tract Committee, including those of the Brethren Publishing House, beg to submit the following:

We footed all the items of Cash Book of the Brethren Publishing House, checked the totals through posting into the ledger; proved the

ledger; followed the balances into the balance sheet, examined carefully the statement of resources and liabilities as set forth in the report herewith presented, and find the work correct in every particular.

We compared the donations to the several mission funds published in the Missionary Visitor with the books of the Committee, proved all the pages of the cash book; checked the amount into the ledger and through to the financial statement herewith submitted to your body, and found the same true and correct.

We made a careful examination of securities held by the Committee and find them all right. Vouchers were presented for every expenditure and all moneys handled in a careful, judicious and business-like manner.

LEWIS R. PEIFER,
AARON L. CLAIR,
JACOB P. HOLSINGER.

GISH PUBLISHING FUND.

Under the provisions of the Gish Publishing Funds the following books have been sent out during the year covered by this report:

	Copies.
Bound Tracts,	166
Life of John Kline,	58
Eternal Verities,	380
Sunday-school Commentaries,	1,504
Topical Bibles,	114
Doctrine of the Brethren Defended,	115
Trine Immersion,	88
Modern Secret Societies,	979
Square Talk,	150
Bible Dictionary,	184
Seven Churches of Asia,	169
Lord's Supper,	803
Alone with God,	833
Bulwarks of Faith,	200
Book of Books,	1,193

For a complete list of books sent to ministers for postage and packing write the Brethren Pub. House, Elgin, Illinois. The same is sent free to all who inquire.

WORLD-WIDE ENDOWMENT.

In the following report the numbers before the address are the numbers of the receipt which was sent the donor upon receiving the endowment. The item "Previously reported" refers to the complete list of endowment found in another part of this Annual Report. The Book and Tract Endowment is listed here under this head:

ILLINOIS.

Previously reported,		
World-Wide,	$ 45952	41
Brethren Publishing House,	37700	00
Book and Tract,	2621	16
Gish Estate,	45655	94
506, Franklin Grove,	10000	00
832, Franklin Grove,	50	00
837, Naperville,	25	00
1018, Mt. Morris,	20	00
Benj. Gnagey Est., Frank. Grove,	384	66
Total for State,	$142409	17

OHIO.

Previously reported,		
World-Wide,	$ 22202	50
Brethren Publishing House,	9178	66
Book and Tract,	5287	21
Thornville,	250	00
477, Carey,	50	00
549, Bryan,	100	00
565, Trotwood,	1700	00
639, Ashland,	25	00
724, Johnsville,	100	00
732, Ashland,	500	00
860, Trotwood,	7	29
968, Union,	200	00
979, Delta,	10	00
982, Rossville,	397	34
1012, Canton,	100	00
1023, Bellefontaine,	20	00
1093, Miller Estate, Covington,	800	00
1116, Williamstown,	250	00
Total for State,	$ 41178	00

CALIFORNIA.

Previously reported,		
World-Wide,	$ 12590	00
Brethren Publishing House,	24961	00
Book and Tract,	215	00
497, Tropico,	1000	00
682, Covina,	500	00
708, Lordsburg,	1000	00
Total for State,	$ 40265	58

IOWA.

Previously reported,		
World-Wide,	$ 23731	00
Brethren Publishing House,	1000	00
Book and Tract,	2174	00
507, Waterloo,	1000	00
771, Eldora,	3000	00
800, Conrad,	5500	00
871, Newburg,	1000	00
878, Cedar Co., Warner estate,	511	00
974, Mt. Etna,	24	50
1148, Newberg,	1000	00
Total for State,	$ 38941	00

INDIANA.

Previously reported,		
World-Wide Endowment,	$ 27858	24
Brethren Publishing House,	1500	00
Book and Tract,	2074	50
Sidney, Indiana,	1640	00
427, North Manchester,	50	00
634, Warsaw,	500	00
738, Muncie,	100	00
954, Wakarusa,	40	00
980, Middlebury,	300	00
1030, New Paris,	500	00
1055, Nappanee,	25	00
1057, Leesburg,	300	00
1131, Hartford City,	112	20
Total for State,	$ 34999	94

PENNSYLVANIA.

Previously reported,		
World-Wide,	$ 15573	38
Brethren Publishing House,	5550	00
Book and Tract,	5601	02
463, Masontown,	1000	00
469, Menges Mills,	100	00
470, Menges Mills,	100	00
498, Port Providence,	600	00
500, Greenspring,	1000	00
922, Pottstown,	500	00
983, Royersford,	20	00
984, Williamsport,	80	00
989, New Market,		
1003, New Enterprise,	100	00
1094, Elderton,	100	00
Total for State,	$ 30324	40

KANSAS.

Previously reported,		
World-Wide,	$ 4679	16
Book and Tract,	315	00
1083, Arkansas City,	10000	00
Total for State,	$ 14994	16

MARYLAND.

Previously reported,		
World-Wide,	$ 10186	19
Brethren Publishing House,	1840	00
Book and Tract,	2455	84
468, Welsh Run,	500	00
Total for State,	$ 14982	03

VIRGINIA.

Previously reported,		
World-Wide,	$ 3100	00
Brethren Publishing House,	1270	00
Book and Tract,	1291	50
521, Westover,	200	00
625, Spring Creek,	100	00
951, Broadway,	50	00
989, New Market,	25	00
1142, Bridgewater,	1000	00
Total for State,	$ 7036	50

MICHIGAN.

Previously reported,		
Book and Tract,	$ 20	00
626, South Haven,	100	00
Total for State,	$ 120	00

OKLAHOMA.

Previously reported,		
Book and Tract,	$	20 00
752, Cushing,		25 00
Total for State,	$	45 00

SUMMARY OF ENDOWMENT BY STATES.

Illinois,	$142409 17
Ohio,	41178 00
California,	40266 58
Iowa,	38941 00
Indiana,	34999 94
Pennsylvania,	30324 40
Kansas,	14994 16
Maryland,	14982 03
Virginia,	7036 50
Missouri,	5293 00
Nebraska,	440 00
West Virginia,	188 00
Michigan,	120 00
Oklahoma,	45 00
Idaho,	30 00
District of Columbia,	2 50
North Dakota,	20 00
Alabama,	6 00
Unclassified,	1440 41
Total,	$372736 69

THE GOSPEL MESSENGER ENDOWMENT.

There is no greater and more important factor of church life and growth than a good church paper. Through all the years since the beginning of the first church paper has there been a part of the church that were steady subscribers and readers. From these came the leaders of the church in the past. Broadened by the information gathered and the culture received they have given the life they have thus imbibed back to the church again.

There are still a few here and there who write and say they have taken the church paper from the first and that now the Gospel Messenger is the best, cleanest, soundest paper of them all. The spirit of this enthusiasm has taken hold of a goodly number who have asked to endow subscriptions and the Committee has provided that any one paying $25.00 will receive the paper the rest of his life free of further expense. The donor is given the privilege of stating who shall receive the subscription after his death; if this is not provided the committee will send the paper to some worthy one and thus win him nearer to Christ.

The following have availed themselves of this privilege:

Previously reported,		$500 00
PENNSYLVANIA.		
Previously reported,	$300 00	
Louisa Sprankle, York,	25 00	325 00
MARYLAND.		
Previously reported,	250 00	
Sue E. Long, Hagerstown,	25 00	275 00
VIRGINIA.		
Previously reported,		225 00
IOWA.		
Previously reported,		75 00
INDIANA.		
Previously reported,	75 00	
S. W. Humberd, Flora,	25 00	100 00
OHIO.		
Previously reported,		75 00
CALIFORNIA.		
Previously reported,		50 00
COLORADO.		
Previously reported,		25 00
KANSAS.		
J. A. Bowers, Sabetha,		25 00
Total,		$1725 00

THE ENDOWMENT.

In the year 1887 the Committee made a request to raise endowment and received the following decision from the Annual Conference:

"In accordance with the recommendation . . . said Committee was authorized to accept donations for an Endowment Fund, to be placed on interest and the increase from it to be used in the mission work of the church. The plan for securing and investing said fund shall be left in the hands of the Committee."

The Committee formulated a plan and began soliciting. This course was questioned by some and then the Conference of 1888 passed the following:—

"Whereas the work of securing an Endowment Fund has been hindered by some disputing the right of the Committee to solicit such Fund, we therefore suggest that Annual Meeting approve the plan, and that the soliciting be continued for both the Missionary and Book and Tract Fund." This action was approved. (See Revised Minutes of the Annual Meeting, page 112, 1887 and 1888.)

The Committee pressed forward in the work of the endowment earnestly and judiciously. In 1900 there was a desire to know if the Committee was handling the funds, which were now assuming considerable proportions, in the best possible manner and in accordance with the principles of the church. A committee composed of brethren W. R. Deeter, of Indiana, D. L. Miller, of Illinois, G. W. Lentz, of Missouri, J. H. Longanecker and James A. Sell, of Pennsylvania, were appointed to look into the methods of the Committee and report to the Conference of 1901. The following is a copy of that part of their report pertaining to the care of the funds:

"It was found that the very best that can be done was being done by the General Missionary and Tract Committee with the funds entrusted to its care . . . Every possible care is used in investing the funds. The secretary and treasurer is under adequate bonds and the vouchers are kept where the money goes. . . . The care of the funds in their charge is worthy of high commendation. It is the opinion of your committee that no funds are more carefully guarded and more sacredly held than are the funds of the church placed in the hands of the General Missionary and Tract Committee." (Report of A. M., 1901, pages 73 and 74.)

There never has been a public acknowledgment in any form for the amounts received for Endowment. One of the main reasons has been that many who thus gave did not want the public to know what they were doing. This is all good.

This report of endowment up to April 1, 1903, is given for several reasons:

Through the growth of the work, new methods and different ways of recording were used. These records are not all in one book and to a stranger it might prove difficult to find them complete. This puts them in a permanent and systematic form and easily preserved.*

Again after those who labored in the days of the beginning of this work are silent in death, should a question arise whether they accounted for all this endowment, this record will be able to answer any such question.

Only the initials and post office are given. In this the wishes of the donors to have their names withheld are respected and yet the record is explicit enough that each donor can locate the amount he gave. Should anyone seek for his donation to the endowment and not find it, he will confer a favor by writing at once to the Committee and the matter will be looked into.

Hereafter there will be an annual report of endowment after the manner of the report for 1903-4 found on page 278.

The World-Wide Endowment.

The following amounts have been kept on interest and the income used for the preaching of the Gospel wherever most needed. The world-wide fund is used in the United States or any other country where the Committee can make the best use of it at the time. This is the most useful fund to the Committee.

ILLINOIS.

1887	D. M., Mt. Morris,	25 00
1888	Collected by D. Vaniman,	202 50
	W. H. P., Beason,	10 00
	R. N. and wife, Beason,	25 00
	W. N., Beason,	25 00
	J. R. G., Roanoke,	500 00
	J. G., Baders,	100 00
	L. P., Loraine,	10 00
	P. P., Loraine,	5 00
	J. T., Astoria,	5 00
	H. R., Franklin Grove,	100 00
	H. B., Warrenville,	10 00
	C. M., Franklin Grove,	100 00
	M. L., Naperville,	200 00
	C. S., Girard,	100 00
	W. Y., Oregon,	100 00
	M. E., Franklin Grove,	50 00
	A. D. S., Girard,	100 00
	J. E., Baders,	25 00
	N. E., Baders,	25 00
1890	M. M. G., Virden,	10 00
	Mrs. S. L., Franklin Grove,	100 00
	D. M., Girard,	100 00
	D. F., Cerrogordo,	500 00
	E. F., Cerrogordo,	100 00
	S. E. Y., Warrenville,	200 00
	S. K., Warrenville,	200 00
	L. H., Homer,	50 00
	S. C., Franklin Grove,	50 00
1891	J. C., Franklin Grove,	50 00
	M. B., Franklin Grove,	50 00
	W. R. L., Liberty,	50 00
	J. M. and wife, Roanoke,	50 00
	W. and N. M., Secor,	50 00
	A. J. and R. B., St. Joseph,	100 00
	H. S., Baders,	50 00
	P. E., Cerrogordo,	100 00
	J. B. W., Franklin Grove,	50 00
	E. W., Franklin Grove,	50 00
	J. S., Farmersville,	50 00
	C. S., Farmersville,	50 00
	C. F. H., Cerrogordo,	20 00
	S. S., Cerrogordo,	100 00
	P. A. M., Roanoke,	100 00
	C. M., Roanoke,	100 00
	D. K., Mt. Carroll,	300 00
	I. H., Virden,	50 00
1892	W. B. and wife, Hudson,	50 00
	J. F. P., Lanark,	100 00
	A. F., Mt. Morris,	100 00
	J. B., Cerrogordo,	95 00
	J. K., Benson,	23 75
	H. M., Mt. Morris,	297 50
	D. B., Franklin Grove,	380 00
	E. N., Forreston,	191 66
	D. V. and wife, Virden,	190 00
	I. W., Franklin Grove,	95 00
	J. K., Virden,	190 00
	S. S. and M. B., Virden,	142 50
	I. S. M., Cerrogordo,	95 00
	J. A., Lanark,	47 50
	S. E. N., Batavia,	38 00
	M. E., Franklin Grove,	50 00
	J. S., Hudson,	95 00

*A carefully prepared copy with names in full is filed in the vault belonging to the Committee.

	M. G., Manhattan,	38 00
	G. V., Virden,	95 00
	J. S., Astoria,	23 75
	P. W. M., Cerrogordo,	95 00
	H. H. K., Benson,	71 25
	W. T. K., Roanoke,	100 00
	E. K., Roanoke,	100 00
	J. F., Astoria,	50 00
	M. F., Astoria,	25 00
	J. B., Girard,	95 00
	M. B., Girard,	100 00
	G. W. G., Secor,	40 00
	A. H., Girard,	50 00
	M. M., Leaf River,	25 00
1893	B. S., Mt. Morris,	500 00
	A. H., Mt. Carroll,	50 00
	E. B., Forreston,	100 00
	I. H., Girard,	25 00
	J. A., Mt. Morris,	200 00
	I. H., Cerrogordo,	25 00
	H. S. D., Astoria,	100 00
	C. D., Astoria,	50 00
	C. D., Leeseburg,	20 00
1894	C. C. G., Girard,	100 00
	N. J. G., Girard,	100 00
	E. L., Leaf River,	25 00
	C. W., Mt. Morris,	50 00
	M. F., Parkersburg,	100 00
	M. G., Girard,	10 00
	H. G., Milford,	100 00
	J. A., Lintner,	100 00
	A. B., Lena,	90 00
	S. B., Lena,	22 50
	M. S., Hutsonville,	90 00
	H. R. S., Girard,	22 50
	S. S., Girard,	22 50
	W. U., Cadiz,	45 00
	D. V., Virden,	90 00
	A. B., Hudson,	45 00
	S. B., Hudson,	45 00
	E. C. T., Lintner,	22 50
	D. S., Hutsonville,	18 00
	C. M., Franklin Grove,	90 00
1895	L. B., Astoria,	90 00
	I. B., Oakley,	90 00
	J. W. S., Morrisonville,	90 00
	M. D. W., Franklin Grove,	180 00
	A. G., Mt. Morris,	90 00
	Mrs. H. H., Mt. Carroll,	45 00
	B. G., Franklin Grove,	450 00
	E. R., Baders,	25 00
	J. H. B., Virden,	90 00
	E. R., Virden,	90 00
	C. M., Leeseburg,	45 00
	S. M., Leeseburg,	45 00
	M. D., Franklin Grove,	100 00
	I. T., Franklin Grove,	500 00
1896	L. L., Winslow,	25 00
	M. L., Sellars,	50 00
	J. E. M., Milledgeville,	50 00
	M. H. K., Cerrogordo,	50 00
	J. S., Maryland,	50 00
	S. R., Franklin Grove,	100 00
1897	B. S., Cerrogordo,	50 00
	D. H. K., Leeseburg,	20 00
	S. K., Leeseburg,	20 00
	S. S., Girard,	50 00
	J. V. and S. E., Cerrogordo,	75 00
	H. L., Roanoke,	50 00
	C. C. B., Roanoke,	100 00
	C. B., Virden,	50 00
	B. L., Leaf River,	25 00
	L. K. Estate, Leaf River,	8 00
1898	D. and A. T., Cerrogordo,	200 00
	J. B., Virden,	100 00
	C. M., Franklin Grove,	100 00
	C. L., Leaf River,	25 00
	G. and H. U., Milmine,	100 00
	C. L. S., Homer,	50 00
	E. S. Estate, Maryland,	1100 00
	M. H.,	25 00
	C. G. M., Virden,	25 00
	L. T., Franklin Grove,	1000 00
1899	F. B., Cerrogordo,	50 00
	S. and E. H., Cerrogordo,	50 00
	P. C., Lena,	100 00
	L. C., Lena,	100 00
	P. R., Baders,	25 00
	D. Z., Mt. Morris,	1000 00
	I. and B. S., Laplace,	100 00
	H. H. B., Flannagan,	300 00
	E. and K. B., Lena,	300 00
	H. B., Flannagan,	200 00
	S. R., Franklin Grove,	100 00
	J. B., Girard,	50 00
	R. F. B., Girard,	100 00
	L. B., Girard,	50 00
	H. M., Mt. Morris,	100 00
	J. G., Girard,	30 00
	E. N. G., Girard,	20 00
	A. H. and J. S., Polo,	500 00
1900	S. F. and M. A. B., Girard,	100 00
	M. C. L., Franklin Grove,	300 00
	M. S., Mansfield,	75 00
	C. F. L., Leaf River,	25 00
	E. L. P., Leaf River,	25 00
	G. W. S., Cerrogordo,	50 00
	J. H. and B. A., Mansfield,	50 00
	J. and M. E., Laplace,	100 00
	G. M., Elgin,	100 00
	H. E. G., Coleta,	1000 00
	B. G., Franklin Grove,	300 00
	D. M. M., Milledgeville,	1000 00
	M. R., Polo,	150 00
	J. D. L., Franklin Grove,	3000 00
	E. W., Laplace,	50 00
	M. R., Polo,	150 00
	J. D. L., Franklin Grove,	2000 00
	J. F., Milledgeville,	200 00
	D. R., Lanark,	200 00
	S. I., Mt. Morris,	200 00
	M. R., Polo,	150 00
	E. and M. S., Cerrogordo,	100 00
1901	S. D., Astoria,	25 00
	C. B., Cerrogordo,	100 00
	D. L. H., Girard,	100 00
	D. J. B., Hudson,	100 00
	J. P. L., Mulberry Grove,	2000 00
	J. B. T., Roanoke,	50 00
	B. G., Franklin Grove,	300 00
	M. A. L., Roanoke,	25 00
	S. C. P., Mt. Morris,	200 00
	J. D. L., Franklin Grove,	5000 00
	E. W. P., Franklin Grove,	50 00
	C. and S. G., Auburn,	100 00
	M. R., Polo,	150 00
	J. D. L., Franklin Grove,	5000 00
	B. G., Franklin Grove,	400 00
1902	H. H. and E. H., Auburn,	50 00
	J. and L. L., Polo,	1000 00
	J. P., Cerrogordo,	40 00
	S. F., Hammond,	100 00
	S. W. S., Girard,	20 00
	M. R., Polo,	400 00
1903	D. W. & S. E. B., Frank. Gr.,	2500 00
	J. W. C., Elgin,	20 00
	H. H. H., Auburn,	50 00
	D. F. L. Estate, Frank. Gr.,	500 00
	Total,	$ 45952 41

INDIANA.

1889	L. M., Goshen,	20 00
	E. L., North Liberty,	10 00
1890	L. H. W., Goshen,	50 00
	J. S., Teegarden,	10 00
	J. M., Goshen,	50 00
	C. M., Goshen,	10 00
	H. S. P., Goshen,	25 00
	G. W. B., Roanoke,	100 00
	M. J. B., Roanoke,	20 00
1891	P. K., Walkerton,	10 00
	D. B., Laporte,	50 00
	F. N., Roann,	20 00
	R. A. M., Goshen,	25 00
	S. B. Estate,	477 50
	G. B., Roanoke,	50 00
	A. M., Goshen,	25 00
	A. P., Goshen,	15 00
	S. S., Middlebury,	5 00

	Y. S., Middlebury,	50 00
	J. M. W., South Bend,	50 00
1892	H. P., Milford,	10 00
	D. S., Syracuse,	24 95
	B. N., Roann,	19 00
	C. S., Nappanee,	10 00
	R. N., Syracuse,	19 00
	I. G., Syracuse,	23 75
	A. F., Milford,	71 25
	A. G., Syracuse,	300 00
1892	N. H. S., Brighton,	20 00
1893	W. C. M., Millersburg,	25 00
	J. C., Walkerton,	10 00
	D. E., Goshen,	20 00
	S. E., Goshen,	10 00
	U. J. B., Teegarden,	30 00
	J. J., Roann,	20 00
	J. W., Roann,	20 00
1894	R. S., North Liberty,	20 00
	M. D., Foraker,	10 00
	S. S., Goshen,	5 00
	P. B., Roann,	500 00
	G. E. and M. S., Walkerton,	13 50
	J. W., Wakarusa,	22 50
	S. S., Goshen,	14 00
1895	J. F., Nappanee,	45 00
	D. J. W., New Paris,	90 00
	S. H., Milford,	45 00
1896	J. N., New Paris,	25 00
	H. N., New Paris,	25 00
	J. B. M., Nappanee,	20 00
	S. U., Middlebury,	10 00
1897	N. D., Monticello,	75 00
	R. M., Denver,	200 00
	M. H., Huntington,	100 00
	G. W. and S. P., Springport,	100 00
1898	T. T. & S. M. M. Es., Ladoga,	6455 00
	R. M., Mexico,	1000 00
	H. M., Goshen,	100 00
	A. D. Estate, Monticello,	377 79
	J. W., South Bend,	500 00
	P. J. W., North Liberty,	1000 00
1899	D. M., Collamer,	100 00
	A. M., Wakarusa,	250 00
	J. S. S., Goshen,	10 00
	V. F. W., New Paris,	25 00
	B. and A. H., Milford,	100 00
	L. K., Hagerstown,	500 00
	E. H., North Manchester,	200 00
	E. H., Goshen,	100 00
	G. G. G., Leesburg,	300 00
	P. J. W., North Liberty,	500 00
	H. M., Edna Mills,	25 00
	D. S., Syracuse,	25 00
	S. D. B., North Manchester,	50 00
	L. E. W., Middlebury,	25 00
	S. C. N., Nappanee,	25 00
	B. H., Middlebury	25 00
1900	S. F. C., Middlebury,	15 00
	E. S., Middlebury,	25 00
	A. F. C., Middlebury,	20 00
	S. W. H., Middlebury,	10 00
	H. L. C., Middlebury,	10 00
	S. S., Middlebury,	40 00
	M. W., Wakarusa,	10 00
	J. B. M., New Paris,	25 00
	D. M., Collamer,	400 00
	A. M., Wakarusa,	250 00
	L. S., Ligonier,	1000 00
	T. H., Clarks Hill,	100 00
	J. D., North Manchester,	25 00
	C. W., South Bend,	500 00
	D. and M. W., Nappanee,	200 00
	M. G., N. Manchester,	10 00
	R. D., Monticello,	115 00
1901	E. F., Mexico,	500 00
	B. & M. E. B., Hagerstown,	500 00
	M. S. S., Syracuse,	25 00
	E. S., Millville,	50 00
	A. and H. M.,	500 00
	B. L., Bourbon,	100 00
	S. M., Nead,	400 00
	N. W., Somerset,	25 00
	D. F., Milford,	25 00
	J. F., Nappanee,	100 00
	E. S., Millville,	50 00
	J. W., St. Joseph,	100 00
	D. W., Nappanee,	300 00
1902	A. B. F., Sullivan,	100 00
	E. I., Goshen,	450 00
	J. H., Denver,	25 00
	D. S., Sidney,	1000 00
	D. G. M., Nappanee,	100 00
	D. S., Sidney,	360 00
	N. E., South Bend,	5000 00
	J. S., Shideler,	500 00
1903	A. F., Denver,	100 00
	S. N. R., Hagerstown,	50 00
	Z. E., N. Manchester,	25 00
	Total,	$ 27858 24

IOWA.

1890	G. W. H., Deep River,	50 00
	A. G., Liberty,	200 00
1891	T. S. S., Robins,	60 00
	C. S., Robins,	25 00
	J. M., Robins,	25 00
	E. M., Elkhart,	25 00
1892	C. M., Holland,	25 00
	M. H., Waterloo,	100 00
	J. B., Robins,	47 50
	A. S., Robins,	9 50
	H. W., Unionville,	95 00
	D A., Robins,	20 00
	J. W., Fredericksburg,	1 00
	H. G., Fredericksburg,	1 00
	E. M. S., Greene,	5 00
	J. B., Greene,	5 00
	A. C., Greene,	10 00
	W. T., Greene,	25 00
	P. M. V., Marble Rock,	10 00
	Mrs. M. E. H., Deep River,	25 00
	A. E. H., Deep River,	25 00
	M. B. M., Waterloo,	200 00
1893	J. B. S., Dunkerton,	50 00
	J. W. M., Waterloo,	250 00
	N. S., Robins,	20 00
	M. M., Waterloo,	100 00
	S. R., Farragut,	20 00
	H. C., Robins,	5 00
	B. S., Waterloo,	50 00
	B. E., Greene	50 00
1894	L. E., Greene,	100 00
	S. I., Greene,	50 00
	S. B., Tilton,	50 00
1894	W. I., Waterloo,	300 00
	S. S., Robins,	27 00
1895	G. A. M., Ivester,	50 00
1896	H. B., Panther,	10 00
	H. J. L., Waterloo,	200 00
	G. A. M., Ivester,	50 00
1897	H. B., Fredericksburg,	25 00
1898	H. C. N. C., S. English,	50 00
	D. S., Eldora,	500 00
	U. B., Waterloo,	100 00
	J. B., South English,	150 00
	E. S., Waterloo,	500 00
	L. H., Ivester,	500 00
	H. K., New Hampton,	100 00
1899	L. P., Fredericksburg,	100 00
	R. M., Creswell,	50 00
	W. F. S., Calvin,	500 00
	J. J. and B. S., Waterloo,	300 00
	P. D., Conrad,	5500 00
	C. M. and H. B., Panther,	30 00
	C. B., Pierson,	25 00
	H. R. T., Des Moines,	100 00
	J. L., Greene,	25 00
	R. M., Creswell,	25 00
	S. J. E., Greene,	100 00
	M. M., Robins,	50 00
	A. J. L., Waterloo,	100 00
	J. D. G., Waterloo,	25 00
1900	A. W., Waterloo,	100 00
	R. M., Creswell,	125 00
	S. M. G., Maxwell,	200 00
	C. B., Robins,	1500 00
	W. K., Greene,	100 00
	J. J. & S. B., Marshalltown,	40 00

	W. H. L., Waterloo,	100 00
1901	S. F., Eagle Center,	200 00
	M. B. M., Waterloo,	500 00
	M. B. M., Waterloo,	500 00
	S. F., South English,	100 00
	A. B., Waterloo,	500 00
	G. M., Greene,	100 00
	J. N., Newberg,	1000 00
	G. and R. A., Kingsley,	200 00
	P. D., Conrad,	6000 00
1902	J. P. W., Robins,	10 00
	H. and B. A. K., Hebron,	200 00
	A. W. M., Waterloo,	50 00
	D. T. D., Pierson,	25 00
	J. F. and E. E., Greene,	100 00
	E. S., Elkhart,	50 00
	G. H., Grundy Center,	200 00
	D. M. D., Cedar Falls,	50 00
	J. P. B., Mt. Etna,	25 50
1903	C. M., Grundy Center,	20 00
	A. A., deceased, Eldora,	500 00
	D. T. D., Pierson,	10 00
	Total,	$ 23731 50

OHIO.

1890	—— M., Castine,	50 00
1891	J. B. and V. C., Carey,	100 00
	J. L. D., Eaton,	50 00
	L. M., Eldorado,	50 00
	A. M., Eldorado,	25 00
	J. H., Farmersville,	25 00
	H. K., Osceola,	5 00
	J. K., Seal,	5 00
	B. D., Eaton,	25 00
	J. K., Fostoria,	50 00
	E. K., Longley,	25 00
	S. C., Carey,	100 00
	F. M. B., New Stark,	25 00
1892	E. R., New Stark,	50 00
	S. F., Gratis,	47 50
	J. D., Baltic,	25 00
	D. S., Poutagamy,	10 00
	E. H., Roseville,	1000 00
	E. R., Williamstown,	95 00
	J. K. B., Union,	47 50
	S. M. B., New Stark,	20 00
1893	S. N., West Cairo,	100 00
	G. L. S., Lima,	50 00
	C. S. B., Lima,	150 00
	S. B., Lima,	150 00
	N. W. H., Plymouth,	25 00
	H. R. S., Leipsic,	10 00
1894	M. F., McComb,	50 00
	E. L., Leetonia,	200 00
	H. W., Alvada,	500 00
	C. M., Bryan,	10 00
	G. S., Jenera,	100 00
	J. J. B., Ashland,	225 00
	M. B., Ashland,	225 00
1895	H. W. Estate, Alvada,	500 00
	G. A., Hatten,	67 50
	M. M. P., Eldorado,	27 00
	E. B., Dunkirk,	45 00
	W. B., New Stark,	90 00
	E. D., Trotwood,	500 00
1896	J. B., Williamstown,	25 00
1898	B. L., Carey,	100 00
	S. L., Carey,	500 00
	J. H., Johnsville,	100 00
	M. and C. D., Alvada,	200 00
	J. A. T., McComb,	20 00
	A. M., Dayton,	300 00
1899	M. C., Amoy,	18 00
	O. C., Carey,	50 00
	L. B., Union,	500 00
	E. H., Roseville,	500 00
	P. N., Sugar Creek,	100 00
	L. and E. Y., Pioneer,	100 00
	Miller Es., Pleas. Hill cong.,	300 00
	E. H., Roseville,	260 00
	Miller Est., Cov'gton cong.,	400 00
	E. H., Roseville,	150 00
	C. W. H., Jeromeville,	200 00
	P. N., Sugar Creek,	100 00
	C. W. H., Jeromeville,	100 00
	D. W. M., Polk,	50 00
	J. M., Suffield,	5 00
	V. C. F., Baltic,	300 00
1900	E. H., Roseville,	90 00
	L. and E. H., Ziontown,	200 00
	S. B., West Carrollton,	20 00
	Miller Est., Cov'gton cong.,	400 00
	Miller Est., Newton cong.,	300 00
	D. M., Primrose,	300 00
	J. B., Louisville,	500 00
	J. J. B., Ashland,	1000 00
	E. H., Roseville,	1550 00
	E. H., Roseville,	595 00
	L. M., Pleasant Home,	100 00
	C. W. H., Ashland,	200 00
1901	E. H., Roseville,	2255 00
	M. D., Thornville,	365 00
1902	E. H., Roseville,	1290 00
	Miller Est., Cov'gton cong.,	500 00
	Miller Est., Newton cong.,	485 00
	L. F., Upper Sandusky,	500 00
	E. H., Roseville,	900 00
	G. A. H., Delta,	10 00
1903	E. H., Roseville,	310 00
	S. R., Williamstown,	100 00
	C. S., Brookville,	1000 00
	Total,	$ 22202 50

PENNSYLVANIA.

1887	R. T., Scenery Hill,	100 00
1888	C. C., Elderton,	30 00
1892	L. M., Ligonier,	85 50
	A. H. C., Harleysville,	400 00
1893	M. R., Elizabethtown,	50 00
	A. B., Elizabethtown,	25 00
	I. N. S. W., Elizabethtown,	25 00
	T. H., Elizabethtown,	50 00
	A. H., Elizabethtown,	25 00
	E. N., Elizabethtown,	25 00
	C. C., Ephrata,	20 00
	E. H., Ephrata,	5 00
	H. L., Ephrata,	1 00
	A. W. M., Ephrata,	25 00
	J. B. K., Ephrata,	5 00
	E. K., Ephrata,	5 00
	S. M., Ephrata,	3 00
	D. S., Union Deposit,	50 00
	E. S., Union Deposit,	35 00
	K. S., Union Deposit,	25 00
	S. B., Progress,	25 00
	S. B., Progress,	25 00
	J. A. L., Manada,	100 00
	H. F., Derry Church,	100 00
	M. R. H., Derry Church,	100 00
	W. H. E., Palmyra,	20 00
	E. S., Hummelstown,	100 00
	L. R., New Enterprise,	100 00
1894	C. M., Derry Church,	25 00
	C. G., Derry Church,	100 00
	S. H. H., Elizabethtown,	22 50
	I. H., Elizabethtown,	22 50
	S. S. M., Philadelphia,	25 00
1895	S. R., Ephrata,	18 00
1896	B. F. P., Waynesboro,	2000 00
1897	—— P.,	300 00
	D. S., Woodbury,	200 00
1898	S. C., Garrett,	300 00
	J. H. and I. S., Swales,	1000 00
	D. D. and M. H., Jones Mills,	200 00
	J. H., Altoona,	20 00
	E. W. L., Ephrata,	1000 00
	J. S. T. Estate, Big Mount,	710 00
	M. S. G., Philadelphia,	1000 00
	N. H., Pottstown,	300 00
	M. W., Somerset,	150 00
	C. B. L., Hummelstown,	100 00
	Reading Church,	500 00
1899	J. M., Elklick,	50 00
	D. S., Union Deposit,	200 00
	B. W., New Holland,	500 00
	M. A. P., Waynesboro,	500 00
	I. L. E., Milton Grove,	100 00
	H. W., deceased,	100 00

	S. H., Scalp Level,	1000 00
	A. J. M., Uniontown,	25 00
1900	J. C. S., Woodbury,	100 00
	J. K., Meyersdale,	50 00
1901	S. J., Johnstown,	1600 00
	D. K., Ephrata,	5 00
	H. E., Upton,	50 00
	M. R. S., Kaisiesville,	100 00
	J. C. S., Woodbury,	100 00
	H. E., Upton,	50 00
	P. C. Estate, Johnstown,	200 00
	M. S., McAllisterville,	400 00
	G. H., Upton,	100 00
	D. K., Upton,	5 00
	E. W. & M. M., Philadelphia,	20 00
	D. W., Pottstown,	200 00
1902	J. K. M., Kauffmans,	100 00
	D. K., Ephrata,	5 00
	S. K., Lemasters,	200 00
	S. B., Mifflintown,	100 00
	J. S. S., Garrett,	5 88
	J. B. M., Woodbury,	20 00
1903	D. K., Ephrata,	10 00
	M. E. C., Masontown,	100 00
	I. R., New Enterprise,	25 00
	Total,	$ 15573 38

CALIFORNIA.

1891	L. S., Glendora,	50 00
	J. S., Glendora,	100 00
1893	E. W., Lordsburg,	100 00
1894	M. K., Lordsburg,	90 00
	D. H., Lordsburg,	1000 00
1895	I. N.,	100 00
1899	J. G. P., Lordsburg,	100 00
	M. P., Lordsburg,	100 00
	B. R., Lordsburg,	1000 00
1900	J. L. and S. K., Lordsburg,	200 00
	B. R., Tropico,	2000 00
	G. W. H., Covina,	500 00
	S. G., Pasadena,	150 00
1901	S. A. O., Covina,	500 00
	J. E. B., Glendora,	3000 00
	S. B. K., Glendora,	700 00
1902	B. R., Tropico,	500 00
	M. V. K., Glendora,	500 00
	Riley Estate, Tropico,	1400 00
	B. R., Tropico,	500 00
	Total,	$ 12590 00

MARYLAND.

1889	C. S., Hagerstown,	20 00
1891	C. R., Fairplay,	20 00
1892	D. W. M., Gapland,	50 00
1898	E. W. Estate, Funkstown,	5735 69
1900	M. M., Union Bridge,	200 00
	J. S., Hagerstown,	100 00
	E. S., Union Bridge,	1000 00
	D. M., Uniontown,	200 00
	E. J. & C. B. S., Westminst'r	250 00
1901	A. L. W., Union Bridge,	25 00
	J. L. T., Fairplay,	100 00
	E. L. T., Sharpsburg,	100 00
	E. N., Sharpsburg,	100 00
	U. V. H., Hagerstown,	1000 00
	H. D. S., Hagerstown,	500 00
	H. D. S., Hagerstown,	25 00
	M. B., Hagerstown,	5 00
	D. R., Hagerstown,	10 00
	D. S., Cearfoss,	5 00
	Collected by H. C. Early,	40 50
	B. E. S., Hagerstown,	250 00
	M. L. S., Hagerstown,	250 00
	A. D., Hagerstown,	200 00
	Total,	$ 10186 19

KANSAS.

1893	D. H. K., Sabetha,	100 00
1895	S. F.,	250 00
	J. L. K., McPherson,	90 00
1898	F. P. D., Nickerson,	50 00
	L. K. H., Sabetha,	50 00
1899	D. H. G., Belleville,	48 00
	S. C. M., Nickerson,	50 00
	S. J. P. M., Nickerson,	50 00
1900	E. M., McPherson,	100 00
1901	A. M., Wilsonton,	500 00
1902	F. R. Estate, Morrill,	391 16
	J. F. and D. H, Abilene,	3000 00
	Total,	$ 4679 16

MISSOURI.

1891	S. C., Mound City,	100 00
1892	H. G. A., Mound City,	95 00
1893	F. G., Watson,	200 00
1899	F. G., Watson,	100 00
1901	J. W., Milan,	3000 00
1903	L. B., Centerview,	500 00
	Total,	$ 3995 00

VIRGINIA.

1891	P. N., Daleville,	200 00
	L. N., Daleville,	100 00
1895	L. N., Daleville,	500 00
1899	N. W., Daleville,	100 00
	M. F. E., Dayton,	100 00
	M. G., Sangerville,	100 00
	G. E. G., Sangerville,	25 00
	S. Z., Mayland,	25 00
	D. J. Z., Timberville,	25 00
	M. C. S., Maurertown,	200 00
	S. H. and V. C. M., Ottobine,	100 00
	R. G. and L. L., Cloverdale,	300 00
1900	A. Z., Stover,	700 00
	G. W. & E. V. W., Ottobine,	100 00
	P. C., Sangerville,	25 00
1901	M. E. H., Harrisonburg,	25 00
	S. M., Mt. Olive,	25 00
	N. R., Cowans Depot,	100 00
1902	S. H. M. Est., Timberville,	50 00
	M. C. S., Bridgewater,	50 00
	S. H. S. K., Cowans Depot,	200 00
1903	D. S. R., New Market,	50 00
	Total,	$ 3100 00

NEBRASKA.

1896	W. A. and S. E. G., Juniata,	150 00
1898	C. K., Carleton,	100 00
	Total,	$ 250 00

IDAHO.

1901	J. B., Payette,	30 00
	Total,	$ 30 00

WEST VIRGINIA.

1902	S. R. M., Oak Hill,	20 00
	Total,	$ 20 00

ALABAMA.

1901	N. R. B., Whistler,	3 00
1902	N. R. B., Whistler,	3 00
	Total,	$ 6 00

UNKNOWN.

1898	A. J. Judson,	200 75
	February 18,	500 00
1899	August 12,	100 00
	August 12,	100 00
1891	John Witsel,	20 00
	Total,	$ 920 75

Endowment Invested in the Brethren Publishing House.

Perhaps no brother or sister ever invested money so well for the church and for the Lord as did those who volunteered to make up the endowment which placed the publishing interests wholly in the hands of the church, and all its earnings to go to her World-Wide Missions. While the income from this fund is placed in missions with other funds for the same purpose, it is but right that this list of endowers be given in this special list.

ILLINOIS.

1896	D. L. M., Mt. Morris,	29000 00
	J. A., Mt. Morris,	2000 00
1897	J. C. L., Mt. Morris,	500 00
	J. R. G., Roanoke,	1000 00
1899	City of Elgin,	3000 00
	D. Z., Mt. Morris,	1000 00
	D. G., Ashton,	1000 00
	H. R., Franklin Grove,	200 00
	Total,	$ 37700 00

CALIFORNIA.

1898	D. H., Covina,	24961 58

OHIO.

1896	J. C. R., Union,	125 00
	C. H., Dayton,	3000 00
	L. B., Union,	2000 00
1897	M. B., Dayton,	500 00
	I. F., Pleasant Hill,	100 00
	I. J. R., Covington,	1000 00
	J. U.,	453 66
	S. W., West Milton,	200 00
	S. W., Carey,	500 00
	Lentz Estate, H.,	300 00
	S. B., Mummaville,	500 00
1899	S. P. E., Canton,	500 00
	Total,	$ 9178 66

PENNSYLVANIA.

1897	E. G., Lititz,	100 00
	E. B., Lititz,	100 00
	M. S. G., Philadelphia,	2000 00
	H. B. B., Huntingdon,	1000 00
	J. B. B., Huntingdon,	1000 00
	A. W. M.,	100 00
	New Enterprise cong.,	250 00
	J. F. O., Waynesboro,	1000 00
	Total,	$ 5550 00

MARYLAND.

1897	J. S., Johnsville,	100 00
	L. R. L.,	25 00
	S. E. S., Johnsville,	100 00
	A. R. S., Johnsville,	100 00
	D. S., Johnsville,	100 00
	M. R., Johnsville,	10 00
	B. F. S., Benevola,	100 00
	M. E. E., New Windsor,	10 00
	A. E., New Windsor,	200 00
	S. & M. H., New Windsor,	150 00
	E. S., Union Bridge,	100 00
	E. R., Union Bridge,	250 00
	E. & M. E., New Windsor,	195 00
	J. H., Keeptryst,	100 00
	M. H., Keeptryst,	100 00
	J. L., Union Mills,	200 00
	Total,	$ 1840 00

INDIANA.

1897	I. D. P., North Manchester,	1500 00

VIRGINIA.

1899	B. F. & A. N., Daleville,	1270 00

IOWA.

1899	D. M. P., Waterloo,	500 00
	D. S., Ivester,	500 00
	Total,	$ 1000 00

MISSOURI.

1899	J. W., Milan,	1000 00

UNKNOWN.

1896	J. B. K.,	10 00
	Total of fund,	$ 84010 24

Book and Tract Endowment.

Beginning with 1888, the time this endowment was begun, the book and tract work was conducted by a separate committee and had its headquarters at Dayton, Ohio. It was duly incorporated under the laws of Ohio and continued at that place up to the time of consolidation with the General Church Erection and Missionary Committee, whose headquarters were at Mt. Morris, Illinois. This change occurred in 1894.

In order to make the records clear under these two changes the endowment received before the consolidation is given separate from what follows.

In the last few years tract distribution in the form of tracts, Gospel Messengers and otherwise has been so much larger than the income of the fund that it has been necessary to use a part of the World-Wide fund for this purpose. Because of the two funds thus working together, though the obligations will be kept separate as before, from now on the fund will be known as one endowment and the income will be used in both mission and tract work as the needs dictate.

Collected at Dayton, Ohio, Prior to Consolidation in 1894.

PENNSYLVANIA.

1888	S. K., Meyersdale,	20 00
	D. D. H., Jones Mills,	100 00
	A. P. B., Elklick,	20 00
	G. G. S., Berlin,	100 00
	R. S. M., New Enterprise,	20 00
1890	D. H. M., Oakville,	20 00
	B. E. P., Waynesboro,	500 00
	J. M., Woodbury,	50 00
1891	A. W. M., Goodville,	20 00
	S. F., Elklick,	20 00
	A. W. M., Ephrata,	25 00
	E. R. H., Elizabethtown,	20 00
	J. G. H., Port Providence,	20 00
	I. K., Schuylkill,	20 00
	C. R., Fairview Village,	20 00
	J. C. G., Oaks,	20 00
	L. M., deceased, Ligonier,	85 50
	S. P. M., Meyersdale,	10 00
	A. C., Meyersdale,	25 00
	J. J. K., Elklick,	20 00
	J. L. B., Elklick,	25 00
	D. L., Meyersdale,	10 00
	J. B., Glade,	20 00
	A. B., Glade,	20 00
	G. A. W., Berlin,	20 00
	D. F. W., Berlin,	20 00
	D. D. G., Meyersdale,	25 00
	J. D. G., Meyersdale,	40 00
	A. P. B., Elklick,	100 00
	M. J. B., Elklick,	25 00
	J. B., Elklick,	25 00
	S. S. B., Elklick,	25 00
	Mrs. B., Elklick,	25 00
	J. L., Meyersdale,	65 00
1892	A. B., Elizabethtown,	20 00
	M. C., Oaks,	20 00
	S. C., Oaks,	20 00
	J. S. C., Glade,	50 00
	I. L. E., Milton Grove,	20 00
	F. A. G., Elizabethtown,	20 00
	P. S. G., Mastersonville,	20 00
	B. H., Elizabethtown,	20 00
	D. M. H., Milton Grove,	20 00
	E. N., Elizabethtown,	25 00
	J. R., Elizabethtown,	100 00
	S. S., Port Providence,	20 00
	W. J. S., Huntingdon,	40 00
	I. N. S. W., Elizabethtown,	20 00
1893	I. J. B., Somerset,	50 00
	E. B., New Enterprise,	40 00
	A. R. C., Harleysville,	20 00
	T. H., Elizabethtown,	20 00
	S. H., Johnstown,	20 00
	S. K., Graters Ford,	20 00
	J. P. P., Waynesboro,	20 00
	S. C. R., Yerkes,	20 00
	D. D. R., Waynesboro,	20 00
	S. R., Vincent,	20 00
	L. R., Bakers Summit,	100 00
	E. S., New Enterprise,	20 00
	J. B. R., Woodbury,	20 00
	E. H., Everett,	20 00
1894	J. J. B., Somerset,	50 00
	E. H., Huntingdon,	100 00
	J. S. H., Harleysville,	50 00
	J. S. M., Berlin,	50 00
	A. O., New Enterprise,	50 00
	N. S., New Lexington,	20 00
	S. S., New Enterprise,	50 00
	Total,	$ 2750 50

OHIO.

1888	J. F., New Carlisle,	20 00
	C. M.,	20 00
	C. Y., Fidelity,	40 00
	E. T., Covington,	20 00
	J. M., Degraff,	25 00
1889	L. F., Miamisburg,	20 00
	E. R., New Stark,	100 00
1890	M. F., McComb,	20 00
	A. N., Dayton,	20 00
	R. N., Dayton,	25 00
	A. Y., Tiffin,	125 00
	C. C., Airsville,	25 00
	J. B., Bryan,	10 00
	Mrs. E. B.,	10 00
	Mrs. K. W. Independence,	1 00
1891	W. I., Primrose,	20 00
	S. A. M., Lewistown,	20 00

	L. J. M., Old Fort,	25 00
	J. N., Dayton,	20 00
	S. B. N., Jerry City,	100 00
	S. S., Rowsburg,	50 00
	T. W., Harrod,	10 00
	L. Y., Pioneer,	20 00
	C. M., Lattasburg,	50 00
	E. M., Union,	20 00
1892	H. J. A., Potsdam,	20 00
	A. C., Hillgrove,	60 00
	J. W., Carey,	400 00
	J. A. T., McComb,	20 00
	I. F., Pleasant Hill,	100 00
	J. J., Center,	20 00
	S. K., Trotwood,	20 00
	A. M., Potsdam,	20 00
	S. D. R., Bradford,	80 00
	L. E. S., Napoleon,	25 00
	A. W., Bradford,	20 00
	J. W., Center,	20 00
	T. W., Harrod,	10 00
	J. P. W., Bryan,	50 00
1893	J. J. B., Ashland,	200 00
	S. N., Dayton,	50 00
	J. R., Laura,	20 00
	D. S., Ashland,	100 00
	T. W., Harrod,	10 00
	—— M., Bradford,	20 00
	S. A. H., dec'd, Ziontown,	100 00
1894	W. B., New Stark,	100 00
	L. M., Mifflin,	25 00
	A. N., Bryan,	25 00
	C. K., Farmer,	25 00
	Total,	$ 2356 00

ILLINOIS.

1888	D. L. M., Mt. Morris,	20 00
	L. T., Franklin Grove,	20 00
	J. R. G., Roanoke,	120 00
	J. L., Franklin Grove,	20 00
	S. L., Franklin Grove,	20 00
	P. C., Morrisonville,	20 00
	S. E. Y., Naperville,	20 00
1890	J. W. G., Girard,	25 00
	D. L. M., Mt. Morris,	500 00
	M. M. G., Virden,	3 00
	S. K., Naperville,	20 00
	P. M., Cerrogordo,	25 00
	J. M., Cerrogordo,	50 00
	J. R. S., Cerrogordo,	5 00
1891	I. H., Virden,	25 00
1892	C. B., Blueridge,	25 00
	J. B., Girard,	25 00
	P. G., Cerrogordo,	25 00
1893	J. A., Mt. Morris,	100 00
	A. D. S., Girard,	50 00
	J. R. G., Roanoke,	50 00
1894	C. C. G., Girard,	50 00
	W. H. P., Lanark,	20 00
	Total,	$ 1238 00

MARYLAND.

1889	C. S., Fairplay,	20 00
	A Sister, dec'd, Frederick,	50 00
1891	A. B. B., Hagerstown,	50 00
1892	S. J., Brownsville,	20 00
	D. M. M., Gapland,	50 00
	H. C.,	20 00
	A. B.,	20 00
	C. S.,	50 00
	A Friend,	50 00
	—— M.,	50 00
	D. E., Hagerstown,	20 00
	J. M., Broad Run,	50 00
	V. R., Fairplay,	20 00
1893	D. D. B., Westminster,	20 00
	E. J. E., Linwood,	100 00
	B. F. F., Mapleville,	33 34
	M. S. H., Union Bridge,	50 00
	G. W. P., Hagerstown,	100 00
1894	J. A., Burkittsville,	100 00
	A. A., Burkittsville,	100 00
	Total,	$ 973 34

IOWA.

1891	S. I. S., Keokuk,	20 00
1892	M. L., Garrison,	20 00
	S. J., Garrison,	200 00
	S. B., Panther,	20 00
1893	J. D. G., Waterloo,	50 00
	M. M., Waterloo,	100 00
	S. A. M., Waterloo,	25 00
	D. S., Eldora,	100 00
	V. T., Kingsley,	20 00
1894	C. M. B., South English,	50 00
	Total,	$ 605 00

INDIANA.

1888	L. L. H., Goshen,	20 00
1891	C. P., N. Manchester,	50 00
1892	A. B., N. Manchester,	12 50
	R. M., Mexico,	100 00
	L. M., Mexico,	100 00
1893	J. H. W., New Paris,	20 00
1894	I. F., Camden,	100 00
	Total,	$ 402 50

VIRGINIA.

1890	G. W. T., Bridgewater,	20 00
1891	S. I. S., Sangerville,	20 00
1892	J. B. M., Moores Store,	25 00
1893	H. M., Port Republic,	20 00
1894	S. H. G., Laurel Hill,	20 00
	J. S. L., Jennings Gap,	20 00
	S. M. B., Linville,	20 00
	Total,	$ 145 00

KANSAS.

1888	W. F., McPherson,	20 00
1889	J. F., Abilene,	20 00
1892	J. M., Irving,	20 00
	J. B. C., Courtland,	20 00
1893	L. H. E., Beattie,	20 00
	P. J. T., Nickerson,	30 00
	Total,	$ 130 00

CALIFORNIA.

1893	L. S., Glendora,	50 00

MICHIGAN.

1890	C. W., Bloomington,	20 00

MISSOURI.

1893	W. A., Mound City,	20 00

WEST VIRGINIA.

1892	J. F. R., Simpson,	20 00

UNKNOWN.

1888	A Brother,	20 00
	Collected by agents and turned into endowment without name,	389 66
	Total,	$ 9120 00

Collected after the Consolidation in 1894.

OHIO.

1894	S. W., Ashland,	100 00
	E. K. F., Pleasant Hill,	100 00
	J. B., Bryan,	50 00
	D. B. S., Ashland,	100 00
	G. W., Ashland,	45 00
	P. H. C., Dayton,	22 50
	J. H., Johnsville,	90 00
1895	R. C. H., Greenville,	18 00
	N. M., Bradford,	18 00
	D. H., Ziontown,	18 00
	L. H., Thornville,	22 50
	S. P., Dupont,	18 00
	W. I. T. H., Dayton,	18 00
	D. S., Watson,	25 00
	W. H., Defiance,	22 50
	J. E. M., Dayton,	18 00
	J. E., Center,	18 00
	A. W. M., Ashland,	18 00
	G. W. R., New Moorefield,	15 00
	S. F., Union,	18 00
	J. H. B., Baker,	36 00
	N. J. B., Union,	18 00
	I. H. E., Dayton,	18 00
	S. S., Degraff,	180 00
	M. E. M., Ft. Seneca,	45 00
	H. H., Potsdam,	18 00
	A. B., Carrollton Sta.,	45 00
	S. D., Trotwood,	20 00
	J. A. S., Cygnet,	248 00
	B. F. P., Gratis,	25 00
1896	J. K., Carrollton Sta.,	50 00
	A. N., Bryan,	25 00
	J. P.,	80 00
	H. W., North Creek,	50 00
	A. M. R. T., Dayton,	20 00
	D. H. F., Primrose,	20 00
1897	J. B. B., Trotwood,	25 00
	A. P., West Milton,	20 00
	J. K., Ney,	25 00
	J. B., Batdorf,	20 00
	S. W., Center,	20 00
	A. C. D., Ankneytown,	100 00
	H. F., Jewell,	20 00
	J. H. B., Clayton,	20 00
	M. S., Defiance,	20 00
	N. T., Dayton,	20 00
	J. W. M., Tiffin,	25 00
	A. J. M., Ashland,	50 00
	J. G. B., Webster,	20 00
	J. A. T., McComb,	20 00
	J. S., New Carlisle,	20 00
1898	S. M. S., New Carlisle,	20 00
	J. K., Pleasant Home,	50 00
	S. M. S., New Carlisle,	20 00
	A. A., Potsdam,	20 00
	A. A. M., Ashland,	50 00
	A. B., Northampton,	20 00
1899	—— S., W. Alexandria,	50 00
	C. E., Gratis,	25 00
	S. R., New Stark,	20 00
	A. M., Degraff,	30 00
1900	E. H. R., McComb,	20 00
	S. W. B., Greenville,	60 00
1901	A. M., Greenville,	20 00
	J. M., Greenville,	20 00
	J. R. B., Center,	20 00
	E. W., Burbank,	20 00
	A. & M. E. B., Trotwood,	200 00
	D. N., Potsdam,	20 00
	A. W. S., Trotwood,	22 71
1902	J. & M. D., Minor,	40 00
1903	S. W. B., West Milton,	20 00
	F. R., Williamstown,	100 00
		$ 2945 21
	Transferred to Bills Rec.,	14 00
	Total,	$ 2931 21

PENNSYLVANIA.

1894	Coventry congregation	20 00
	C. B., Kleinfeldersville,	20 00
	M. S. G., Philadelphia,	450 00
	M. H., Fairview Village,	18 00
1895	A. L., Yerkes,	18 00
	W. G. S., Berlin,	198 00
	D. S., Shanksville,	18 00
	J. H., Myerstown,	18 00
	A. T., New Enterprise,	22 50
	P. B. R., Waterside,	90 00
	J. J. R., Shanksville,	90 00
	W. G. M., Glade,	18 00
	S. W., Garrett,	22 50
	S. H., Ephrata,	18 00
	S. F. R., Berlin,	180 00
	J. C. S., Woodbury,	22 50
	J. B. K., Elklick,	22 50
	J. H. B., Huntingdon,	18 00
	J. E. S., Huntingdon,	18 00
	I. H., Elizabethtown,	18 00
	S. H. H., Elizabethtown,	18 00
	A. E. P., Waynesboro,	90 00
	A. K., Parkersford,	18 00
	Coventry congregation,	20 00
	D. M. Z., Mercersburg,	25 00
1896	J. H. C., Lull,	25 00
	W. B., Spring City,	25 00
	W. H., Norristown,	20 00
	A. E. E., Lancaster,	20 00
	A. A. Y., Mercersburg,	25 00
1897	M. O., Waynesboro,	25 00
	W. S. M., Meyersdale,	50 00
	J. M. P., Meyersdale,	25 00
	M. S. M., Meyersdale,	25 00
	E. M., Meyersdale,	25 00
	E. G. G., Elizabethtown,	20 00
	J. B. S., Garrett,	8 50
	I. F. P., Waynesboro,	100 00
	C. L. M., Waynesboro,	100 00
	S. D., New Enterprise,	100 00
	M. Z. W., Lull,	50 00
	U. D. B., Somerset,	25 00
	W. H. M., Lavansville,	10 00
	J. W. M., Somerset,	15 00
	A. B. B., Huntingdon,	20 00
	S. S., Elklick,	1 00
	D. F., Elklick,	2 50
	N. B. K., Elklick,	15 90
	J. E., Boynton,	3 00
	M. F. S., Elklick,	5 00
	S. S. M., Meyersdale,	100 00
1897	J. D. S., Summit Mills,	20 00
	S. K. H., Summit Mills,	30 00
	S. R. F., Meyersdale,	18 00
	W. F., Meyersdale,	20 00
	J. S. M., Meyersdale,	80 00
	A. O. B., Sand Patch,	5 00
	D. M. F., Meyersdale,	70 00
	S. H. M., Meyersdale,	45 00
	S. S. B., New Enterprise,	20 00
1898	T. J. M., Elklick,	5 00
	J. B. S., Garrett,	5 00
1899	J. F. R., Pugh,	100 00
	J. R. E., Meyersdale,	10 00
1900	J. B. S., Garrett,	5 62
1901	J. F. E., Waynesboro,	25 00
1902	M. C. H., Converse,	100 00
		$ 2870 50
	Transferred to G. M. End.,	20 00
	Total,	$ 2850 50

INDIANA.

1894	S. W. H., Flora,	20 00
	H. P., Huntington,	25 00
1895	S. M., Mulberry,	18 00
	J. H., River,	22 50
	J. B., Roanoke,	18 00
	E. B., Ridgeway,	18 00
	J. T. E., River,	18 00

	M. P., Nappanee,	18 00
	N. F., Courtner,	22 50
	W. P., Epwers,	18 00
	A. M., Nappanee,	90 00
	J. P. W., Sweetzer,	18 00
	J. C. M., Saline City,	18 00
	B. N., Roann,	18 00
	C. L., Roann,	45 00
	J. H. W., New Paris,	30 00
	N. E., South Bend,	100 00
1896	A. K., Markle,	50 00
	L. F., Chili,	25 00
1897	A. M.,	20 00
	M. F., Ladoga,	50 00
	B. F. S., Bowers,	10 00
	J. B. C., Roanoke,	20 00
	E. M. C., N. Manchester,	25 00
	E. N., Mulberry,	20 00
	R. M., Denver,	100 00
1898	B. F. S., Bowers,	10 00
	J. C. R., Peru,	100 00
	S. W. P., Springport,	100 00
	S. J. P., Springport,	100 00
	E. J., Courtner,	100 00
	I. M., Brownell,	20 00
	B. F. S., Bowers,	10 00
1890	M. H., Huntington,	20 00
	M. M. S., N. Manchester,	20 00
1900	B. F. S., Darlington,	10 00
	A. G. L., N. Manchester,	25 00
	A. L. M., Denver,	75 00
	Mrs. O. R., Nappanee,	20 00
	W. I. M., Mexico,	50 00
	G. L. S., Nappanee,	100 00
	V. S., Nappanee,	25 00
	J. M., Huntington,	50 00
	Total,	$ 1672 00

IOWA.

1894	J. B. L., Maxwell,	100 00
	D. W. M., Robins,	18 00
	W. H. B., Garrison,	18 00
1895	J. B., Robins,	18 00
	J. L., Waterloo,	90 00
	J. B. F., South English,	90 00
	L. R. P., Waterloo,	45 00
	J. D. S., Hudson,	180 00
1896	H. J. L., Waterloo,	100 00
	J. F. C., Garrison,	25 00
	D. W. B., Panther,	20 00
1897	A. A., Dallas Center,	25 00
	A. H., Cushing,	100 00
	W. H. M., Waterloo,	20 00
1898	H. C. N. C., S. English,	50 00
	J. W. B., South English,	25 00
1899	D. W. B., Dysart,	50 00
	C. B., Pierson,	20 00
	U. S. B., Waterloo,	20 00
1900	D. W. G., North English,	25 00
	J. F., Calvin,	100 00
	J. L., Waterloo,	200 00
	I. D. T., Pierson,	20 00
	A. Z. W., Waterloo,	50 00
1902	S. W., Dallas Center,	20 00
	W. W. F., Osceola,	20 00
	E. W., Truro,	20 00
	P. D., Conrad,	100 00
	Total,	$ 1569 00

MARYLAND.

1894	J. O., Sharpsburg,	45 00
	A. O., Sharpsburg,	45 00
	E. C. M., Gapland,	45 00
1895	E. S, New Windsor,	100 00
	S. W., Wakefield,	90 00
	S. K., Huyett,	90 00
	G. F. H., Wakefield,	22 50
	A. A., Burkittsville,	45 00
	E. N., Sharpsburg,	22 50
	P. H. S., Union Bridge,	90 00
	C. J. H., Avondale,	45 00
	A. S., Hagerstown,	45 00
	A. B., Bedford,	47 50
1896	L. S. R., Sharpsburg,	50 00
1897	L. W. R., Medford,	20 00
	A. E., New Windsor,	100 00
	E. M., Broad Run,	20 00
	G. S., Hagerstown,	25 00
	R. C. C., Uniontown,	25 00
1898	C. D. B., Westminster,	60 00
	S. E. M., Hagerstown,	50 00
1900	J. L., dec'd, Westminster,	100 00
1901	M. R., Westminster,	200 00
	L. R., Westminster,	100 00
	Total,	$ 1482 50

ILLINOIS.

1894	D. K., Cerrogordo,	25 00
	M. S., Hutsonville,	15 00
	M. H., Mt. Morris,	45 00
	C. M., Mansfield,	22 50
1895	S. J. F., Milledgeville,	90 00
	W. M. F., Milledgeville,	22 50
	M. E. W., Mt. Morris,	20 00
	M. C. L., Franklin Grove,	180 00
	E. L., Leaf River,	18 00
	C. G., Girard,	18 00
	D. A., Girard,	18 00
	S. E. N., Batavia,	18 00
	I. T. E., Lanark,	18 00
	D. M. M., Milledgeville,	90 00
	F. R. R., Girard,	18 00
	D. R., Lanark,	36 00
	J. J. F., Milledgeville,	45 00
	J. E. M., Milledgeville,	22 50
	D. R. P., Oregon,	20 00
	I. T., Franklin Grove,	500 00
	J. F., Milledgeville,	20 00
1896	E. K., Lanark,	25 00
	M. B., Girard,	50 00
	C. M., Lanark,	25 00
	S. S. B., Virden,	25 00
	I. S., Laplace,	25 00
	P. F. E., Lanark,	20 00
1897	W. L., Cerrogordo,	10 00
	A. S., Cerrogordo,	16 66
	Mrs. S. C. P., Mt. Morris,	20 00
	J. H., Polo,	20 00
1898	J. B., Virden,	50 00
	I. B., Franklin Grove,	20 00
1899	J. S. F., Elgin,	25 00
	R. and L. B., Girard,	5 00
	J. B., Cerrogordo,	50 00
1900	M. K., Pearl City,	20 00
	D. L. F., Polo,	20 00
	I. M. P., Franklin Grove,	50 00
1901	I. E., Cerrogordo,	25 00
	N. W., Cerrogordo,	20 00
	I. S. W., Cerrogordo,	20 00
	B. W., Cerrogordo,	40 00
1902	M. B. L., Franklin Grove,	20 00
	B. A. B., Virden,	20 00
		$ 1883 16
	Trans. to Pub. House fund,	500 00
		$ 1383 16

VIRGINIA.

1895	S. C. S., Timberville,	22 50
	M. J. R., New Market,	45 00
	J. W. D., Timberville,	9 00
	D. P. W., Moores Store,	90 00
	M. J. G., Mt. Jackson,	18 00
	A. R. & F. V. G., Mt. Sidney,	22 50
	D. F. G., New Hope,	18 00
	D. S. G., Mt. Sidney,	18 00
	P. N., Goods Mills,	18 00
	J. W. W., Timberville,	22 50
	S. F. G., New Hope,	18 00
	J. C. M., Bridgewater,	22 50
	S. H. C. H., Moores Store,	22 50
	C. M., Timberville,	45 00
	F. A. M., Timberville,	22 50
	M. E. M.,	22 50
	E. D. K., Fishersville,	20 00

	R. S. M., Indian Creek,	90 00
	D. S., Cowans Depot,	20 00
	J. H. S., Cowans Depot,	20 00
	J. S., Dale Enterprise,	25 00
	S. S., Bridgewater,	20 00
	J. B., Goods Mills,	20 00
1897	W. M. W., Winchester,	25 00
	K. B. M., Indian Rock,	50 00
	J. F., Bridgewater,	25 00
	E. S. M., Port Republic,	20 00
	J. J. J., Donalds Mill,	25 00
	J. D. G., Mt. Meridian,	50 00
	A. K., Moores Store,	25 00
	J. R. K., Fishersville,	20 00
	J. M. M., Timberville,	25 00
1898	D. J. D., Timberville,	25 00
	N. F. F., Knightly,	20 00
1899	E. M. H., dec'd, Timberville,	100 00
1900	J. E. C., Barren Ridge,	20 00
	C. A. G., Laurel Hill,	20 00
	H. J. F., New Hope,	20 00
	I. T. G., Goods Mills,	25 00
	Total,	$ 1146 50

MISSOURI.

1894	S. M. E., Centerview,	45 00
1896	D. W. F., Norborne,	18 00
	J. H. B., Morton,	45 00
	S. G. H., Plattsburg,	100 00
	J. E. S., Sheridan,	20 00
1897	C. W. G., Cabool,	50 00
	Total,	$ 278 00

NEBRASKA.

1897	J. E. Y., Beatrice,	20 00
	C. J. L., Davenport,	10 00
1900	D. G. C., Rokeby,	20 00
	J. W. M., Carleton,	100 00
	E. S. R., Carlisle,	20 00
1902	D. B. H., Shickley,	20 00
	Total,	$ 190 00

KANSAS.

1895	G. M., Sabetha,	45 00
1897	S. S. P., Glen,	20 00
	E. F., McPherson,	25 00
1900	B. F., Abilene,	20 00
	E. M., McPherson,	25 00
1901	J. L. K., McPherson,	50 00
	Total,	$ 185 00

CALIFORNIA.

1896	Mrs. S. E. L., Los Angeles,	15 00
1897	E. A. M., Lordsburg,	20 00
	M. E. K., Hemet,	20 00
	G. W. M., Glendora,	10 00
	M. M., Los Angeles,	25 00
1898	C. J. B., Hemet,	25 00
1900	V. S., Lordsburg,	50 00
	Total,	$ 165 00

WEST VIRGINIA.

1895	D. R. L., Burlington,	90 00
	G. S. A., Burlington,	18 00
1897	I. R. & F. B., Junction,	40 00
	Total,	$ 148 00

DISTRICT OF COLUMBIA.

1895	W. R. R., Washington,	22 50

NORTH DAKOTA.

1901	J. A. W., Bowbells,	20 00

OKLAHOMA.

1901	N. F. B., Woodard,	20 00

UNKNOWN.

1898	Feb. 28,	100 00
	Total of all,	$ 14163 39

Gospel Messenger Endowment Fund.

ILLINOIS.

1898	Mrs. L., Winslow,	25 00
1899	R. F. & L. B., Girard,	25 00
1902	A. D. S., Girard,	500 00
	Total,	$ 550 00

PENNSYLVANIA.

1899	G. B. & N. S., Dillsburg,	25 00
	Mrs. J. A. H., Philadelphia,	25 00
	J. J. K., Elklick,	25 00
1900	J. K. & M. Z., West Earl,	25 00
	A. L. B. M. & wife, H'burg,	25 00
	H. J. S., McAllisterville,	25 00
1901	W. C. H., Hollidaysburg,	25 00
	S. S., Upton,	25 00
1902	J. H., Lebanon,	25 00
	S. B., Garrett,	25 00
1903	S. J. B., Somerset,	25 00
	I. M., Derry Church,	25 00
	Total,	$ 300 00

MARYLAND.

1898	E. O.,	25 00
1899	W. E. R., Westminster,	25 00
1900	B. E. & L. F., Mapleton,	25 00
	J. E. & S. J. F., Mapleton,	25 00
	A. L. S., Hagerstown,	25 00
	U. V. & S. S. H., Sharpsb'g,	25 00
	A. & L. W., Medford,	25 00
	A. & E. E., New Windsor,	25 00
1901	S. and P. N., Sharpsburg,	25 00
1902	E. M. B. & wife, W'minster,	25 00
	Total,	$ 250 00

VIRGINIA.

1899	J. S. Z., Bridgewater,	25 00
	J. G. L. & wife, Troutville,	25 00
	J. W. & M. L., Troutville,	25 00
	L. A. & M. W., Mt. Sidney,	25 00
	H. A. & E. S., Mt. Meridian,	25 00
	B. & A. R. C., Weyers Cave,	25 00
	J. & C. W., Dayton,	25 00
	M. C. S., Maurertown,	25 00
1900	J. W. H. & wife, Buff. Ridge,	25 00
	Total,	$ 225 00

IOWA.

1898	S. F., South English,	25 00
	A. B. K., Kinross,	25 00
1899	I. B. G., Appanoose,	25 00
	Total,	$ 75 00

INDIANA.

1899	Old Brother, Arcadia,	25 00

1900	J. & M. D.. N. Manchester,..	25 00
	M. T. M., Ladoga, ...	25 00
	Total, ...$	75 00

OHIO.

1900	J. G., Arcanum, ...	25 00
	N. F., Pitsburg, ...	25 00
	M. M. B. S., Dayton, ...	25 00
	Total, ...$	75 00

CALIFORNIA.

1899	B. R., Tropico, ...	25 00
1900	W. A. H., Los Angeles, ...	25 00
	Total, ...$	50 00

COLORADO.

1901	Mrs. T. D., Boulder, ...	25 00

FILL IN; THEN COMPARE.

God

So Loved

THE WORLD

That He Gave

HIS ONLY

Begotten Son

For Its Redemption.

I, a Christian,

So Loved

THE WORLD

That I Gave

$.....

During Last Year

For Its Evangelization.

Jesus:—"I have finished the work which thou gavest me to do."

Paul:—"I am ready . . . so much as in me is."

I* :— .....

*WHAT WILL YOU DO DURING 1904?

The Missionary Visitor.

Vol. VI. JULY, 1904. No. 7.

THE WORKER'S PRAYER.

By Josephine Hanna.

Dear heavenly Father, unto Thee
As I in supplication bow,
Incline Thine ear unto my plea,
And bless my humble efforts, now,
For they unto the ground must fall
Unless Thy voice doth bid them live;
Oh, make me worthy, Lord of all,
And sweet success most kindly give.

Yet if Thou prosper that I do,
Still more of grace my heart must plead,
To prove, amidst Thy blessings, true,
And humbler grow, as I succeed;
For what were diadem or crown,
Could not I cast it at Thy feet?
What earth's applause therein should drown
The soul for heavenly honors meet.

And if, in wisdom more than mine,
Thou deemest better to deny
My plea, let not my faith repine.
In greater measure still supply
Thy grace, that thereby may be borne
The cross Thou choosest unto me.
E'en worthy of the crown of thorn,
Grant me sufficient grace to be.

But, whatsoever Thou dost choose
For me, thence, grant that there may spring
The greater good,—that Thou may'st use
The better, my weak min'stering
Unto the Master, and to those
For whom he died,—that loyal I
Unto the mission which he chose,
Instead of self, may live or die.
Flora, Ind.

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THE DUAL MISSION OF A MISSIONARY.

By the Editor.

They are, first the mission to the church sending him; second, the mission to the sin-stricken world to which he is sent.

Perhaps most missionaries become so intent on the second that they quite overlook the first. Nevertheless the first is placed first because it is first in importance.

Where would be the wisdom of the church in sending out a missionary not loyal to her cardinal principles! And the missionary, if he be of the genuine type, will first and foremost study her principles thoroughly, and satisfy himself fully that all her tenets are true. He will make them a part of his life not from policy, but from principle. They will become guides directing him in every avenue of his life work.

While responsibility sobers men and it may be safe to take workers into the field who have had the right kind of training, even when they do not comply fully with the teaching, it is far better to select, just as far as possible, those for missionaries who have looked into and fully endorsed the faith of the church to which they belong.

With these principles clearly defined in the missionary's mind two things inevitably follow:—First, from his own life goes out that silent power for Christ that is so prominent in some and so conspicuously absent in others. Second, he awakens deep confidence in the membership sending him, even among those who do not know him personally. A man's convictions creep out of his tabernacle of flesh even when he never says a word about them.

There is nothing so imprudent, so fruitless, so wasteful of energy as to be strong in favor of missions and weak on the principles of faith and practice in the church. Such a combination simply separates the missionary from the body

which he should help, and injures the cause of missions to that extent.

Could those who are so enthusiastic for missions but loose in church doctrine and practice, realize to what extent they are harming the cause so dear to their hearts they would at once assume a different attitude, for the church holds many in her rank and file, sound in doctrine, sincere in every stand they take, yet, not seeing the good results that should come from missions, they do not espouse the noble cause as many would like. Few of these are wrong in doctrine, though they be wrong in not being more for missions. But they will be roundly and fully for missions just as soon as those who are loose on church doctrine show the spirit of honest investigation and sincere acceptance of all they learn in the Word. Conviction begets confidence. Confidence makes leadership possible. Every missionary should through these avenues become a leader both in doctrine and missions.

The first and most vital mission, then, of the missionary is to settle clearly in his own mind the doctrines of the body he is going to represent.

Ridicule would be heaped upon a political body for sending a representative to another country,—one who did not believe fully in the tenets of that party. As much so does the church bring herself into disgrace if she does a like thing. As a politician not accepting the principles of a certain party never expects to represent them, so no member should expect the church to send him forth as her ambassador until he is willing to plead from the heart the principles that are dear to her.

Brethren and sisters of every class of every missionary organization, this first mission of a missionary appeals to you as to none other. You who are indifferent to doctrine and who lack in soundness of the faith, your position more than neutralizes your good work for missions. You are separating from yourselves the very power you need for your successful and effectual existence. Right about at once. Do not less for missions, but do more to gain those who are not for them.

The mission to the church is the solution of the mission to the world. As souls in foreign fields dying without Christ lay heavily upon your heart, make this first of the dual mission of yours the more careful and prayerful study and the desires of your heart will be met.

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A DEBATE.

More Home Missionaries and Why.

If there is any one nation that is to mould the world's future more than any other it is the United States. In the advancement of arts and sciences she holds first place. She is greater in wealth and numbers than any other Anglo-Saxon country and therefore her scepter of influence extends farther than that of any other nation. To America all eyes are turned. She is and has been the center of attraction of the world for the last two centuries and to her chiefly is given the responsible duty of diffusing the Gospel of the blessed Master to all the world. This responsible duty has been given almost exclusively to the Anglo-Saxon race. With only a few exceptions religion on the European continent has degenerated into mere formalism. The number of workers and amount of contributions of all the German societies together do not equal the contributions and numbers of the smallest English missionary societies. The year that the Congregationalists of the United States gave one dollar and thirty-seven cents per capita for the mission cause, the great German state church gave only three-fourths cent per capita for the same cause.

So, then, the evangelization of the world is left practically to the English and American people, and of these two America is, as has already been stated, much the superior. Unlike England, America has no state church, for the

support of which each person is compelled by law to pay a stated amount of tax. There is more opportunity for advancement and there is no strict aristocracy.

Seeing then that America is so divinely gifted, is she able to grandly occupy her God-given position? Is she able in her present condition to diffuse through all the world the glorious soul-saving Gospel of our Lord Jesus Christ? Existing conditions show that she is not.

Let us notice the condition of the most important factor of our civilization, namely, the city. Just as the brain is the controlling organ of the body and what affects it affects, to a greater or less degree, all the body, so is the city to the nation. It is the great nerve center of our civilization. Here, too, all the dangers that threaten our government and nation are focalized. Here Romanism finds its chief strength; here is the great attraction for the immigrant; here socialism is centralized, and here the saloon carries on, to the greatest extent, its work of death and destruction of soul and body.

Statistics show that in 1880 there was in New York one saloon to every 171 inhabitants; in Chicago, one for every 179 inhabitants; in Cincinnati, one for every 124 inhabitants.

In the city, too, wealth and poverty are brought face to face. Here the rich are richer and the poor are poorer than anywhere else. Here men of all sorts abound, — murderers, robbers, thieves, gamblers,—ready on any slight pretext to raise a riot for plunder and destruction. Just as the greatest wickedness is not among cannibals of some far-off coast, but in Christian lands where the divine light of truth has been diffused and rejected, so is the greatest wretchedness not among savages who have few wants but in the city where in the presence of plenty and luxury men starve.

Yonder a few miles are millions of dollars amassed, here masses of human beings are in the depths of wretchedness and starvation. In 1890 there were in New York City 37,390 tenement houses containing about 1,260,000 souls. A New York supreme judge some years ago said: "There is a large class—I was about to say a majority—of the population of New York and Brooklyn who just live, and to whom the rearing of two or more children means inevitably a boy for the penitentiary and a girl for the brothel." Will we not help them? Will we not tell them of Him who died for them and of His love for them? Jesus died for the most miserable wretch of the tenement as well as for you and me. The soul of the starving pauper is as dear to Him as the soul of the millionaire.

We have just noted the prevalence of evil and want in our cities and it seems to be slowly growing. Does the religious advancement keep pace with this steady growth? Again we resort to statistics and learn the sad truth that it does not. In Chicago in 1860 there was one Protestant church for every 1,820 inhabitants; in 1890, one for 3,601. Brooklyn had in 1860 one Evangelical church for every 2,035 inhabitants; in 1890 one to every 2,997. New York City had in 1860 one church for every 2,777 inhabitants; in 1890 one to every 3,775 inhabitants. In Chicago there is a certain district of 50,000 population, 20,000 of whom are under twenty years of age, and Sunday-school accommodation for 2,000, leaving 18,000 boys and youths without the Gospel. In this district are 261 saloons, three theaters and other vile places. Is it any wonder that in one year the police arrested 7,200 boys and girls?

In the fourth and seventh wards of New York City there are 70,000 people and seven Protestant churches, or one church to every 10,000 people. Figures furnished by the federation of churches and Christian organizations of New York City are as follows: Of the population of Greater New York twenty-five per cent are Jewish; 36 per cent are Roman Catholics, and nearly 40 per cent Protestant or Protestant descent. There

are 1,210,000 high Roman Catholics, 350,000 Italians (these are mostly Catholics), 90 per cent of whom can neither read nor write. There are 675,000 Jews, which is about five times the population of Jerusalem at its maximum. South of Fourteenth Street there are 3,500 people to the acre. In the Twenty-sixth Assembly District, between East Sixty-fifth Street and East Seventy-sixth Street, east of Lexington Avenue, the Protestant church membership is one and one-tenth per cent, that is, in a population of 56,882 there are 614 church members. Above Fourteenth Street, in the borough of Manhattan, the Evangelical Christians number but nine per cent of the population, leaving 1,050,000 souls outside of Evangelical Christianity. Moreover, there are 10,000 Chinese with three mission points and six idol houses among them.

But enough has been given to show the awful condition of our cities. And we, as a church, have but ten missionaries among them! It is astonishing! It is a shame! Oh, we need to go on our knees and pray the Lord of the harvest for laborers; we need to plead with the Master for power to turn the hearts of the people to Him and save them from sin and death; and we need to go ourselves and tell them of the Savior's dying love.

We turn now to that dark subject of intemperance, the curse of our America. We will not stop to consider the amount of money it costs but simply state that the liquor traffic costs annually $1,400,000,000; tobacco, $800,000,000, while bread costs $600,000,000; public education $85,000,000, and home and foreign missions $11,000,000. Yet, what is any amount of money compared to souls? When we consider that it cost the precious blood of Christ to save each person, we can comprehend at least in part the inestimable value of one soul and the awful, conscious agony that every lost one must endure. Can it do other than stir up a righteous indignation and spur us on in greater earnestness and zeal to fight against the powers of darkness and the devil, the great archenemy of God and man?

What say you, then, to the fact that 60,000 boys and girls go down to drunkards' graves annually, slain, body and soul, by the infernal power of the demon of drink? Think, then, of the thousands of shattered homes, the heart-broken mothers, the drunken murderer, the hangman's rope, the suicidal blade, the delirium tremens, the gambler's den,—all trampling underfoot the precious blood of Christ! Our hearts go to the throne of grace and cry in bitter anguish, "Lord, how long, O, how long, will men blaspheme Thy holy name, and kill the body which Thou hast given, and destroy the soul which Thou hast died to save!"

Seeing the pitiable condition in which we stand, what can we do to better that condition? "The harvest is plenteous, but the laborers are few," therefore we need workers in the field, in the city and in the home church. We say "In the home church" and mean in each individual congregation. Each congregation should have a sister or brother to visit and enthuse the members and non-members. We need to keep the fire aglow by having a missionary right among us.

Furthermore, each soul should be a mission point from which should go, by word and action, to those about us, the story of love and life. There are millions in benighted China, millions in heathen India, millions in darkest Africa,—and millions in Christian America. Our commission is to "go" and "teach all."

Finally, let us remember the words of our Lord, "With men this is impossible; but with God all things are possible" (Matt. 19: 26); "Lo, I am with you alway" (Matt. 28: 20); "The gospel of Christ is the power of God unto salvation to every one that believeth" (Rom. 1: 16), and of God by the prophet of old, "They that be wise shall shine as the brightness of the firmament, and they

that turn many to righteousness as the stars for ever and ever" (Dan. 12: 3).

Save America to save the world!

Earl E. Eshelman.

Waynesboro, Pa.

More Foreign Missions and Why.

It shall be my aim to discuss this question from the standpoint of our imperative duty to preach the Gospel to all nations.

That we can and should support more missionaries both at home and in the foreign field, I presume all readily will admit. But this is the absorbing question: With the present meagre amount of funds available for missions, which will be most in keeping with the Lord's will, to increase the number of supported workers at home or in the foreign field? The consideration here of two important factors involved may help us to a proper and safe conclusion in the matter. (1) Command; (2) Obligation.

Verily the God of the whole earth, whose we are and whom we serve, has commanded, "Go ye into all the world," "All nations," "Teach," "Preach." The apostles were not instructed to confine their labors to Jerusalem and Judea until all should hear (believe) the Word, neither dare we withhold from other lands, in heathen darkness, the Gospel on the ground that there are multitudes in America who have not yet accepted it.

"But have they not heard?" The heathen are in spiritual night. Here we have the light but men prefer to "walk in darkness." To God a soul is as precious in China, in Africa, as in India, Sweden, America or elsewhere. The world is the Lord's and they that dwell therein. He has ordained that they shall have the Gospel preached unto them. By whom?

This brings us to consider, secondly, our obligation. Paul said, "I am debtor." May we say less? I assert that we are debtors more to the heathen world than to Christian America in point of supporting mission workers. I hold that the Brethren church should endeavor, by zealous effort of churches and state districts, to enter and occupy new fields, also by emigration to extend the borders of Zion and thus in a great measure discharge her obligation at home, leaving mission funds for the support of more workers abroad.

It is argued that there are thousands of foreigners in our country to whom we are not preaching the Gospel. True, but their situation is better than that of their brothers in the home land. Here the Gospel is in easy reach. Its power is demonstrated, its influence is seen on every hand. There superstition, vice, idolatry, with none to teach the true God, truth, virtue and the better life. Let us as individuals be more zealous, more willing to labor without present reward, and send the heralds of the cross to other lands.

C. R. Oellig.

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WORK IN KENTUCKY.

It has never been the policy of the Women's Executive Committee to un-

Spring in the Woods, Kentucky.

dertake any new branch of work until it has become fully convinced of two things: first, its own obligation toward the field under consideration; and, secondly, the willingness of the church to support its efforts. With more than two millions of people scattered throughout the mountains of the South, who, because of their geographical position, have for generations been overlooked and neglected, and so unreached by the uplifting power of the Gospel, surely there could be no question as to duty in this direction. The generous gifts of those whose hearts had been moved with pity as the knowledge of these forgotten ones was brought to them, confirmed our faith in the loyalty of the church to its motto, "America for Christ."

After most serious and careful consideration it was decided to begin work among the Kentucky mountaineers. In June, 1900, Mrs. Cora A. Smith and Miss Nora L. Gaut went forth as our first representatives to this most interesting field. During the first summer the work was entirely of an evangelistic nature, visiting in the humble cabin homes, ministering to those who were sick in body as well as in soul, scattering everywhere comfort and cheer. Meanwhile, our missionaries were learning useful and important lessons as to the character, customs and needs of the mountain people. A cordial welcome awaited them everywhere, and many were the entreaties for a prolonged visit. In October of the same year a permanent settlement was made at McKee, Jackson county. This little town is twenty-five miles from the nearest railway, and has about one hundred inhabitants. Being the county seat, it is the center of the surrounding country, and affords excellent opportunities of reaching many whose homes are miles distant. A small house, having but one room and a lean-to kitchen, was hired for two dollars a month, and here our workers lived until better accommodations could be secured. To-day it is our pleasure to report that a comfortable home, neatly furnished, has been provided. From it goes forth the lesson and example of true home living—an influence which can scarcely be estimated until one understands something of the cheerlessness and desolation to be found even in the best of cabin homes. Prayer meetings, children's meeting and social meetings are held in the home at McKee, making it a place where all can go, and find a hearty welcome.

At present we are represented at McKee by our first worker, Mrs. Smith, a member of the church at Ridgewood, N. J. She is a trained nurse, and was a student at the Bible Institute. To her is entrusted the oversight of the religious work. In addition to the work in the town she makes oft-repeated trips over rough mountain trails, organizing and trying to keep open nine or ten Sunday schools. Who can estimate the good seed thus sown, and who but the Father, who knows all things, can understand the uplift given in this way to many a discouraged soul. Mrs. Smith has also given instruction in sewing and cooking, a truly practical way of helping to improve the existing conditions of ignorance.

To the people themselves the educational work is by far the most important. Here we find Miss Catharine Kastein, of Waupun, Wis., and Miss Ruth Kerkhof, of Holland, Mich. The former conducts the kindergarten, and although her class has not been large, she has done excellent work, the little ones responding quickly to the instructions given. The mothers have watched with wonder this work, so different in its plan and purpose from anything they have ever known. Miss Kastein also assists with primary classes, and gives the boys simple teaching in manual training. Miss Kerkhof is in charge of the older pupils, having over fifty under her care. She reports better work done this year than ever before, the interest and attention constantly increasing. Each session is opened by a short Bible reading, and a talk on the passage read. Our

A Mountain Trail in Kentucky.

teachers are greatly hampered by the lack of suitable accommodations for carrying on their work. At present the kindergarten must be held in the reception room of the home, which is entirely too small for such a purpose. The older children meet in an old schoolhouse, which has been patched up temporarily. Books, maps and other necessary equipments have been supplied. A plain, substantial building of four rooms would meet the present need, convince the people of our real interest in their welfare, and lighten to a great extent the burden under which these faithful young women are laboring. It would require at least two thousand dollars for such a building. May we not hope during the coming year to see this want supplied?

All departments of the work have for their ultimate purpose the spiritual welfare of these mountain people, and are but means to that end. Some few have been already awakened to their need of a personal Savior, and are reaching out for greater light and knowledge, but the many are still in darkness and know not the Gospel of love as it has been revealed to us through the life and death of Jesus Christ. Who will go and preach to them this eternal truth? Perplexing problems must be met and solved daily, but a rich blessing awaits him who will count all things for nought that he may win these waiting souls for Christ.—Janet N. McIndoe, Chairman Com. on Kentucky Work, in The Mission Field.

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WAYS AND MEANS OF WORKING.

No. 5.

In view of taking the Sunday school and the sewing school to the park on Saturday, June 12 (an occasion that follows once a year), I have been making a thorough canvass of the homes represented, inviting the mothers to accompany us. House-to-house visitation is a most effective means of working. The

child being a member of the Sunday school or the industrial school, opens the way for the worker to enter the home. The visit affords an opportunity of seeing the home influence and thus enables one to meet more definitely as well as effectually the need of the child. Through the visits parents are brought into closer sympathy with the mission and are finally led to come out to services,—in some instances they are led to accept Christ.

One of our most consecrated mothers, —a Christian,—attributes her present happy experience in the Lord to a chain of circumstances beginning with the worker inviting her children to Sunday school. This was followed by visits in her home. Doubtless all our mothers could bear the same testimony.

The homes of the Sunday school should be constantly on the mind and heart of the worker, not necessarily visited every week or even every month, but one should be continuously informed of sickness or any other cause of absence, thus making visits when necessary. This can be done only through the wide-awake and active missionary. The Sunday school visiting belongs properly to the individual teacher of her respective class, but in the city most teachers are so employed that they cannot or at least do not do this work. Therefore it follows that the missionary should have the whole Sunday school so in her grasp that she is conscious of the condition and circumstances of every grade of the school.

It is not enough to visit homes already represented, but one should once a year, or better twice, make a visit from door to door and thus find new families. Changes are so frequent that this becomes necessary. I am more and more impressed with the need of outdoor work judiciously done. This requires not only a proper spirit on the part of the worker, but a constant supply of physical strength. Repeatedly climbing two and three or more long flights of stairs calls for a vigorous as well as an active and industrious person.

The work may be lightened and supplemented by encouraging the children to bring in new scholars. One needs, too, the grace of God daily to receive kindly any rebuffs or discouragements to be met. While we have discouragements arising from various causes, we have few unpleasant experiences upon entering homes. Frequently the visits are marked with just the opposite, though the occasion may be a sad one. Only yesterday I found a new family,—a wife with a drunken husband and five children. She welcomed me and seemed so glad I had come. She said, "I am so sad. I think God sent you here today. I once had a comfortable home, but the devil has done an awful work through drink. If the river were my redemption I could soon end my trouble, but I know that would be wicked, and I must remain by my children." There was this sad mother—packed with her family in two small rooms, with nothing better to expect night and morning than the curses of an ungodly husband. She promised to try to get her children to Sunday school and to come herself to meeting, but they must first have help to clothing.

In going from door to door in many homes (except Catholics and sometimes even there) although there may be no prospects of present attendance at services, we leave cards announcing the hour of our various meetings. By and by children are sometimes sent from these homes. "Cast thy bread upon the waters: for thou shalt find it after many days."

Elizabeth Howe.

5901 3rd Ave., Brooklyn, N. Y.

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BULSAR BOYS' PRACTICE SENTENCES.

The orphans in India have meetings where each one repeats some scripture text. These meetings are always interesting when held in this country and cer-

A Store in the Woods, Kentucky.

tainly must be an inspiration when held among those by whom the precious truth has just been received. Brother Stover has kindly given a list of exercises as repeated on one occasion. The full verse is not given but the reader can well afford to stop long enough in reading each line to know if he can complete it without referring to the Bible:

John 1:1, In the beginning was the Wor
John 15:1, I am the true vine, and my
Rom. 13:10, Love worketh no ill to his
2 Cor. 3:6, For the letter killeth, but the
Rom. 8:14, For as many as are led by
1 Thess. 5:21, Prove all things; hold fast
1 Cor. 13:11, When I was a child, I spa
Matt. 5:14, Ye are the light of the wor
Rom. 1:16, For I am not ashamed of the
1 Cor. 15:20, But now is Christ risen
Rom. 8:6, For to be carnally minded is
Heb. 11:1, Now faith is the substance of
Jas. 4:8, Draw nigh unto God, and He
Gen. 1:1, In the beginning God created
Num. 32:23, Be sure your sin will find
1 Cor. 2:15, But he that is spiritual judg-
Heb. 3:4, For every house is builded by
Heb. 9:22, And without shedding of blo
Prov. 13:15, The way of transgressors
Prov. 1:10, My son, if sinners entice
Matt. 7:16, Ye shall know them by their
Gal. 5:25, If we live in the Spirit, let us
Jas. 4:7, Resist the devil, and he will flee
Rom. 5:20, But where sin abounded, gra
Philpp. 4:4, Rejoice in the Lord alway:
Psa. 119:105, Thy word is a lamp unto
1 Cor. 3:11, For other foundation can
Rom. 14:19, Let us therefore follow aft-
Rom. 8:28, All things work together for
Eph. 2:8, For by grace are ye saved
Acts 20:35, It is more blessed to give
1 Sam. 16:7, For man looketh on the
Rom. 8:31, If God be for us, who can be
Mark 13:31, Heaven and earth shall pass
1 Cor. 3:16, Know ye not that your bod
Prov. 14:12, There is a way which seem-
Prov. 15:1, A soft answer turneth away
Prov. 9:10, The fear of the Lord is the
1 Thess. 5:16, Rejoice evermore.
John 14:6, I am the way, the truth, and

Psa. 51: 10, Create in me a clean heart,
2 Thess. 3: 10, If any would not work,
Luke 10, The Good Samaritan.
John 4, The Samaritan Woman.
Matt. 26: 36-46, Agony in the Garden.
Matt. 25, Ten Virgins.
Matt. 13, Parable of the Sower.
John 10, The Good Shepherd.
Rev. 2, The Seven Churches.
John 3, Jesus and Nicodemus.
John 17, The Last Prayer of Jesus.
Eph. 5: 22, Husbands and Wives.
Luke 2, Birth of Christ.
Isa. 53, Prophecy Concerning Christ.
Matt. 25: 31, The Day of the Lord.

"LABOR AND REWARD."

By S. P. Berkebile.

[Brother and Sister Berkebile are among those who go to India this fall. —Ed.]

In this age of enlightenment, when some are yet opposed to the evangelization of the world, it is well for us to take a square look at some facts.

"Knowledge is power," and when in connection with our duty to the unenlightened part of the world, it is a power that overcomes all opposition to that which is apostolic.

Every professed Christian believes it to be his duty, as well as privilege, to help save souls at home, and the question arises, "Why?" Because they see the need, and none of us need to lift up our heads very high and "look" to be convinced that "the fields are already white unto harvest."

In this age of atlases and books, describing the fields and their needs, great opportunities are ours, and may it not be said of us, "My people are destroyed for lack of knowledge"?

If some are persuaded by the knowledge thus gained to endure hardships of all kind, only that they may carry the "good news" to the "regions beyond," let us all rally to their aid, knowing that we may share their "labor and reward."

The Word says, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Again in another place we read, "We are workers together with God." In the time of king David we have this plainly illustrated: "But as his part is that goeth down to battle, so shall his part be that tarrieth by the stuff: they shall part (share) alike." 1 Sam. 30: 24.

Might it be, too, that we who go forth to battle, in our intense zeal for souls, think like those spoken of in 1 Sam. 30: 22 and those who stay by the "stuff" feel the influence of this thought to the extent that they are discouraged, and think that there is not equal reward to both?

Paul says: "I have planted, Apollos watered; but God gave the increase," and then follows with the above language: "We are workers together with God."

God's idea of the relation existing between the one who "sends" and the one who "goes," Equal labor, equal reward.

Brother, sister, if God has blessed you with this world's goods and business ability to accumulate more, do it for Him, keeping in mind that "the cattle on a thousand hills are His," and that He says, "The silver and the gold are Mine," and with Moses refuse to leave a "hoof" in Egypt, but bring it under the supervision of the "Lord of the harvest" and use it to sustain the workers at home and abroad and the blessings of a soul winner will be yours.

As we compare the resources and the work accomplished in the beginning of the Christian era with the present day we are made to blush with the thought of facing our Master and having done so little. In the time of the apostles, the resources being small compared with today, we are made to enquire as to the secret of "apostolic evangelization." John R. Mott says. "In the first place the leaders of the church seem to have had the definite aim to get the Gospel preached as widely as possible within

their day." Fellow-laborers in the ministry, is this our aim? Then let us with Isaiah say, "For Zion's sake I will not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see Thy righteousness, and all kings Thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name." He continues by saying, "Not only apostles but Christians of all classes recognized their responsibility for the extension of Christ's kingdom, and engaged in the work of proclaiming the Gospel. Traveling craftsmen and traders, like Aquila and Priscilla, went about teaching the faith. A mechanic would tell the story of what Christ had done for him to a member of the same trade, one slave to his fellow-slave, one member of the family to another."

How true the saying, "Like priest, like people."

The Thessalonian church was held up by Paul as a model, because from them had sounded out the word of the Lord through all the regions beyond. "He that winneth souls is wise." "And they that be wise (marg. teachers) shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars forever and ever." Dan. 12: 3. "Awake, awake; put on thy strength, O Zion."'

Fostoria, Ohio.

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"DO NOT SAY."

By Lizzie A. Flohr.

The interesting and helpful pages of the little book "Do Not Say" have been thoughtfully and prayerfully written for our benefit, and now it is our duty to ask God to help us use the truths there presented for our good, the good of others and for His glory.

It would, however, be very easy if we are so minded to find much fault with what has been said, for we all know Satan is ever ready to assist in trying to overthrow the Lord's work. Yet in spite of flaws and blemishes, or whatever there may be, we cannot deny that in the underlying current of those pages are written God's solemn truths, and it is at our own peril that we try to trifle them away. Even in our shortsightedness we cannot help realizing that it is simply monstrous to think of China with one-fourth of the population of the globe, and India with one-fifth of the population of the earth, and so on, being left to die in heathen darkness when we so freely have received the gospel light.

Christ's charge to the disciples as recorded in Matthew 10: 8 is, "Freely ye have received, freely give." Again, "Go ye into all the world and preach the gospel to every creature." Yet more than half the people have never heard the Gospel. Well has the author of "Do Not Say" said, "Plain commandments, but they have not been obeyed." After knowing this, how dare we say we do not believe in foreign missions, or that we do not care to go, or that we have plenty of mission work here at home and we prefer to stay here. Others excuse themselves by saying their parents or their brothers or sisters do not want them to go. Listen to what Jesus says in Mark 10: 29 and 30: "And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My sake, and the gospel's, but he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life." What a grand promise; why should we hesitate?

There is another picture at which we wish to glance. Suppose God had preferred to keep His only Son in the home land instead of sending Him into a far country to save a lost people; what would be our condition? Nevertheless,

(Concluded on Page 324.)

Editorial Comment.

A NEW FIELD.

Every reader of the Visitor is deeply interested in the missions of the church and will hail with joy the news that the Committee is looking forward towards opening a new field at an early date. At its recent meeting a special committee was appointed to make investigations and recommend some suitable new field.

This is no small or light task. There are fields and fields. The world is one great field in which to work, but the Brethren are not ready to occupy every part. Some part must be chosen for the next one to enter. What shall it be?

Since every reader of the Visitor is interested in this great work, why would it not be a good thing for each one of you to take just time enough to write the Visitor, naming what, in your mind and heart, should be the next field to be occupied, and give pointedly three or four reasons why the Brethren should go next to the one named. The Visitor is sure this expression would not only be helpful to the Committee, but would show an interest in missions that would be an inspiration to every one taking part. To write on a postal card or one sheet of paper will be worth much. The question is, will you, dear readers, be of that much service to the work of the Lord as to give your suggestions? They will be gladly received. Let the Visitor hear from you at once.

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SAILINGS.

Brother and Sister D. L. Miller will sail September 1 on the S. S. Deutschland, of the Hamburg-American line, for Europe, where they will visit the churches in Denmark, Sweden and France.

It was Brother Miller's desire that the Committee send some one else to make this visit which the Conference requires the Committee to have done every three years, and that he go along as company and assist in the labor. But the Committee expressed its desire to have Bro. Miller do this work again for them, and the more so since he had planned to make the trip among the churches at any rate. He goes at his own expense.

With him Brother and Sister Berkebile have concluded to go and learn what they can of the work in Europe.

This party of four will join the rest of the missionary party at Port Said about Nov. 24 and they all go together to Bombay, India.

The missionary party proper leaves New York October 26 on the S. S. Liguria, of the Italian line, and expect to reach Genoa, Italy, in about two weeks. They have a week's rest there, and then, Nov. 18, sail direct to India. This sailing will place the entire party in Bombay soon after Dec. 1.

Friends of the party can make a pleasant surprise for those going by seeing that letters reach them either at New York or Genoa, Italy. For New York for first party address letters in care of Hamburg-American S. S. Co., New York, Outgoing Steamer Deutschland, Sept. 1. For the second party address letters in care of the Italian S. S. Co., Outgoing Steamer Liguria, Oct. 26, seeing that letter reaches New York in plenty of time, and it will then be delivered to the passengers addressed. For Genoa, Italy, put the letter in care of the same company, making it "Outgoing Steamer Balduino, Nov. 18," and they will receive the letters. Allow two weeks for a letter to reach Genoa.

How many will plan a surprise? That rests with the friends of the missionaries.

SISTER McCANN IN ELGIN.

Sister McCann, with her little Mary, made quite an extended trip through the West. She enjoyed the Annual Meeting at Carthage very much, and among other points where she stopped was at Elgin. She consented to speak to the congregation gathered for worship on Sunday morning, and gave a most interesting address on the orphan work in India. The sincerity, simplicity and earnestness which marked her talk appealed to every one present and the congregation was very glad to hear her.

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D. L. FORNEY AT CONFERENCE.

Bro. Forney was the representative from the churches in India to the late Conference. He had the privilege a number of times to address audiences during the meetings and met with a warm response and much interest at every turn. A number of calls to visit churches are on file at this writing (June 14) and the only regret is that many will have to be missed before his going to California to spend the winter with his parents.

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NOT A BURDEN BUT A PRIVILEGE.

A certain mother sat with downcast eye and saddened heart. Her son had been appointed to go as a missionary and the thought of her only son living, working,—yes, dared she think of it?—dying in a far-away land, was too much for her. She was sad indeed, as only a mother can or may be.

As she thus sat and mused over her lot in life, a sister drew near and asked how she was feeling. "Oh," she said, "there is many a mother happier than I am. My son is going as a missionary to far-away—"

"Yes, but sister," came the quick reply, "there is no doubt to my mind there is many a mother whose heart carries a heavier burden because her son is not even willing to follow Christ."

It was a word fitly spoken and drove away the burden and helped the mother to see the high calling to which her son has been called.

What better thing could come to pass to any child, though he be an only one, than to be called of the church to serve her in some one of her missions? God had an only Son and He was a missionary. It is but living up to the high privileges in Christ Jesus thus to be called. Not a burden, but a privilege.

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SOUTH AMERICA.

The August number is to be devoted to South America. There are those who know a little of that country. It would be helpful to themselves and interesting to others if there would be a number of short articles on the "neglected continent." South America presents some formidable problems, but none larger than the whole world did for the Lord. Let there be a deep interest in this issue.

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A TEN DOLLAR ENDOWMENT.

A twelve-year-old boy was lying on a bed of sickness. He had struggled nobly against disease. He had prayed God that he might recover to health. He made promise after promise to the Lord that should He give him back to health again he would do thus and so for Him. Thus anxious was the life of twelve summers to live longer.

But He that knoweth best declared it should not be so. Coming to find this out the child turned to his father and said, "In my little bank I have some money. When I am dead you take it out and send it as an endowment for the poor little boys of India."

Not a large gift, but it was all the child had in his bank.

This little child was none other than Ray Zumbrum, of Albion, Indiana.

Reading Circle and Christian Workers' Topics

By ELIZABETH D. ROSENBERGER.

For Sunday, August 7.

Topic.—Baptism.

Text.—Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Matt. 28: 19.

References.—Matt. 3: 5, 6; Luke 3: 21; Acts 10: 46-48; Mark 16: 16; Acts 3: 28; 8: 36-38; 9: 18; 18: 8; John 3: 23; Acts 11: 16; Gal. 3: 27; Col. 2: 12; Heb. 6: 2; John 3: 5.

The Voice in the Wilderness.—Jesus worked in the shop of his father, Joseph. He was known as a carpenter in Nazareth. These were the hidden years of his life. All great souls pass through such a period of rest and meditation. When he was about thirty years old he journeyed through the wilderness of Judea to the ford of Jordan, where John was preaching repentance, and baptizing the people for the remission of sins. John asked them to prepare the way of the Lord. In the mountain regions the washing of the hillsides by the heavy winter rains destroys each year a portion of the best-laid roads. In the desert the shifting sands often make the roads impassable. So, when a king visits that country, the road is made ready for him, that he may travel in safety. John was trying to prepare the way for Jesus, the King of kings. He asked men to renounce their sins, to leave the darkness and follow the light. Many yielded and were baptized of him in Jordan. This was the public, decisive act of renouncing the old life of sin and entering upon the new and holy life described by this preacher of righteousness. Men do not enlist in a war secretly, as if ashamed of their colors; they are willing to take a stand. So men should be willing to submit to the outward baptism, as a symbol of having repented of the sins of the past and beginning a new life.

Baptism of Jesus.—One day when John was preaching Jesus came. And John said, "I have need to be baptized of thee, and comest thou to me?" He felt unworthy even to loose the sandal thongs for Jesus. Jesus needed no repentance, but he wanted to be baptized to show that he belonged on the side of righteousness, and was opposed to sin. He requires baptism of us because it is an aid to a righteous life. So they went into the water and John baptized Him. When they came up out of the water, lo, the very heavens were opened and their glory revealed to Him. The Spirit of God descended upon Him and John knew that Jesus was the Messiah and the favored one of God.

Mode of Baptism.—We believe that when people are willing to forsake the world, and repent of their sins, they should also be willing to be baptized and so pledge themselves to the Lord. As a church we practice and believe in trine immersion, because we think that is the apostolic baptism. We know that the ancient Greek and Latin fathers practiced trine immersion. It is a fact that many eminent scholars and reformers, such as John Wesley and Martin Luther, conceded to trine immersion an apostolic origin and believed in it themselves. The Greek church with all its branches and its millions of communicants existing in the land where Jesus lived and taught and using the language in which the scriptures were written has always practiced trine immersion.

Baptismal Formula.—We would ask our young members who are interested in this subject to read Bro. Quinter's book on Trine Immersion. He says that in the command given by Jesus we are

told to teach and to baptize. The manner of baptism is prescribed, and it is just as wrong to ignore one part of this command as another. We believe that "baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" means to immerse the candidate three times as is the custom in our church.

Topics for Discussion:—

1. John and his message. Matt. 3; John 1:25-33; Mark 1:4, 5.

2. Name two conditions of salvation. Mark 16:16; Acts 18:8; Acts 8:36-38.

3. Paul speaks of baptism as a burial. Rom. 6:4; Col. 2:12.

4. The day of Pentecost. Acts 2:38-41.

5. Repentance precedes the new life. Mark 1:4, 5; Acts 2:38; Matt. 3:2; Matt. 4:17.

6. The baptism of the Holy Ghost is promised. Matt. 3:11; Luke 24:49; Acts 11:15, 16; Titus 3:5, 6.

For Sunday, August 14.

Topic.—The Lost Coin.

Text.—Neither have ye sought that which was lost. Ezekiel 34:4; Luke 15:8-10.

References.—Psa. 70:4; Luke 15:11-32; Malachi 3:7; Hosea 5:15; Hosea 10:12; Amos 5:6; Matt. 3:2; Mark 2:17; Luke 5:32; Jer. 26:3; Prov. 28:13; Isa. 44:22; 55:6, 7; Rom. 2:4; Acts 3:19; Rev. 2:5; Gen. 42:21; Matt. 21:29; 26:75.

The Woman's Loss. — Christ taught the people by illustrations with which they were familiar. A woman who possessed a little store of silver coin, lost one of her pieces. When she was aware of her loss she lit a candle and by the light of its flickering rays commenced her search, looking here and there without finding it. Then she took a broom and swept the house. It may be that this was a disagreeable task, the dust and rubbish having accumulated during days of idleness. But she swept it clean, looking everywhere for the lost piece of silver, and at last she found it. Then she called on her neighbors and friends to rejoice with her, because the lost piece of silver was found. The women of Nazareth still wear around the forehead and face a roll of silver coins, just like this woman in our lesson. One of these coins was worth about seventeen cents, the price of a day's labor. The houses in that country are dark, there are few windows, and often the only light they have comes through the open door. At the bottom of every man's soul there is the image of God, mislaid indeed and overlaid with a thousand other images, covered over with dust and defilement, but still it may be found, and God himself will cleanse and keep it. If we light a candle, that is, if we let the Holy Spirit illuminate our hearts, the lost piece is more easily found.

"The coin, once lost, henceforth shall be
Stored in the royal treasury;
The jewel, from its stains washed clean,
Shines with a more than heavenly sheen."

When Love is Lost.—It is not what we tell people about Jesus that draws them to Him with their sins. It is what they see of Christ in our own life. What was this life of Jesus? Its great central feature was love,—not that which passes for love among men, but love that was patient, forgiving, gentle, love unto the uttermost, which went to a cross to save the world. It is not enough for us to point others to the cross standing on Calvary. They must see the cross in our own life.

"The dear Lord's best interpreters
Are humble human souls;
The gospel of a life
Is more than books or scrolls."

Now, then, when love is lost and we live a cold, formal life, outwardly good enough it may be, it will be impossible to touch other hearts when the love has gone out of our own.

Lost Opportunities. — Opportunity comes with "feet of wool, treading soft." We must be looking for him. He may come suddenly and unexpectedly. We

lose opportunities of being kind to those who are abused, helpful to those who must have assistance, of giving a warning to one who is in danger; and too often the chance to do these things is gone forever and all our regrets will not change matters. One of the English kings was named Ethelred the Unready. Many of us might be so named. We say, "If I had only thought of it," or "I meant to call and see what we could do," but the golden moment has gone by and this work for Jesus is left undone, and the door of yesterday's opportunities is closed against us.

Lost Talents. — Some of us do not bury our one talent in a napkin. We cultivate it, and do some good with it instead. But as time goes on we lose our enthusiasm and then we see but little use for our talent, and so we neglect it. Like the musician who closes his piano and fails to practice for a long time and so loses his power as a musician, so we lose our talent that was to be used in the Lord's service. Said one young girl who was working in a young people's meeting, "I want to be all I can to the meeting always, and have the meeting do all it can for me too." But we noticed that while she joined heartily in the songs, and then gave a little talk, after this she sat as if absorbed in thought and the moment the meeting came to an end, she slipped away without a word to any one. All opportunity to touch hearts or have other hearts touch hers was ignored. And you can readily see that the members soon grew accustomed to her way, as she came and went without a handshake or a greeting or a pleasant inquiry as to how life was going; and they did not look for it. She had but little influence over the boys and girls.

Rejoice.—When the lost piece of silver was found, they all rejoiced with the woman. When a sinner turns back and is repentant, we rejoice, there is no joy like this. The angels in heaven forget its glories, to sing their songs of welcome joy over a single sinner that has repented. Shall we do less? We must welcome the repentant ones and encourage them in their struggle against bad habits, and they can climb upward better if we cheer them on. We can help them to be of good courage.

Topics for Discussion:—

1. Peter lost faith. Matt. 14: 26-33.
2. Esau sought a place of repentance. Heb. 12: 17.
3. The woman searched until she found the piece of silver. Luke 15: 10.
4. Jesus came to save the lost. Matt. 18: 11; Luke 19: 10.
5. We are like lost sheep. Jer. 50: 6.
6. David's repentance. 1 Chron. 21: 17.

For Sunday, August 21.

Topic.—How is Your Light Shining?

Text.—For ye were sometimes in darkness, but now are ye light in the Lord, walk as children of the light. Eph. 5: 8.

References.—1 Thess. 5: 5; Philpp. 2: 15; Eph. 5: 14; Acts 26: 18; John 12: 35, 36; John 9: 5; 8: 12; 3: 19; 1: 4-9; Matt. 5: 14-16; Isa. 60: 19; 49: 6; Prov. 6: 23; Psa. 27: 1; Rev. 21: 23.

Light in the Darkness.—Jesus took the three disciples with Him. Then they prayed on the mountain top, and He was transfigured before them. His face did shine as the sun, until the disciples were afraid of His glory, and yet they wanted to prolong the scene. That experience, which was good for Peter, is good for us. The blessing was not lost because the transfiguration did not continue, it was a comfort, a help all the rest of their lives; they went down from the mount and used it in making the world better. It is only by shining in the darkness that the light retains its radiance. If we are children of the light, we will make bright the dark places of earth. We will shine for Jesus wherever we happen to be. We will serve those who need us just as truly as Christ served the blind when he opened their eyes, and as he healed the lepers and raised the dead. We will do what we

can, and then our light will shine out brightly without our giving it much thought.

"O souls which sit in upper air
Longing for heavenly sight,
Glimpses of truth all fleeting fair,
Set in unearthly light,—
Is there no knocking heard below,
For which you should arise and go,
Leaving this vision, and again
Bearing its message unto men?"

A Dull Light.—Jesus has an unchanging interest in us. He is just as anxious to see our light shining steadily as He was to see Peter and the other disciples understand and live out His teachings. The church is to be a light-bearer, a golden candlestick. What is more splendid than shining gold? What is more of a reflection on its keeper than tarnished and corroded gold? The church is as good as the individual members which compose it. Is that only a dull ray of light that is fluttering feebly in the semidarkness? Oh, think and watch and pray every day, look for more light, and it will come. Do not let your light grow dim; it never will if we let it shine everywhere. The Holy Spirit will so illumine our lives that our friends will speak of us as being children of the light.

"There are who like the seer of old
Can see the helpers God has sent,
And how life's rugged mountain side
Is white with many an angel tent."
—Whittier.

To Shine for Jesus is a Blessedness.—Shall we ever understand how blessed we are? Jesus is our Brother, always near to help us, cheer us, and give comfort. How could we endure life's trials without Him? Men grow cold-hearted, cruel and wicked, trying to live without this help from God. They walk in darkness. They try to bear their troubles and fight their battles alone. They are afraid of the future, they cannot see in the dark; and they do not know how to trust Jesus and go forward, unafraid, happy and peaceful. Is there such a one near you?

"Turn on his darkness a beam of your light;
Kindle to guide him a beacon fire bright;
Cheer his discouragement, soothe his affright,
Lovingly help him to stand."

If We are His Children.—Children of the light will scorn to do the deeds of darkness. A child of the light will be meek, patient and long-suffering. He will not harbor hate and malice towards any one, for these are only brooded over in a dark and evil heart. A child of the light will have perfect peace and conquer wrong and evil with good. The light of the world is Jesus. Let us look to Him for more light, more power in service.

Topics for Discussion:—

1. How may we persuade men to glorify God? Matt. 5: 16.
2. What is this light, and how may we get it? John 1: 4; 8: 12.
3. Why do some men love darkness better than light? John 3: 19-21.
4. How shall we live in God's service? Philpp. 2: 15; 1 Peter 2: 9.
5. How may we have Christian fellowship? 1 John 1: 7.
6. Describe John's vision of heaven. Rev. 22: 4, 5; 4: 2-5.
7. Who are those who walk in darkness? 1 John 2: 9-11.

Sunday, August 28.

Topic.—South America as a Mission Field.

Three Active Foes.—Our missionaries have done so much in the past twenty-five years that we might conclude that we can soon evangelize the entire world if it were not for three foes which stand arrayed against missions. They are worldliness, selfishness and ignorance. The man who loves this world wants to be let alone to enjoy all he can. He needs all his money for his own schemes and pleasures. Missions make large demands on his money and his time, and give him no exchange here, only treasures in heaven. Then the selfish man cannot adapt himself to the claims of

missions. He may want to go to some romantic, easy station, while he is needed in the slums of some city near home. His work may be so commonplace as to be distasteful, and so the selfish church-member, as a rule, opposes missions, because he does not want to sacrifice himself or his ease. Then many, many people oppose missions because they do not know enough about them. We hope to persuade many of these to join our Circle and read about missions and study the lives of our missionaries. Then they may learn that God will not hold him guiltless who neglects keeping the last command given us by Jesus. Are we ready to obey?

Roman Catholics in South America.—In the heart of South America the majority of the inhabitants are pure Indians. About one-third of the South Americans have Spanish blood in their veins. It is a priest-ridden continent, without family life, given up to the worship of grotesque images and the practice of pagan rites. The story of the last seventy-five years is of one continuous struggle for supremacy between the civil government and the church of Rome. The cause of the government is championed by a radical party which is commonly termed "Liberal," and the cause of the Catholics by a clerical one which is termed "conservative." In some of the republics civil authority has triumphed and Protestant missionaries enjoy the protection of the law; but in others the priest is still the power.

When the Huguenots were in search of a place of safety some of them came to Rio de Janeiro, where they hoped to establish a colony. But the Catholics burned some at the stake and then devised plans for the total extinction of the remaining Protestants. The failure of these Protestants with their open Bible to get a foothold determined the religious destiny of Brazil for at least three hundred years. To-day the population of Brazil is nearly 18,000,000 and there are only fifty missionaries at work among them, with a few native helpers. We pray that some of our own dear brethren may be moved to go there and help to enlighten them.

Paraguay.—It is inhabited by Indians who believe in a Creator and in the immortality of the soul. They live in constant dread of devils. They are afraid to go at night to the swamp, because they say these swamps are the homes of devils. They live in constant dread of their lives on account of witch doctors, but they are capable of improving. They have built a little church and some of them are truly converted. Let us not lose sight of the fact that South America is a pagan field. Its worship of the images of the saints is idolatry.

Venezuela.—Caracas is built on the bed of a submerged lake and is surrounded by mountains. It has about 80,000 inhabitants. By moonlight, or from a distance, it is a beautiful city, but near at hand one sees that the buildings are shabby in appearance. The Roman Catholic churches are many. Poor country people have houses made of reeds and mud with thatched roofs. Dirt is everywhere and over everything, and the people are unhappy. Idiocy is very frequent, and they have numerous cases of goitre and other diseases. Emilio, an orphan boy from Spain, was one of the first teachers in this region. He was but eighteen years old, yet he took a firm stand for the right, he let his light shine. He gathered a little company together, and with closed doors read and prayed and sang with them. There are some living now who were taught by this young layman. He had no authority to back him, no commission but the Lord's command, no education save in the Bible, but his heart was filled with love to Christ and love for souls. He died in 1890.

We are "Debtor" to South America.—In Scotland a light cross of wood was charred at its point, and the flames quenched in the blood of a goat. This was sent to the villages, each one sending it on to its next neighbor with only the name of the meeting place. And

every one was bound to obey the sign. The cross of Jesus is scorched with His suffering and stained with His blood. It is our summons to preach the Gospel to every creature. South America is the nearest to us of all great mission fields. The two Americas, isolated from the rest of the world, and joined one to another, have a manifest responsibility each for the other, but our people have not yet awakened to this fact. Oh, for another Paul to preach the Christ to these people! Europe leaves this country alone. She thinks the people of the United States will evangelize South America, but it seems as if we are blind to our duty. We pray that in our Circle may be found some who are willing to teach the natives of South America. We want to establish a mission there. When shall it be?

Facts About the "Neglected Continent:"—

Among the Bush negroes in Guiana the Moravians have a church membership of 29,000 souls.

In South America 7,000,000 souls live in fear and submission to the superstitions and fetichisms of their ancestors.

In Uruguay there is one missionary to every 100,000 people.

In Costa Rica there is one missionary to 150,000 natives.

In the whole of Venezuela, with 2,500,000 souls, there are but seven missionaries.

In Colombia, with over 4,000,000 souls, there are but three mission stations.

Gospel work in South America is a success. Once well begun the work develops there a tendency to self-support and self-extension which is not approached by any other field outside of Protestant lands.

In the near future South America will be the home of teeming millions from the densest parts of Europe.

Romanism controls the government as well as the church, and missionaries must expect persecution for the Gospel's sake.

The most neglected part of South America is the land of the Incas. Only the Methodist Episcopal church has been at work here.

The miser, the priest and the soldier have brought misery and sorrow to the natives.

It is possible to break every commandment in the Bible and yet be a devoted, faithful Romanist.

The Mohammedans glory in their religion and are doing what they can to propagate their own faith in this country.

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OUR MEETING AT CARTHAGE, MISSOURI.

On Saturday at three in the afternoon all the members who were interested in missions and in Christian work for young people assembled in the tabernacle until almost every seat was filled. Everybody seemed interested and anxious to hear what might be said on these subjects. Bro. George B. Holsinger led in singing several missionary hymns. We were very glad to have with us our president, Bro. John R. Snyder, of Bellefontaine, Ohio, who has done so much for the cause. He presided over the meeting. Eld. P. H. Beery, of Covington, Ohio, conducted the devotional exercises. Then Bro. Charles A. Bame, of Dayton, Ohio, addressed the people on the "Problem before the Church." He spoke of the questions that our fathers answered while establishing churches throughout this country. Many of their problems were difficult, yet they manfully did what they could towards solving them. Time has wrought many changes and to-day a new set of problems confront us. Our city missions, the care of the young people in our church, our foreign missions, and many other subjects were alluded to. By the grace of God we can find the solution for the problem. The speaker appealed to the members of the Missionary Reading Circle and the Christian Workers to be strong in the Lord and in the power of His might, for we will have our task

to complete, our questions to answer and our work to do in and for the church. We then sang, "Rescue the Perishing."

The second speaker was to be Bro. Calvin McNelly, formerly of Batavia, Ill., now of Brookville, Ohio. Bro. P. H. Beery took his place and discussed the question, "Shall Every Church Have a Christian Workers' Meeting? Why?" He spoke of the great need of caring for the lambs and feeding them. If we are not sufficiently concerned about them to do this, who is to blame when they wander away from us? The Christian life is one of service. Jesus said, "My Father worketh hitherto, and I work the works of Him who sent me." Shall His servants do any less? A Christian life is the life of a worker; one in which we lose sight of ease and selfish pleasure, because there is so much to be done in the church, the Sunday school and among our neighbors for Jesus. Every church needs a Christian Workers' meeting to develop the talents of those who will conduct the affairs of the church in the future. By all means let every church have a meeting of this kind.

Bro. James M. Neff, of Kansas City, was the third speaker on the program, but we were sorry to see him called away, so we did not have his talk.

Bro. John H. Brumbaugh, of Union, Ohio, then spoke of the good accomplished in their district by the aid of our Missionary Reading Circle. They support an orphan in India. The older members are becoming interested in missions since they have heard so many talks given on the subject by our young members.

Eld. T. T. Myers, of Philadelphia, gave us some earnest words of encouragement. He realizes that so much depends on our faithfulness to a higher ideal of Christian service and love. Bro. J. W. Lear, of Cerrogordo, Ill., who has had considerable experience in this work, also spoke of the benefits to be derived from an organization of our young people. It is a great help to the church, especially to ministers, to have active, willing, capable workers ready to do whatever needs to be done. It leads to a higher degree of spirituality, and among these young people are many who will say, "Here am I, send me," when we look for more laborers in the vineyard.

Good talks were given by several other brethren whose names we tried to get but failed. Bro. Isaac Frantz, of Pleasant Hill, Ohio, was the last speaker. He was glad of the fact that our young people's meetings do not tend to a separation between our younger and older members, but, on the contrary, they seem to understand each other better. The older members enjoy the meetings and attend them as regularly as the young people and the results are most gratifying.

After singing "Throw out the Life-line," the meeting was closed by a prayer.

We do feel that every one of us should make it a point to attend this meeting at our Annual Conference. You will go away with hope renewed and an unconquerable faith in the future usefulness of our church. When zealous, consecrated young members are willing to go wherever the Lord sends them, or to stay at home and do any service, however humble, we know that the borders of Zion will be enlarged. There is no question that so closely concerns our growth as a church as this question of caring for the spiritual welfare of our children.

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OVERHEARD AT THE ANNUAL MEETING.

"We have a good Circle, but we are going to improve."

"I have been a member of the Circle for a good many years. I read the books and I am praying now for the Lord to direct me to His place and His work for me."

"I received my first impetus towards missions by reading the Circle books.

They helped me to decide to be a missionary. Encourage the Circle."

"Our Christian Workers' meetings are well attended and the interest is better now than it was at the start."

"We raised twenty dollars for the missionary collection, and we are supporting an orphan in India."

"Our Circle members and Christian Workers are a very happy band. We are keeping up a small paper, just gotten up and published by ourselves, to help us in our endeavor to keep the young people busy working for Jesus."

"Send us some circulars. We must have something to arouse the young people in our church. They do not seem to feel that any responsibility whatever rests on them."

"We lack leadership. No one wants to go ahead, not even our minister, and so we have no meetings."

"The Christian Workers have put new life into our church. It is a pleasure to attend their meetings."

"We have better Sunday-school teachers since the Circle was organized."

"Yes, we take the Missionary Visitor and like it. It helps us in our meetings."

"Our Missionary Reading Circle has done more to develop missionary sentiment among us than any other one cause."

"Nearly all our missionaries are members of the Circle."

"And so S. P. Berkebile, of Fostoria, Ohio, and his wife are going abroad as missionaries?" He is the vice-president of our Missionary Reading Circle. We shall miss his help.

"We are going to try to work up a new interest in our Circle this fall. We will send in some new names then." But we ask you to keep on working and praying during vacation too.

"The Circle will miss the help of Bro. John M. Pittenger and wife, who are going to India." But we thank God that the Christian Workers and the Sunday schools of Southern Ohio have made it possible for him to go.

"Our missionary collections have increased one hundred per cent since we know more about missions."

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PERSONALS.

We were glad to see Eld. Jas. M. Neff, who helped Bro. Wilbur Stover to bring the Missionary Reading Circle before our people. He was president of the Circle for a number of years after Bro. Stover went to India.

It was at a Circle meeting at Covington, Ohio, that a motion to support a missionary by the aid of our Sunday schools was passed. Now Bro. John Pittinger has been selected and we will give him our earnest support. His wife has been an active worker in the Circle at Huntingdon, Pa.

Bro. S. P. Berkebile and wife gave us some good suggestions for future work. We appreciate their encouragement.

We have often been helped by the thoughtful letters of Bro. A. W. Ross, who organized some Circles in Nebraska. We were not surprised to find him and his wife ready to go to India. But who will take his place here? We need many more zealous, earnest Christians who will keep things moving.

Bro. J. Kurtz Miller spoke of the good that the Circle does by bringing books on missions to the notice of our people.

It is such a pleasure to meet our friends on these occasions. We are of like precious faith and we are all working for the further conquests of Christ, our King, upon the earth. We met Sister Ella J. Brumbaugh, of Huntingdon, Pa., Sister Viola Cline, of Kansas City, Eld. Jesse Y. Heckler, a missionary from Nebraska, Sister Mary R. Hoover, of Munson, Ohio, Sister Martha E. Lear, of Cerrogordo, Ill., Sister Lizzie Shirk, of Mt. Morris, Ill., Eld. Samuel Hertzler, of Elizabethtown, Pa., Dr. Geiser and wife, from Baltimore, Md., and many others, but we cannot name them all. We will never forget their warm greetings, good counsel and encouragement. They help us to feel that the task is worth while, is worth our best.

From the Field.

FROM SWEDEN.

By A. W. Vaniman.

I am just in receipt of the May number of the Visitor, and am glad to say that every number, as it comes to hand, is a means of new inspiration to me. It is inspiring to read letters from the various fields as well as the instructive topics for the Reading Circle and Christian Workers. We were much impressed by Bro. McCann's description of their experience with the plague. Such a description proves that the heroes are not all dead, and that the most stirring martyr deeds could be duplicated to-day if the circumstances should arise requiring them.

It has been said that we are immortal until our work is done. If it is true that God has a plan for every life, he who unreservedly commits himself into his hands and goes forward in the discharge of the present duty can do so with a feeling that the Lord will protect us in the discharge of our duty until he sees that our work on earth is done. Looking at the matter from a human point of view, we may often think that a person who has died did not finish his work, but He who sees all from the eternal point of view knows what is best. It is often no doubt that a person has accomplished more in his death than he could have done by having his life prolonged. But because our Father guards His own is no reason for any one to conclude that it is wrong for a missionary to leave his field on furlough or permanently under certain circumstances. Climate or other circumstances may so affect even a missionary that his ability to work in such surroundings is reduced to the extent that it is wise to make a change. It is one thing for a man to expose himself to danger and death but it is quite another thing to see his wife or children similarly exposed. It is one thing for a man to be indifferent to his own danger or suffering but another to witness the sickness and suffering of his family. When the Lord by His providence seems to indicate that a worker should change his field of labor, it may be because He has an equally important work at some other place. The man who is capable of being a missionary among the heathens in India or China is not likely to be a drone if it should so occur that circumstances should require a return to the homeland.

Yesterday was Ascension Day here. It is one of the holy days which are kept in this country. Notwithstanding its being a holy day a large per cent of the population of our city spent the afternoon seeing the annual races which are held at this time. It is a day when people are supposed to worship the Lord, but pleasure-seeking is more to the liking of the masses. For the next few days there is held here a horse exhibit. To this there would not be any special objection, but the item which gives it special interest is that there is a lottery connected with it. Persons buy tickets and the prizes are a certain number of the finest horses. It is really sad to see to what extent the lottery fever affects the people in this country. Lotteries are conducted by government consent, and in Denmark the government conducts a lottery and an immense amount of money goes from Sweden to fill the coffers of the Danish government. And it is surprising to an American how people who call themselves Christians think it no harm to "play lottery" as they express it. It is only another proof of how the love of money can blunt one's perceptions of what is right.

Malmö, May 13.

FROM DAHANU, INDIA.

Dear Brother:—

Before I finish up for to-day I want to write you a few lines. You will probably be back from Conference by the time this letter reaches you, and will undoubtedly be so full of good things that what little I may write may not seem great, still, as we see results, it makes our hearts glad and we feel like passing it on to the next fellow.

Seeing that this is the first foreign medical mission work in our church, I want to tell you how we are progressing. As I reported some time ago, during the months of January and February we had an attendance of 775 and 765 patients, but as the warm weather began to come, when there is not so much sickness among the people, our attendance decreased somewhat. During the month of March we treated 635 patients, and this month, as far as I can now tell, is going to number more. This is not as large as the record of long-established dispensaries, but when we remember that it is only four months since we started we feel to agree with the verdict of others, which is, "You are doing very well." Of course I have not yet seen the doctor's harvest season of this country. They say it is during the months of September, October and November.

I spend three days each week at this place, and they are busy days too, for besides attending to the patients who come, I have to prepare the medicines for this as well as the other three stations. In order to save the expense of dispensing bottles I am putting up my medicines in powders and pills as far as possible. During this present month I have made over one thousand pills every day that I was here.

Of course you know that nothing pleases a doctor as much as seeing his patients recover. To-day one of my patients came back and as he came up on the porch he bowed on his knees and taking off his hat (a thing that a native seldom does) he commenced to worship me. I protested and lifted him up at once, saying that I was only a man, that he should worship God. This man's son had had his foot hurt by the falling of a large stone upon it, which completely tore off two toes and part of the side of the foot. They objected to my suggestion of trimming off the ragged edges and only submitted to the application of remedies and antiseptics. Fortunately the wound healed nicely and as they were going back to their home, many miles away from here (over one hundred as near as I can learn), they wanted "some more of that good medicine." Incidents of this sort give us an excellent opportunity to speak to these people of Jesus Christ and His love. Unfortunately this man goes away from us where we cannot follow up our teaching, but we hope that the good seed may spring up and bring forth fruit.

During the last four months we have had patients from ninety-five different towns and villages, and representatives of forty-seven different castes. This gives our ministers an admittance as well as welcome into these different towns and villages and it enables us to use the influence we have over them to get them to consider and study the religion of Jesus Christ. The prejudice against Christianity is so great and the persecution against those who become Christians so severe that some of them are afraid to even think about it. It is mainly through such agencies as medical work, orphanages and famine work that we get the native to listen.

May the Lord hasten the day when many will come and hearing the Word accept it with a pure heart, and living it out in a pure life, be the means of leading many of their brethren to the foot of the cross of the Lamb of Calvary.

O. H. Yereman.

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FROM BULSAR, INDIA.

We who are here are still well and happy, and thinking much about all our

good people on their way to Carthage. We shall be with you in spirit next week and shall anxiously await the news of the work done. That our Father may bless all the meetings and that much may be done to further the cause is our prayer and our hope.

I am still happy and well and thankful for the blessings that are mine.

Mary N. Quinter.

May 20.

This is the time of Annual Meeting. I am thinking of you all being there. How glad we would all be to be with you this week and then back to our work next week! But we have our representative there this year,—Bro. Forney.

Last week little Miriam, the native baby whose picture appeared in the April Visitor, died. Poor little thing, I was so sorry, but all possible was done for her. How many dear little girls have gone!

Nora is getting better right along and will soon be home. We are all glad to have her back again.

There seems to be very little variation in our work these days. Just the same thing comes to us each day. This is the season when there seems to be little to break the monotony. But it is this "every-day-of-life" that counts. It is often harder to be equal to the monotony of everyday life than to the special strain of special days. Some one has said that any one can bear responsibility and care on special occasions but it takes the extraordinary to bear labor all the time. I am only glad I am here and able to take my part in the work the church has committed to us. I trust we may ever do it with an eye single to Christ's glory. Eliza B. Miller.

May 20.

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ROCKFORD MISSION.

By Tempie Sauble.

This report begins with April 1, 1903. Within this time we have tried to do what we could and leave the results with God, believing that in His own good time He will make the seed grow that has been sown in weakness. "Cast thy bread upon the waters, for thou shalt find it after many days" (Eccl. 11:1) has often been a comforting thought to me. We have at times during the past year felt as though our efforts were in vain. Then some good friend would come with an encouraging word and we would go forth with renewed courage, thanking God for the good friends who help bear our burdens. Many of us can work with so much more ease when we know that some good friend is trying to help us. Jesus is ever near us to comfort and help us, but as long as we are in the flesh we all need human sympathy.

The Rockford work has been carried on under some disadvantages. Now since they have a minister, Bro. Henry Neff, in charge, we hope more far-reaching good will be done. The past year the mission has slowly grown into permanency and the people begin to think the Brethren church has come to stay. I see no reason why the church should not build up there. Among some people the Brethren are quite well known and they are well thought of by all who know them.

The work was begun at Rockford two years ago last November. There were then only about six members in the city. We have since found several others. Some have moved in, one was baptized and some have moved away. There are now about fifteen members there besides the minister and his wife (Bro. and Sister Henry J. Neff). That number and less can do a wonderful work for the Lord if they go forth in His name, led by His Spirit. "Not by might nor by power, but by My Spirit, saith the Lord."

The Messenger is being read by some who are not Christians and they say it has been a help to them, and some day they are going to become Christians, but why people do wait is a mystery to me.

During the past year, as since the beginning of the work, we have had different ministers to preach for us at our regular appointments, which were every two weeks. Now they will have preaching every Sunday, and their pastor will be there to learn the needs of the congregation, and will thus be able to do more effectual work.

During the year we had preaching forty-four times, with an average attendance of twenty-six, including one love feast. We held forty-eight prayer meetings, with an average attendance of eleven. We had Sunday school every Sunday. Average attendance, twenty-six; largest attendance, forty-five; smallest, fifteen. Our Sunday-school contribution amounted to $33.11. We sent $10 away for missionary purposes. Thanksgiving offering of $6.14 sent to district mission board. Contributed toward the hall rent, $5.35. Sewing school contribution, about $2. In all, about $40.46 was contributed by the Rockford mission in its various departments for different purposes, besides meeting all the expenses connected with the Sunday school. There was a surplus in the treasury at the beginning of the year.

Visits made by me during the year, 1,559; Messengers given away, 1,904; pages of tracts given out, 1,844.

This closes my work with the Rockford mission. The people had become somewhat endeared to me and leaving them went a little hard with me, but I left willingly, as I felt the call of the Lord to come into Chicago. "I will follow where He leads."

I trust the Lord may bless the work abundantly in the hands of Brother and Sister Neff. May the Lord bless all the good people of Rockford who helped and encouraged me while with them, working for the Lord. There is much work for us all to do here. Pray for us that the Lord's name may be magnified in our lives.

660 S. Ashland Ave., Chicago, Ill.

BROOKLYN NOTES.

—After an absence of two weeks I have returned to the dear field to which I have consecrated my life. While gone I spent some time in Kansas, Oklahoma and Carthage, Mo. The Conference was the best I ever attended. In the past fifteen years I have attended eight Annual Meetings and each time they are better than the preceding meetings. Praise the Lord for this onward march of Christian progress!

—We are glad to report that we have eight applicants for "believers' baptism." Six of the number are heads of families. We rejoice in the bright outlook of the Brooklyn mission, and press on, seeking others who need Jesus Christ as their Savior.

—Some one visiting us remarked that our mission here enjoyed a rare privilege which is not enjoyed by many of our churches,—a special evening set apart for both young and old to study the Bible. This is Wednesday evening the year around. Our other midweek services are prayer meeting and teachers' meeting. These meetings are very important factors in our mission work, and we could not prosper without them.

—The "Bible Teachers' Training School" has closed until October, when they will open up Bible work in the new building costing $250,000. Our brother, A. C. Wieand, who was an instructor in this school the past year, has now gone to his home in Ohio. We all miss him very much, as he rendered valuable service to our mission work at this point whilst in our midst.

—We are very grateful for the following gifts during May for our much-needed new churchhouse:

Iowa.—H. C. N. Coffman, $2.00; J. D. Coffman, $1.00.

Indiana.—Rock Run Sunday school, per R. W. Davenport, $6.75; Myrtle Inez Dillon, $1.00; Geo. L. and Mary Studebaker, $3.00.

Missouri.—Nannie A. Harman, $1.25; J. H. Keller, $1.00.

Ohio.—Eliza Wieand, $1.00; A. C. Wieand, $1.00; Chippewa Sunday school, per F. Klopfenstein, $6.40; Fannie Wright, 50 cents; Louella Swank, $1.17; Lizzie Rawlins, $1.71.

Pennsylvania.—Tillie Booser, 93 cents; Laura Zellers, $1.77; Ada Hoffer, 54 cents; Emma Hoffer, $1.99; Lizzie Henry, $1.98; Sallie Longenecker, $5.53; Bertha Hollinger, 96 cents; Violet Erb, $3.16; Emma Patrick, $2.16; Mrs. Eli Doutrick, $2.89; Kate Gingerich, $2.18; Rhea Lehmer, $1.00; Mary E. Johnson, $3.35; Mary Stouffer, 60 cents; J. H. Kline, 50 cents; Kate Bashor, $1.00; Martha Martin, $4.18; A Sister, $1.00; Mrs. Addison Buck, $3.25; Shade Creek S. S., $17.08; Libbie Hollopeter, $4.00; Dallas Kirk, $1.25.

Virginia.—Sisters' Aid Society, per L. R. Flory, $5.35; Lelia R. Flory, $9.65; Roanoke congregation, per P. S. Miller, $9.50.

The Lord bless His self-sacrificing children everywhere.

Yours in His name,

J. Kurtz Miller.

5901 3rd Ave., Brooklyn, N. Y.

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FROM McPHERSON, KANS.

As I look through the earnest and enthusiastic little paper, "Missionary Visitor," I am made to praise God and rejoice that He has so filled His dear children with the spirit of self-sacrifice that so much good can be done. Missions, missions, missions, here, there, and all about us. Oh, the spirit of God is surely at work in the hearts of many.

Self-sacrifice is the keynote to all good movements. Thank God, we need not cross the waters to do good, for if so many would be deprived, but we may be very useful here. Workers are needed anywhere and everywhere. Idlers are like a dead branch, better taken away so it will not be an incumbrance. Cheerful, willing workers are always in demand. May God help us such to be, so that

"At home or abroad,
On the land, on the sea,
As our days may demand,
Shall our strength ever be."

June 5. Mary V. Harshbarger.

FROM BRIDGEWATER COLLEGE.

Since there has been no report from Bridgewater College in the Visitor this year, we would not have you to think that there is no missionary spirit among us. Indeed there has been a greater interest in missions this year than ever before. When we think of the missionary society, which was organized only about four years ago with only a few members, and that now its membership numbers one hundred and twenty, we see quite a change. Its membership is constantly increasing. This society meets regularly each Wednesday evening.

On Sunday evening, May 1, instead of the regular preaching services a missionary program was rendered by the missionary society. Besides music and recitations, three addresses were given: "Why Be a Missionary?" "What a Woman Can Do, or the Life of Mary Reed," and "Our Missionary Responsibilities." The program was interesting and we hope it will be the means of creating a still greater interest in mission work.

Dr. Forest, of the University of Virginia, gave two most interesting lectures March 5 and 6 to the missionary society. His themes were, "The New India" and "The Mothers and Daughters of India." Dr. Forest has spent several years as missionary in Calcutta.

The Mission Volunteer Band meets each week. The missionary society and the Mission Volunteer Band have received several letters from Brother and Sister Long this year. We are always glad to hear from them, for they are "our missionaries," you know.

Savilla Wenger.

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Subtract from your heart each selfish aim,
Let your gift be brought in the Savior's name.
From the gold and silver subtract the dross,
Make the offering pure, for all else is loss.
Subtract all pride and all mere display;
In the work for Christ, 'tis the only way,
And thus will He bless you, day by day.

Acknowledgments.

All things come to Thee, O Lord,
And of Thine own have we given Thee.

Offerings are asked to sustain missions on the frontier in the various parts of the United States under the General Board, to aid the forty-seven Districts of the Brotherhood in their respective fields, to support the work in Sweden, Denmark, France, Switzerland and India. The workers on the fields labor for a support, the members of the General Missionary and Tract Committee give their service free.

A copy of the Visitor marked "Sample" is sent to each person from whom money has been received within the time of the acknowledgment herewith made. Should any one thereby get two copies, please hand one to a friend.

See that the amount appears properly herewith. In case it does not, write at once to the Committee.

All mission funds for general work should be sent to and in the name of

GEN. MISS. AND TRACT COM.,
Elgin, Illinois.

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The General Missionary and Tract Committee acknowledges the receipt of the following donations during the month of May, 1904:

WORLD-WIDE FUND.

Pennsylvania—$123.25.

Eastern District, Congregations.
Coventry, $21.40; Conestoga, East, $12.27; Peach Blossom, $2.73; First Brethren of Philadelphia, $51.13, ... $ 87 53

Individuals.
Lewis Keiper and wife, Johnstown, ... 5 00

Middle District, Congregation.
Dry Valley, ... 3 31

Sunday school.
Dry Valley, ... 3 25

Individuals.
S. S. Gibbel, Lykens, $10.16; Nellie Pryce, Ebensburg, $5.00, ... 15 16

Western District, Individuals.
Amanda Roddy, Johnstown, $3.00; E. C. Moser, Claysville, $1.00,.. 4 00

Southern District, Individuals.
Anna Mummert, Hanover, $1.00; Wm. S. Weller, Somerset, $3.50; D. H. Walker, Somerset, 50 cents, ... 5 00

Virginia—$52.79.

First District. Congregation.
Topeco, ... 1 75

Individuals.
A Brother and Sister, Roanoke,.. 50 00

Second District, Individuals.
Sarah Funk, Maurertown, 52 cents; Mollie Gochenour, St. Luke, 52 cents, ... 1 04

Kansas—$41.50.

Southeastern District, Individual.
Michael Keller, Nickerson, ... 50

Southwestern District, Congregations.
Chapman Creek, $12.73; McPherson, $16.52, ... 29 25

Individuals.
Tena Glathart, McPherson, $1.75; C. C. Brown, Abilene, $10.00, ... 11 75

Indiana—$39.77.

Northern District, Individual.
Sarah Stump, deceased, Ligonier, 29 02

Middle District, Congregation.
Prairie Creek, ... 75

Sunday school.
Denmark, ... 5 00

Southern District, Individuals.
David Brallier, Brazil, $3.00; Marthetta Goshorn, Clay City, $2.00, ... 5 00

California—$31.00.

Individuals.
C. S. Holsinger, Laton, $1.00; Fanny E. Light, Pasadena, $30.00,.. 31 00

Iowa—$30.13.

Northern District, Individual.
L. M. Kob, Garden Grove, ... 50

Middle District, Individuals.
L. S. Snuder, Missouri Valley, $1.38; A Brother, Dallas Center, $5.00; John P. Nalley, Clarence, $5.00, 11 38

Southern District, Congregations.
North Side, English River,$5.50; English River, $12.75, ... 18 25

Illinois—$8.25.

Northern District, Congregation.
Cherry Grove, ... 2 45

Southern District, Congregation.
Macoupin Creek, ... 1 80

Individual.
I. S. Metzger, Cerrogordo, ... 4 00

Maryland—$13.05.

Eastern District, Congregation.
Sams Creek, ... 5 50

Individual.
John D. Roop, Westminster, ... 3 00

Middle District, Congregation.
Manor, ... 4 55

Ohio—$10.83.

Northeastern District, Congregation.
Chippewa, ... 6 33

Southern District, Congregation.
Ludlow, ... 3 00
Individuals.
Bertha Bryant, Dayton, $1.00; Ezra Flory, West Milton, 50 cents,. 1 50

North Dakota—$7.70.

Individuals.
C. D. and Minerva Lambert, Surrey, $1.70; W. C. Lehman, Carrington, $6.00, ... 6 70

Tennessee—$6.75.

Congregation.
Knob Creek, ... 4 50
Individuals.
Mrs. Sallie Emmert, Rogersville, $1.55; R. M. Ross, Rogersville, 70 cents, ... 2 25

Missouri—$5.00.

Northern District, Individuals.
S. B. Shirky and wife. Norborne, 5 00

Nebraska—$3.00.

Individual.
D. Vasey, Liberty, ... 3 00

Oregon—$1.50.

Individuals.
A Sister, Mehama, $1.00; J. A. Royer, Damascus, 50 cents, ... 1 50

North Carolina—61 cents.

Congregation.
Freewill Union, ... 61

Total for the month, ... $ 375 13
Previously reported, ... 491 71
Plus tab. collection at A. M.,... 5664 19

Total for year thus far,..... $6531 03

India Orphanage.

Maryland—$82.00.

Eastern District.
Hagerstown Missionary Ass'n,.. 32 00
Individual.
Elizabeth Switzer, Union Bridge, 50 00

Ohio—$67.21.

Northeastern District.
Sisters' Aid Society, Maple Grove congregation, $16.00; Sisters' Aid Society, Black River congregation, $16.00, ... 32 00
Southern District, Sunday school.
Bethel, ... 16 96
Individuals.
S. D. Royer, Bradford, $16.00; Susan Shellabarger, Covington, $2.00; A Brother. Sidney, 25 cents,... 18 25

Pennsylvania—$65.00.

Eastern District, Congregation.
First Brethren, Philadelphia, ... 21 50
Sunday schools.
Class of girls, Geiger Memorial Sunday school, $3.50; Coventry, $16.00, ... 19 50
Middle District, Sunday school.
Huntingdon, ... 16 00
Western Pennsylvania, Individuals.
Amanda Roddy, Johnstown, $2.00; Alice Roddy, nephews and nieces, Johnstown, $6.00, ... 8 00

Kansas—$59.22.

Northeastern District, Sunday schools.
North Morrill, ... 16 00
Sisters' Aid Society Abilene,.... 10 00
Southwestern District, Sunday school.
Slate Creek, ... 1 22
Congregation.
Peabody, ... 16 00
Individual.
J. C. Peterson, Galva, ... 16 00

Nebraska—$32.00.

Individuals.
Uriah Shick, Holmesville, $16.00; A. J. Nickey, Alvo, $16.00, ... 32 00

Illinois—$25.00.

Northern District, Sunday school.
Addie Sword's class, Cherry Grove, ... 1 00
Individuals.
Mr. and Mrs. F. L. Slater, Polo,.. 8 00
Southern District, Individual.
I. S. Metzger, Cerrogordo, ... 16 00

Indiana—$21.75.

Northern District.
Sisters' Aid Society, Pleasant Valley, ... 13 00
Middle District, Sunday school.
Primary class, Lovegrove S. S.,. 8 75

Iowa—$21.00.

Northern District.
Bible class of Eldora Sunday school, ... 16 00
Middle District, Individual.
A Brother, Dallas Center, ... 5 00

North Dakota—$16.00.

Sunday school.
Berthold, ... 16 00

Michigan—$4.00.

Individual.
A Brother, 182, Lake Odessa,.... 4 00

Missouri—$4.00.

Charles E. Wills, Farrenburg,... 4 00

Total for the month, ... $ 397 18
Previously reported, ... 712 55

Total for year thus far,..... $1109 73

INDIA MISSION.

Pennsylvania—$25.00.

Eastern District, Congregation.
First Brethren, ... 25 00

Virginia—$12.50.

First District, Individuals.
A Brother and Sister, Roanoke,.. 12 50

Illinois—$8.85.

Southern District, Congregation.
Pleasant Hill, ... 8 85

Idaho—$6.35.

Sunday school.
Class No. 5, Nampa S. S.,..... 6 35

Ohio—$1.50.

Northeastern District, Individual.
Mary Panchis, Canal Dover, ... 1 50

North Dakota—$1.00.

Individual.
A. Schrader, Egan, ... 1 00

Total for the month, ... $ 55 20
Previously reported, ... 358 12

Total for year so far, ... $ 413 32
Plus tab. collection at A. M.,.. 1 00

$ 414 32

BROOKLYN MEETINGHOUSE.

Pennsylvania—$54.00.

Eastern District, Congregation.
First Brethren, Philadelphia,.... 54 00

Tennessee—$2.30.

Individual.
Mary White, Jonesboro, ... 2 30

Maryland—$5.00.

Sunday school.
Pipe Creek, ... 5 00

Ohio—$4.95.

Northeastern District, Sunday school.
Sugar Creek, ... 45

Southern District, Congregation.
Stonelick and friends, ... 2 50

Individual.
Mary S. Carr, Newtonsville, ... 2 00

Michigan—$1.00.

Individual.
Geo. C. Everding, ... 1 00

Kansas—50 cents.

Southwestern District, Individual.
A Sister, Peabody, ... 50

Total for the month, ...$ 67 75
Previously reported, ... 16 51

Total for the year thus far,...$ 84 26

CHINA'S MILLIONS.

Virginia—$12.50.

First District, Individuals.
A Brother and Sister, Roanoke, . 12 50

Pennsylvania—$10.00.

Eastern District, Congregation.
First Brethren, Philadelphia, ... 10 00

Kansas—$1.00.

Southwestern District, Individual.
A Sister, Peabody, ... 1 00

Total for the month, ...$ 23 50
Plus tab. collection at A. M.,.. 2 00

Total for the year so far, ...$ 25 50

AFRICA MISSION.

Pennsylvania—$10.00.

Eastern District, Congregation.
First Brethren, Philadelphia,.... 10 00

Total for the month, ...$ 10 00

PORTO RICO MISSION.

Pennsylvania—$3.08.

Middle District, Sunday school.
Dry Valley, ... 3 08

Total for the month, ...$ 3 08

COLORED MISSION.

Indiana—$1.25.

Middle District, Individual.
A. H. Snowberger, Huntington,.. 1 25

Total for the month, ...$ 1 25
Previously reported, ... 22 50

Total for year so far, ...$ 23 75

In June Visitor $1.20 which is credited under World-Wide Fund to Galen B. Royer, Elgin, should have been A. L. Clair, Mt. Morris, Ill.

REPORT OF BROOKLYN MISSION FOR MAY, 1904.

Receipts.

Mission board,	$120 00
Mound Valley church, Okla.,	3 00
Industrial school,	40
	$123 40

Expenditures.

Rent and gas,	$ 57 00
Allowance,	20 00
Fuel,	10 00
Living fund,	33 00
Industrial school,	40
Charity,	2 20
	$122 60
Balance,	$ 80

Attendance.

	Largest.	Average.
Sunday school,	136	120
Preaching,	85	70
Bible class,	60	54
Prayer meeting,	38	34

Calls, 82.
Applicants for baptism, 2.

J. Kurtz Miller.

5901 3rd Ave., Brooklyn, N. Y.

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REPORT OF CHICAGO MISSION FOR MAY, 1904.

Cash Received.

Balance on hand,	$20 48
"A Sunday-school class" of Ramona, Kans., per E. S. Strickler,	2 00
"A Sister," Peabody Kans.,	50
P. B. Fitzwater, Sidney, Ohio,	50
Minnie Johnson's Sunday-school class of Grundy Center, Iowa,	50
Garrison, Iowa, Sunday school, per W. H. Blough,	3 00
Amanda Roddy, Johnstown, Pa.,	1 00
"Unknown," from Iowa,	17 02
A. H. Abney, Decatur, Ill.,	75
C. W. Guthrie, Los Angeles, Cal.,	5 00
H. C. Early, Penn Laird, Va.,	25
S. W. Funk, Glendora, Cal.,	2 00
Mary Emmert, Chicago,	5 00
Dr. J. Sturgis, Perrin, Mo.,	1 00
General Mission Board,	30 00
Industrial school,	3 99
	$92 99

Cash Paid Out.

Living fund,	$16 00
Rent,	10 00
Gas,	1 80
Help to poor,	9 00
Incidentals,	4 04
Support for workers,	22 00
Car fare for mission visits,	2 10
	$64 94
Cash on hand,	$28 05

Cora Cripe.

660 S. Ashland Ave., Chicago.

THE ANNUAL MEETING COLLECTION.

Despite the fact that the attendance this year was but little over half of last year, the collection at the missionary meeting this year is a little ahead of what it was last year.

$5,632.04 in 1903.
$5,677.19 in 1904.

This is an encouraging growth on the part of those who gave, much better than the increase in the number who gave.

We all praise the Lord for what has been done through His mercy and grace.

The missionary meeting this year was a shower of good things from the hand of the Lord, a feast to the soul, and from nearly every eye an offering in the form of tears was poured out before the Lord. Could the congregations at home have been under the same influence of the meeting those were that were there, the offering would have been fivefold more than it was.

For the presence of His Spirit and His manifest influence we praise the Lord.

Below is published a list of those churches and individuals who gave and permit their names to be published. It is as near correct as we could make it:

WORLD-WIDE MISSION.

Illinois and Wisconsin—Northern District.

Congregations: — West Branch, $6.00; Waddams Grove, $8.25; Pine Creek, $24.34; Rock Creek, $17.25; Ashridge, Wis., $5.00; Elgin, $16.14; Batavia, $6.10; Shannon, $19.35; Silver Creek, $53.07; Milledgeville, $27.26; Sterling, $15.00; Rock River, $51.00; Yellow Creek, $24.50; Cherry Grove. $11.00.

Individuals: C. Tempie Sauble, Chicago, $1.00; D. Barrick, Byron, $4.00; A Sister, Knapp, Wis., $1.00.

Southern District.

Congregations:—Cerrogordo, $50.00; Pleasant Hill, $37.15; Sugar Creek, $30.00; Panther Creek, $27.00; Woodland, $9.40; W. Otter, $10.25; Okaw, $18.70; Oakley, $10.00; Decatur, $1.00; Macoupin Creek, $8.12; Hudson, $5.60.

Individuals: Bernice Ashmore, Mansfield, $1.00; Isabella Foster, Barry, $10.95; H. H. Kindig, Piper City, $2.00.

Kansas—Northeastern District.

Congregations: Ozawkie, $11.45; Kansas City, $2.45; Abilene, $19.00; East Maple Grove, $12.00; Appanoose, $12.70; Olathe, $5.85; Wade Branch, $3.70; Ottawa, $12.75; Washington Creek, $30.21; Morrill, $38.22; Sabetha, $11.15; Vermilion, $17.56.

Northwestern District and Colorado.

Congregations: Burroak, Kans., $8.31; St. Vrain, Colo., $6.17; White Rock, $15.00; Good Hope, Colo., $5.50.

Southeastern District.

Congregations: Paint Creek, $3.00; Osage, $7.50; Parsons, $7.00; Scott Valley, $2.03; Altamont, $2.00; Grenola, $1.56; New Hope. $14.75.

Individual: Susan Cochran, Coffeysville, $1.00.

Southwestern District.

Congregations: Kansas Center, $11.00; Salem, $10.00; Slate Creek, $7.26; Eden Valley, $10.50; Kingman, $6.75; Ft. Scott. $15.

Individuals: Isadore Warrick, Protection, $1.00; A Sister, Peabody, $1.00.

Michigan.

Congregations: Little Traverse, $1.10; Lake View, $3.51; Crystal, $2.57; Sugar Ridge, $3.00; Sunfield, $7.27; Unknown, $5.00.

Virginia—First District.

Congregations: Pleasant Hill, $2.30; Roanoke City, $110.53; Redoak Grove, $1.50; Antioch, $8.25; Chestnut Grove, $10.02; Botetourt, $54.53.

Second District.

Congregations: Staunton, $2.55; Flat Rock, $26.65; Cooks Creek, $48.50; Fairfax, $14.25; Barren Ridge, $9.30; Nokesville, $30.00; Greenmount, $13.00; Elkrun, $6.50.

Indiana—Northern District.

Congregations: Pine Creek, $14.55; North Liberty, $5.00: Wawaka, $14.80; Laporte, $6.60; South Bend, $21.12; Union Center, $25.25; St. Joseph Valley, $3.00; Goshen, $20.43; Solomons Creek, $10.17; Pleasant Valley, $20.01; Rockrun, $25.00; Yellow Creek, $14.59; Yellow River, $2.25.

Individuals: Three Sisters, N. Liberty, for German mission, $5.00; B. J. Miller and wife, $5.00.

Middle District.

Congregations: Clear Creek, $2.00; Burnetts Creek, $9.60; Monticello, $8.00; Lower Deer Creek, $11.68; Summit, $5.00; Pleasant Dale, $30.00; Mexico, $42.79; N. Manchester, 27.48; Salomonie, $14.42; Pipe Creek, $29.10; Landessville, $4.30; Bachelor Run, $53.27; Monticello Missionary Society, $5.00.

Individual: I. H. Hendricks, N. Manchester, $1.00.

Southern District.

Congregations: White church, $25.00; Muncie (church and Sunday school), $13.25; Four Mile, $22.00; Nettle Creek, $27.28; Howard, $13.15; Pyrmont, $27.05; Middle Fork, $23.25; Mississinewa, $13.20.

Pennsylvania—Eastern District.

Congregations: Mechanics Grove, $1.00; Spring Creek, $76.26; Germantown, $32.00; Mountville, $31.00; First Brethren, Philadelphia, $100.00; Brooklyn, $20.00; Ephrata, $39.00; Lancaster, $93.77; Spring Grove, $8.90; Harrisburg, $4.35; Tulpehocken, $14.00.

Individuals: Ella G. Famus, Jeffersonville, $1.75; Harriet S. Shank, Elizabethtown, $2.00; Eli Cassel, Norristown, $2.00.

Western District.

Congregations: Manor, $8.30; Meyersdale, $47.30; Pittsburg, $6.76; Summit Mills, $12.00.

Individuals: Susan Rouzer, New Paris, $1.00; Stella Rouzer, New Paris, $1.00; Mattie G. Hollinger, Abbottstown, $1.00; Miss Maria Rebert, Carlisle, $1.00; Mrs. A. J. Ziegler, Carlisle, $1.00; Dessie M. Ziegler, Carlisle, $1.00.

Southern District.

Congregations: Antietam, $30.00; Lower Cumberland, $10.50; Falling Spring, $11.13; Shade Creek, $3.25; Johnstown, $22.31.

Individuals: Mrs. Rachel Fox, New Stanton, $1.00; Mrs. Annie Moser, Claysville, $1.00; J. R. Davis, Laidig, $1.00.

Middle District.

Congregations: Spring Run, $7.00; Lewistown, $20.81; Duncansville, $7.35; Everett, $3.75; New Enterprise, $31.60; Roaring Spring, $10.15; Clover Creek, $17.10.

Individuals: Jacob S. Guyer, New Enterprise, $7.89; Samuel and Nora Suber, Vanwert, $2.00.

Iowa and Minnesota—Northern District.

Congregations: South Waterloo, $107.00; South Ottumwa, $2.25; Kingsley, $20.20; Lake Park, $7.00; Grundy County, $12.00; Winona, $9.36; Deer Park, Minn., $3.40; Panther Creek, $31.35; Root River, $20.50; Pleasant Prairie, $3.65.

Individuals: George Atkinson, Kingsley, $25.00; J. A. Vanorsdell, Pierson, $2.00; D. Brallier and family, Greenville, $6.00; Mrs. Mae Walton, Sibley, $5.00.

Middle District.

Congregations: Coon River, $25.00; Indian Creek, $11.05; Cedar Rapids mission, $44.52; Prairie City, $21.83; Iowa River, $8.36; Dallas Center, $8.00; Des Moines, $18.50; Garrison, $9.00.

Individuals: A Brother and Sister, Clarence, $5.00.

Southern District.

Congregations: South Keokuk, $11.00; Fairview, $6.40; English River, $39.05.

Individuals: Katie Replogle, Shenandoah, $2.00; Hiram and Mary Berkman, Frederic, $2.00.

California.

Congregations: Covina, $9.00; Lordsburg, $28.57; Oak Grove, $25.72; Glendora, $40.00; Egan, $7.00; Los Angeles, $15.00.

Individual: A Sister, Sanger, $1.00.

Ohio—Northeastern District.

Congregations: Springfield, $8.15; Ashland, $20.87; Maple Grove, $26.85; Black River, $34.00; West Nimishillen, $18.60; Mohican, $11.78.

Northwestern District.

Congregations: Logan, $5.00; Sugar Ridge, $14.00; Lick Creek, $17.00; Swan Creek, $14.15; Lower Stillwater, $42.00; Rome, $11.00; Silver Creek, $5.00; Greenspring, $23.00; Lima, $3.00; Sugar Creek, $19.45; Eagle Creek, $21.55.

Individuals: C. Krabill and wife, Edgerton, $10.00.

Southern District.

Congregations: Covington, $22.00; Salem, $37.30; Oakland, $12.00; Dayton, $27.35; Lower Twin, $22.02; Donnels Creek, $27.75; Upper Stillwater, $6.00; Palestine, $4.00; Mahoning, $9.25; Lower Stillwater, $11.77; Beach Grove, $2.30; Bear Creek, $7.08; Hickory Grove, $6.25; North Star, $6.25.

Sunday schools: Price's Creek, $14.83; Castine, $20.21; Cedar Grove, $2.78.

Maryland—Eastern District.

Congregations: Piney Creek, $2.50; Bush Creek, $14.56; Frederick City, $13.75; Meadow Branch, $18.00; Northwest Baltimore mission, $2.00.

Individuals: A Brother and Sister, Burkittsville, $15.00.

Sunday school: Maryland Collegiate Institute, $12.15.

Middle District.

Congregations: Broadfording, $18.04; Welsh Run, $7.00; Pipe Creek, $14.00.

Individual: A Sister, Hagerstown, $2.00.

Western District.

Individuals: John E. Gnagey and family, Accident, $5.00.

Missouri—Northern District.

Congregations: Log Creek, $4.50; Wakonda, $2.00; Rockingham, $8.75; Smith Fork, $15.30; Fairview, $10.80.

Individuals: J. Shamberger, Maryville, $8.25; Jos. Wray, Mt. Moriah, $1.50; Reuben Weller, Richhill, $5.00.

Middle District.

Congregations: Mound, $14.31; Warrensburg, $11.50; Prairie View, $8.00; Centerview, $2.50; Walnut Creek, $3.50; Mineral Creek, $14.11.

Southern District.

Congregations: Oak Forest, $3.00; Cabool, $4.00.

Individuals: A Sister, Carthage, $20.00; Catharine Elliott, Eldorado Springs, $1.00.

West Virginia—First District.

Congregation: Beaver Run, $10.00.

Individuals: Calvin and Elizabeth Rogers, Hanging Rock, $20.00; Kate Smith, Charleston, $5.00.

Second District.

Congregation: Bethany, $4.33.

Arkansas.

Congregations: Lamotte, $14.20; Carlisle, $6.10; Broadwater, $3.50; St. Francis, $1.50.

Individual: S. Click, Batavia, $10.00.

Tennessee.

Congregation: Pleasant Hill, $3.00.

Sunday school: Boons Creek, $7.00.

Washington, Oregon and Idaho.

Congregations: Spokane, Wash., $10.00; Newberg, Oregon, $11.50; Rogue River Valley, Oregon, $3.00; Nezperce, Idaho, $20.50; Payette, Idaho, $36.71; Nampa, Idaho, $10.06.

Individuals: J. H. Kreps, Independence, Oregon, $2.00; Mary Conner, Bridgeport, Wash., $1.00.

Nebraska.

Congregations: Falls City, $3.17; Alvo, $7.80; Beatrice City, $2.00; Arcadia, $1.00; Bethel, $17.77; Redcloud, $10.05; South Beatrice, $18.00.

Individuals: Alfred and Jennie Phillips, Maywood, $2.00; J. S. Stutsman, Virginia, $1.00.

North Dakota.

Congregations: Snider Lake, $6.20; Enterprise, $9.46; Cando, $10.00; Carrington, $10.28; Bowbells, $6.15.

Oklahoma.

Congregations: Hoyle Creek, $4.15; Bear Creek, $3.60; Big Creek, $8.75; Mt. Hope, $1.01; Monitor, $5.00; Washita, $20.25; Paradise Prairie, $4.00.
Individuals: Bertha Ryan Shirk and family, $3.00.

Louisiana.

Individuals: Mrs. Ila M. Abbott, Jennings, $10.00.

North Carolina.

Congregation: Mill Creek, $8.00.
Individual: N. N. Garst, Seven Springs, $1.39.

Alabama.

Individuals: E. J. Neher and family, Hollywood, $7.00.

Arizona.

Congregation: Glendale, $9.00.

Texas.

Congregation: Manvel, $18.66.
Individual: Joshua T. Brown, Joy, $2.00.

INDIA MISSION.

Malissa Fortner, Aurora, Missouri, $1.00.

CHINA'S MILLIONS.

J. R. Snyder and wife, Bellefontaine, Ohio, $2.00.

UNCLASSIFIED.

The following amounts cannot be classified: Missionary collection, $1.00; Lakeview church, $4.00; David and Sarah Nantz, $2.00; A Sister, $3.00; Conference Sunday school at Carthage, Mo., $8.12.

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"DO NOT SAY."

(Concluded from Page 303.)

knowing that He must suffer even death He was willing to let Him come.

It was for the heathen as well as for you and me that Jesus shed His blood. He bids us love them. They have sins, pains and sorrows, and hearts to feel them the same as we. Even though they are only heathens as some say, they have souls to save or lose. Of a truth has it been said, "A cruel shame that so many of our fellow-men have never heard of Jesus; they have been redeemed but they don't know it, no one has gone to tell them." Very well, do we know that missionaries are sometimes accused of living in luxury and idleness on that for which we work hard, but I fear very often we, unthoughtful of them, spend so much for unnecessaries for ourselves that there is left only a few fragments to give toward keeping them in their labors, while we enjoy the luxuries at home. And if such should be the case, surely there is all the more reason for our trying to make of ourselves the model missionaries that we should like to see them be.

Jesus Himself in all His goodness when here on earth did not please all the people. Why should we expect to do more than He? His mission was not simply to please the people, not even to do His own will, for He said, "I came not to do My own will but the will of Him that sent Me." So it is with us when we enter the mission field; it is not simply to please the people, neither to do our own will, but the will of Him in whose name we go. Then it becometh us as obedient children to follow the example given, and by so doing many who are now in darkness ere long shall see great light.

The life of Paul the great missionary apostle and the words which he spake just before being put to death should encourage us; with all the accusations and imprisonments he was faithful.

And oh! how great was the joy with which he looked forward to the receiving of the crown laid up for him, obtained only through obedience! The call comes to us; by obeying a crown is won; turning a deaf ear, shame and everlasting punishment is ours.

We are aware of the fact that some of us are not talented like others, but God does not ask us to give an account for what some other brother or sister can do and does not do, but for that which we are able to do and yet leave undone.

He has assigned each one a work, and it is the duty of every one that loves Him to perform earnestly and faithfully his or her part, even though we must leave all and go to live in some low, despised heathen country. The question will not be, "Can I love them?" but "Do I love God?" If we humble ourselves as Jesus did, the question will be settled. The call is a test of our love, and our own actions are the proof.

Truly does it seem a shamefully wicked thing that so many of God's men and women should stay in Christian lands when so many of our brethren and sisters abroad, to whom we might so easily go, are perishing by tens of thousands in absolute ignorance of Him who died for them. May God help "Do Not Say" in its little mission of leading its readers to think, weep, pray and ACT.

Vienna, Va.

The Missionary Visitor.

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SOUTH AMERICA.

By the Editor.

As a Continent.

South America has about seven million square miles of area, of which at least six million are suitable for habitation of man. This is double the territory suited for home life in the United States. Its coasts are all accessible by steam navigation, and stand second only to Europe and the United States in the character of their development. As for the interior the many rivers make it possible to reach the very heart of the country in nearly all its parts. Railway systems are already pushing forth their work of civilization, a network of them almost like in the United States are to be found in some parts of this Continent.

As a Home.

Nowhere in the world are the inducements so large for immigration. There was a time when the United States attracted emigrants to its shores in great numbers. But lands are increasing in value; the better parts are occupied; and slowly but surely the States are not offering the favorable conditions for a hardy, honest immigration. Not so with South America. Immense tracts, having the most fertile soil, and capable of producing vegetation under excellent conditions, lie open and welcome the farmer who will come to till its broad acres.

Bearing all these things in mind the day is coming and perhaps not many years distant when South America will be the home of teeming millions, many, many more than ever North America can hope to sustain. Already has immigration begun to pour its thousands upon thousands into her southern provinces. And as the years go by and Europe, as well as the United States, learns of the advantages to be found in this goodly land, will the influx be greater, until it will reach a tide unknown in the history of any country of the world. Conditions are formulating themselves even to-day that will bring to pass some of the most wonderful developments and civilizing influences the world has ever known.

To occupy this field for Christ and bring about the highest type of civilization which is alone Christian, is the work of missions in the twentieth century.

As a Mission Field.

From the standpoint of language no great problem confronts the church. There are but two dominant languages and these are so similar that they seem to be one a dialect of the other. Its ten nations, while separate in some ways, have a community of thought and aspiration that brings progress and a commanding grasp of same by one part as the controlling influence for the whole. Add to this the fact that her sister grand division, North America, has made such wonderful progress in the last two centuries, and that she aspires to make a similar record for herself, and all these influences make it possible to do much in this goodly land.

As to Drawbacks.

But alas! with all this in its favor there are other conditions that must be considered.

Its laws are not sustained. They are as good as any in the world. A number of the republics have patterned off the

laws of the United States and improved on ours, but—without the sentiment of the people back of the laws they are a dead letter. This is true simply because Christ is not in the hearts of the people. Here is the vital part which only the church and Christian people can supply and this must be done through missions.

Priestcraft in the blackness of sin, idolatry and immorality too awful to outline on these pages, have free course in every part of the land. Its power is maintained by horrors as awful as the Inquisition, and there is no Protestant there to protest against such outrages. In late years there has been at least one instance of a woman being burned alive by a priest and others have been threatened with the same fate. Missionaries are now and then imprisoned for standing up for truth and right, or serving under absolutely false charges and no fair tribunal before which to be heard. Thus do prelates and priests, monks and nuns, wield an influence over this otherwise goodly land. As a result abominations of every sort are stamped with holiness in the name of the Lord Jesus.

The Terrors of Revolution.

Good laws, but a people without high ideals. As a consequence there are wars, revolts, revolutions,—strife and carnage grow more easily than do crops, and the lands through neglect in many places lie waste and useless. A strange and far-fetched patriotism prompts the public conscience; anarchy reigns amidst the highest laws of republics, and the strife of supremacy almost takes on the form of despotism. From such a condition it is easy to see how low the morality of the people must be.

What Has Failed in this Field.

The helplessness of laws has already been outlined. They cannot and do not impart the moral power necessary to carry them out. The public improvements which belong to a high civilization, such as railroads, steamboats, telegraphs, telephones, the various uses of electricity, while having their influences, have failed to convert one soul. In fact these improvements are found most where war and devastation has been most frequent. Add to this that in part immigration has proved futile. The children of immigrants growing up in the immoral atmosphere that makes the natives what they are, become too much like their surroundings.

To all this must be added the fact that South America is worse off than any real heathen field,—worse because she has been for some centuries ruled over by the mightiest worldpower ever known in history, the Roman Catholic church, a power so strong that it has kept Protestant efforts from her shores,—fouler and more corrupt than in any other part of the world. Is it any wonder that South America has been called the "Neglected Continent"?

The Encouragements.

In spite of all these it would not be just to close this article without naming the encouraging sides, or the features that should attract Christianity in the United States to her shores.

1. Her nearness to our own land; joined as if by one artery,—the isthmus,—yet that artery carries with it kinship and all the obligation thereto.

2. South America welcomes every wholesome influence from her sister grand division. This is most hopeful.

3. Protestant churches in the United States, finding a door so near by, are turning attention to it. South America is North America's opportunity.

4. While it has been through privations and much discouragements, still the Gospel is the "power of God unto salvation" for those in South America as well as elsewhere, and the success thus far attained is encouraging to every one full of faith in the Lord Jesus Christ.

No Longer to be Neglected.

The dark hour of this grand country is slowly passing away. The powers already working in it,—good constitutions,

An Eagle Indian (Amazon).

the leaven of the Gospel through the agency of the American Bible Society and the missionaries who have been laboring there, give assurance that the power of Christ will prevail. Within the lives of many who read these lines will occur some of the most sweeping revivals known in the history of the church.

Will the churches of the United States awake to their opportunity? Will the Brethren, who are now praying for guidance as to the next new field to open, be led into this field? Will the church rise in her faith, trusting in God for guidance and strength to overcome all difficulties, even through the spilling of much precious blood, and go in and preëmpt parts of this great land for Christ and plant the faith as held by her as a church?

The Visitor lays the question on the altar of every heart who reads these columns. Lay it not off,—lay it not aside. Take it to the Lord in prayer and pray the Lord of the harvest to send laborers unto this field.

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SOUTH AMERICA AS A MISSION FIELD.

By E. H. Eby.

Scope of Missions.

That the scope of missions is world-wide none can successfully dispute. It is as wide

Indians of the Amazon Valley.

as God's redemptive plan, as extensive as the universe. None are too high and none too low to come under its influence. None are too rich and none too poor to obtain the inheritance of divine sonship. Heathen and pagan, Mohammedan and Jew—all these come under the scope of missions.

Does this scope then include dead and corrupt churches? If in any community there exists a live, active church, sustaining a vital relation to Jesus Christ, missions are ruled out even though that church have some beliefs and practices we do not countenance. But what of a degraded, corrupt church, though nominally Christian? I quote the answer of Prof. Lawrence: "If the church be dead or corrupt, a scandal to infidels and pagans; if it withhold the Word of life and the ministrations of the Gospel from the masses, casting a dark shadow over the people instead of shedding light upon them, then the field is open for missions. Whatever its historic connections, it has lost its spiritual relation to Christ, and is in some ways worse than no church, because it caricatures Christianity and makes it offensive to the moral sense of men."

Applying the above principles to the Roman Catholic religion we are forced to the conclusion that this venerable organization has proven itself by its fruits to be a field for Christian missions. Italy to-day is a nation of infidels; Spain is corrupt and without true religion; our recently acquired knowledge of the Philippines, Porto Rico and Cuba proves the same; and that the same is true of South America will be seen as this discussion proceeds.

A Gigantic Failure.

In the outset let us raise the question, Why did Catholic missions fail? They have had complete sway for four centuries and every possible advantage was theirs. But the whole thing is a failure, and no doubt. In the first place Catholicism was introduced and established at the point of the sword by the armies of the Spanish invaders. Priests accompanied the soldiers and the conquered tribes were forced to accept the religion of their conquerors. (Compare this with the spread of the Mohammedan religion.)

It was not a complete victory however. Romanism only effected a compromise with the pagan idolatry of the native tribes. The result was a mixture of idolatry and Christianity—in practical results it was but little more than a renaming of the idols and the pagan worship remained.

But more than to any other cause the failure of Romanism to Christianize South America is due to the corruptions of the priesthood. Romanism was transplanted to America during the darkest and most corrupt period of the church; so that while the church in Europe was cleaned up in large measure as a result of the Reformation, the new church in America kept and still holds all the crime and degradation of the church in the dark ages. The spiritual degeneracy of the priesthood is simply appalling.

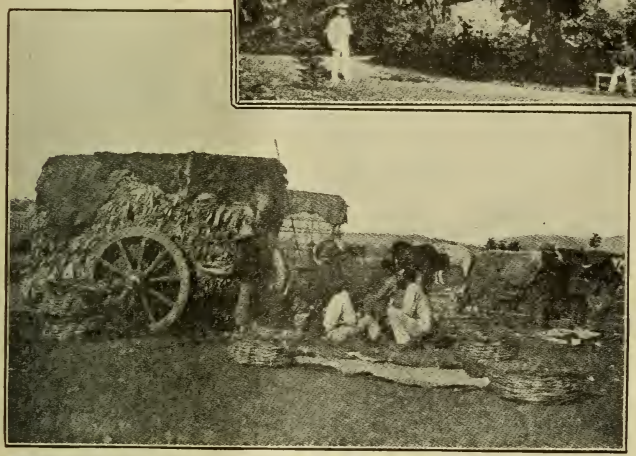
Present Conditions.

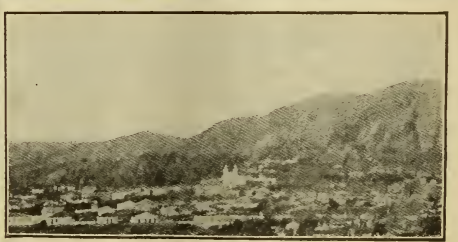
The consequence is that South America is priest-ridden; without family life; given up to domestic anarchy, to the worship of grotesque images, to the practice of pagan rites, and to the control of a most profligate priesthood whose main business is the shameful traffic in human souls which has made religion loathsome to the people.

Ignorance Prevalent.

There is no instruction in the doctrines of Christianity. The Bible is kept from the people and even from many of the priests. There is no spiritual worship, but pagan idolatry—worship of images in the cathedrals and shrines that stand along the roads as do the little idol temples in India.

Ignorance is prevalent. Four-fifths (80 per cent.) of the people are unable to read or write.





Mango Tree near Rio de Janeiro—**Ox Carts**—Rio Grande—Street in Rio de Janeiro—On the Amazon.

Degraded Homes.

Confucianism, the religion of China, glorifies the domestic life, so much so that ancestors are objects of worship. The family is the center of society.

Priestcraft, the religion of South America, degrades the domestic life and corrupts the home. Forty per cent. of the births are illegitimate. Even legalized marriages are dissolved by the priests for purely selfish motives. How long must this dark picture be exposed to view? Need there any other argument be produced for taking the message of a personal Savior than this, their awful need?

A Closed Bible.

The strength of a heathen or pagan religion lies in its keeping its sacred literature away from the masses. But it is the glory as well as the strength of Christianity that the Bible is offered freely to every individual. Ignorance and superstition are unchristian and a closed Bible is heathenish. And to the masses of South America the Bible is a closed book.

Special Considerations.

There are special reasons why South America should be taken for Christ. As a result of the vast physical resources of South America in its extent of territory available for settlement and the ease with which immigrants can reach the interior, European immigration is turning from the United States to South America, and promises during the twentieth century to far exceed in volume the immigration of the United States during the nineteenth century. That continent will one day be the home of teeming millions from the overpacked countries of Europe. These various races will mingle and develop a great people, just as has happened in the United States.

The homogeneity of the South American people: their similar forms of government, common aims and purposes; also common nationality and language, and the universal desire to imitate the civilization of the United States—presents conditions favorable to a great moral movement that will embrace the entire continent. But this cannot take place without the vitalizing power of the Gospel.

The moral hindrances are: (a) Priestcraft. (b) Swordcraft. Revolutions and civil strife are common among the republics. Nothing can prevent the unrest and strife of the people but their evangelization. Ecclesiastical authority gains power with every political uprising. Patriotism is paralyzed by these civil wars. Good national constitutions, good laws, good schools, inventions, all have alike failed to relieve the strained and turbulent conditions.

Add to this the impossibility of an internal reform owing to the indigenous nature of the priesthood, along with their ignorance and stupidity, and we are driven to the conclusion that the regeneration of South America must be accomplished by propaganda from without the continent itself—by an active and powerful missionary campaign from North American Protestant churches.

"South America lies to-day at the bottom of nominal Christendom, with her gaze fixed wistfully on the top of that scale, lamenting her vain attempts to reach these heights sublime, all wearied and bruised and bleeding with her struggle to find the way of progress, and calling on Christendom to give her a guiding and uplifting hand."

The Outlook.

Beginnings have been made in every country. The Bible has been distributed and is doing its work. Gospel work in South America is a success. Operations include every form of activity used in our own land. Strong force from without is needed to counteract the opposing forces within. The continent is growing into a state of ripeness for a great sweeping revival such as has swept other continents in their religious history.

The Macedonian Call.

South America lies in dire need of the

energizing influence of the Gospel. She is aspiring to a better life without having the moral power to attain it. She is looking to North America for help.

Through Christ we possess the best in life and religion. The Spirit of Christ prompts to loving helpfulness. That is the call. O God, give us a vision of South America redeemed and send us out to redeem her in Thy name.

McPherson, Kans.

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SOUTH AMERICA AS A SELF-SUPPORTING MISSION POINT.

By C. H. Slifer.

I have had a growing conviction for years that the solution of one of the great problems of missionary enterprise, namely, that of financial support, might be found in colonization.

We as a church have always worked in the homeland on that principle and I see no reason why it should not extend to the mission field.

Let a number of faithful, energetic workers unite their efforts and choose some field of labor and let those who possess financial ability use their talents for the Master in that way, while others supported by them give their entire time to evangelization, teaching Bible truths or distributing Bibles.

The idea of direct and even individual support is fast gaining favor with us and why not go with the missionary and by our daily life teach the natives, and by our companionship encourage the missionary? I believe no field offers so great inducements for a self-supporting station as Argentine, South America.

The climate is ideal, the crops and methods of farming similar to those of the United States. Moreover, I firmly believe that no place in the world offers greater opportunities or inducements to a young man than this republic. Let him be a farmer, doctor, lawyer, merchant or teacher, he can here find an open field and his chances of success, both financially and otherwise, greatly increased. The people of South America stand with open arms to welcome their brother from the United States. All ten of the republics have modeled their constitutions after our own, and they are fast adopting our habits and customs. Then, why not at the same time give them the only true religion? Truly, this is called "The Neglected Continent," but let us awake and go in, and possess this vast, open field before infidelity and skepticism become rooted in the hearts of these our American brethren.

McPherson, Kans.

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THE CRY FROM SOUTH AMERICA.

We, the inhabitants of "the neglected continent," numbering nearly 35,000,000, beckon the Christians of our sister continent to come over and help us. In doing so we set forth the following reasons:

1. We are near neighbors to you, nearer than any other large part of unevangelized territory.

2. We have modeled our systems of government after the example of your great American Republic; we have over ten great states, having constitutions patterned after the constitution of your United States, but we confess that a constitution of this kind is of little value to us until the people thus to be governed accept the high laws of Christianity found in our more favored sister Republic. From the standpoint of being well governed we feel deeply the need of the Bible and the enlightening and uplifting power of God's revelation to give us the stability and Christian patriotism of the more favored nations of the north.

3. We have needs greater than many other countries to which the Christian church is now sending missionaries. Some of our large countries are still untouched by any serious effort on the part

of Christianity. There is Equador with a million souls and no missionary; Bolivia with nearly two and a half million and no missionary; Venezuela with over two millions and but several missionaries; Peru with over three millions and a few missionaries; Colombia with four millions and less than a score of missionaries; Brazil, most favored amongst us, with fourteen millions and less than a hundred missionaries. It is no exaggeration when we say we have upwards of 30,000,000 of people practically untouched by missionary effort.

4. We plead for help on the grounds of encouragement in ready reception of the truth. True, we have big problems to meet—climatic, papal and otherwise. Yet in those parts where missionaries have been at work, the influence has been most marked and there is a longing of those near by these centers to enjoy the same noble religious life. We beg for a purer example than priestcraft, a more righteous life than the immorality about us and a stronger infusion of biblical truths than have thus far been given us through the papal powers that now burden us.

5. Yes, brethren and sisters of the North, we are sadly destitute of your Christ and your religion; we are lying in the deepest depths of the apostasy of five hundred years ago; we long to free ourselves from the shackles of the spirit of the Inquisition which hovers over us; we long for the pure, free atmosphere of the love of Jesus and His power to save.

It is true our cry is not one from strictly heathen lands; yet it is just as earnest and intense as the mightiest appeals from lands utterly shrouded in the deepest darkness of heathendom. In the name of the millions dying without Christ, in the name of Him who died for us and has not been revealed to us, in the name and power of the commission resting upon you to go to every nation and every clime to preach His Gospel, do we cry unto you, Come over quickly and help us.

This appeal is signed by the precious souls of South America and sealed by the blood of the millions of our fellows who have gone to Christless graves, on the beginning of this most glorious twentieth century which gives us the promise of light and life in Jesus Christ the Lord.

(Signed) { The 35,000,000 Inhabitants of South America.

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WITH A PURE HEART FERVENTLY.

By Rebecca Bowman.

"O Aunt Hetty, please come look at my nice potato rows here in the garden," called little Walter Isaac to his

"I'll Soon be Big."

aunt who was sitting on the porch reading the Christian Herald.

"Very well, I will come right away," was the reply and in a few minutes Aunt Hetty was standing by the flushed, eager-faced little man who had just finished hoeing his potatoes.

"Why, yes, you do have a nice prospect, Walter. What are you going to do with them?"

"I planted them for missions. These

are early ones and bring a good price for the first on the market. I wonder how much I will get for them? When I dig them I will give some to Sister Raphold and some to poor Mrs. Logan, who washes for a living. Her little boys will enjoy them, I know. The rest I will sell to the grocery man. Part of the money is to help build the Brooklyn church and part for the orphans in India. Last year I helped some."

"Why do you wish to help those people whom you have never seen, dear?" queried Aunt Hetty.

"'Cause I feel so sorry for little boys who do not know about Jesus," was the earnest response. "I want everybody to know about Him. Sometimes papa and mamma tell me about so many little boys and girls in the large cities who never go to church at all, and if our Brethren build a church there the poor people need not stay away. Then the children in India need help so our missionaries can take care of them and teach them too, and I like so much to help. It will not be long until I'm big, then I can tell some of the people about Jesus myself, can't I?"

"Yes, indeed you can," said Aunt Hetty, and, with a reverent, upward look, murmured low, "God bless and keep the child." Then, "Come, put up your hoe now and we will go feed the chickens, or they will all be gone to sleep."

"All right, I'll get the corn," and away he ran to find the box out of which the chickens took their evening meal.

He soon returned with it well filled and began scattering out the golden grain which was caught up greedily by the crowding hens.

"Look, Aunt Hetty, see that little bantam. That is Polly, my Virginia mission hen. You take the box and I will catch her for you. A-h, here she is, not much heavy, is she? Cousin Ray gave her to me. She is a good missionary. I have sold about fifty eggs. I am trying to raise some little ones this year and if they do not die I will have more eggs another year."

A Farmer,—In His Name.

"Why, yes, so you will, and our District Board will be glad for the little boys to remember them too. But put the box away and come take your bath and get ready for bed. You are tired and it is time for a trip with 'Wynken, Blynken and Nod.'"

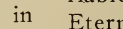
After the bath, and robed in his "nightie" he must have one little story yet and to the question of What shall it be? replied, "Tell about Samuel, please." When that part of the story was reached where Samuel was taken to the temple to live the account was suddenly interrupted with, "Why don't you take me to the temple?"

Aunt Hetty smiled and said, "Going to church and Sunday school so you may learn from God's holy Word, working for the poor and doing good wherever you can because you love God is going to the temple for you, Walter," and he was satisfied.

After the "Now I lay me" the covers were tucked in and a loving kiss given. Then Aunt Hetty went back to her reading. Directly she heard through the open door the sweet childish voice crooning contentedly without any particular tune these words: "I'm singin' to God. I'm singin' to God. He so good to me. He gives us everything. God'll keep care of us," then slower, more sleepily, "God'll—keep—c-a-r-e," and so, innocent and pure, he lay fast asleep in God's loving care.

Aunt Hetty, reaching her Bible, turned to Matt. 21: 16, and read there these words, "Out of the mouth of babes and sucklings thou hast perfected praise."

Harrisonburg, Va.



COMPENSATION.

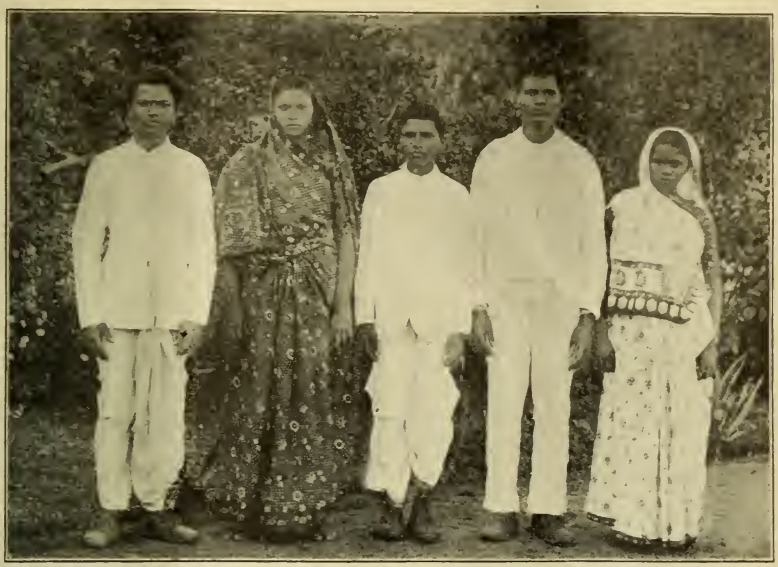
By Eliza B. Miller.

The true spirit of all successful work is sacrifice. A work accomplished without having given up something counts for little. Reward in material things is not the end desired by right motives. But the profit coming through the material as an agency, that which is lasting, enduring, imperishable—in this there is true compensation. He who would have more joy imparts what he has to others. He who would have more peace extends what he has to others. He who would be less happy need only keep to himself what he has. He who would be less contented need only to be satisfied with present attainments. This is the law of profit and loss in the spiritual world. "All who joy would win must share it. Happiness was born a twin."

We are always giving out something. What is that something? We are always touching other lives—by word, by act. How are we making impressions? Our giving has a double recompense—one bounding back to us, recorded above; another remaining with him who receives our gifts. The blessing of the gift is measured by the spirit in which it is given and the excellency of its value. God gave his best gift. From it what a mighty blessing has come! Christ gave the best he had while here on the earth. What a tremendous power has followed his work! "Every good gift and every perfect gift cometh down from the Father of lights in whom there is no variableness neither shadow of turning." Eternal life is the gift of God. If we have it we may give it to others. What greater achievement could any one make than to turn a life out of the course of eternal destruction and substitute for it the path to eternal life? "Blessed are the peacemakers: they shall be called the children of God"—the recompense for him who makes peace between man and God, bringing God and man together.

We live for our fellowmen. If we cannot help them and touch their lives, what are we worth? If we can not be lifters of the cross then of what profit are we? In nature we see the spirit of helpfulness that God intended should be shown among men. The tree gives its refreshing shade to the cattle of the forest, its branches to the birds of the air for their homes, its perfume, flowers and fruit to all who pass by. The sun gives its warm rays to the earth whereby vegetation is excited to germination and fruitful beauty. The rain and the dew give their refreshing draughts to the leaves and flowers to freshen and strengthen them. All these help each other for good. How freely, uncomplainingly, patiently and plentifully one supplies the need of the other! How they suit themselves to the need of each other at the proper time!

There comes this convenient time in which to help and in which to be helped to every individual in the world. Let no one say, There is no one to help me, or let no one say, I have not the opportunity in which to do well. Be not deceived, if we are looking, the opportunity comes. God has not placed in our



Somlo, Surie, Verio, Mita, Jerdie.

pathway opportunities that we may overlook them, neither has He shown us the pathway of duty that we should "pass by on the other side" of that which was intended for us to do. The objects upon which we may exercise our sympathy and assistance lie by the path we tread daily. We are showing by our own attitude whether we are "priest," "Levite" or "Good Samaritan."

"There is a time we know not when,
A place we know not where,
That marks the destiny of men
To ruin or despair."

This lending of a helping hand at the opportune time was once exercised by a simple native Christian woman early in the famine of 1899. The opportunity of life and destiny was taken from her hand by three orphan boys who because of adverse circumstances had been driven to the limit of their resources. There was a day when all was well with them, but the tables turned. They became the objects of charity. There was a day when their outlook for the future was hopeful and bright, but sorrow and want came to their door and robbed them of that they held dearest in life. There was a day when the father and mother and four children lived happily together. Two boys and two girls made glad the humble hut of the two poor people. The house in which they lived was their own. Weaver the father was by trade, the mother sharing in the work as a true helpmate, preparing the thread and later the warp for the husband and father to weave into cloth. A dark day came when the head of the house was taken by death. The mother with her four children about her beat her breast in her sorrow, refusing to be comforted.

Shortly after the father's death a third boy baby was added to the family. "For ten years," says one of the boys, "my mother wept for my father. At last she died. I think only from grief." The five children were left alone. The two girls married and left the brothers to struggle for themselves. The oldest boy worked by the day at what he could find to do. The next boy kept the house and home and cared for the youngest

brother. Times were hard, but were made harder when the oldest brother in some way broke his ankle. Then it was that the condition of the three became serious. In such a distressed condition "an angel of mercy," as it were, found them in passing that way. It was a simple native Christian woman, Burie, who in visiting the village of her childhood heard of these three unfortunate children. She gathered them together, promising to give them a good home if they would come with her. After some difficulty she got them to the station some ten or twelve miles away. When Burie came home with these boys some shook their heads in doubt about taking such large boys as objects of charity when so many more, less able than they, were without help and home. But they were allowed to stay. Time passed on. Somlo, the oldest boy, after showing no ability to make any progress in book learning, was taken from school and put into the carpenter shop, the work for which he manifested a liking. For three years he has worked faithfully at the trade and to-day is at the head of the class in that department of industrial training. He receives sufficient wages for the support of himself, his wife and one child.

The second boy, Mita, was a tall, pale-faced, sickly-looking boy. That consumption had already made progress in his system seemed apparent. All thought he would be but for a short time. No one thought he would live. The time came when a good-sized boy was needed for butler and bread baker. Mita was chosen. From that day he became a different boy. Well that such work was given him, for to us it seems to have been the saving of his life. He went to Novsari for a few weeks to learn bread-baking. When he returned he seemed like a new boy. The vigorous exercise required in kneading the bread dough proved to be just the physical exercise he needed to make him well and strong. For three years he has been on the same work and to-day not a stronger, healthier, happier boy than he can be found anywhere. With his books he is studious, with his work industrious. During the day he works at his trade, in the evening he goes to school. More than once has he said, "Had we not come here the time Burie mamma came to our house we would have perished with the thousands in the famine."

With his wife, Jerdie, Mita lives across the way. He goes to and from his work singing and I am sure he is a happy man. In the morning, as he enters the house with his cheerful "salaam," he goes at his work with the attitude peculiar to few of his race. His demeanor, his attitude, his helpful Christian spirit all show in what way he has been touched by his environment, in what way he has been influenced and in what way his aspirations are pointed. Herein is compensation both to himself and to those who have been shaping his nature, those who have been tuning the strings of his character to beautiful harmony with Christ's. What shall he not do in his sphere upon the lives of those who work with him, upon those who come in touch with him? This one illustration alone, it seems to me, should forever silence the ever-asked question, "Do missions pay?"

Somlo and Mita are both self-supporting. Both have laid hold of the gold placed in their hands. Now what of the little boy, Verio—the youngest of the three? No longer little, I should say, for he now manages one of the fly shuttle machines in the weaving department and turns out more cloth in the same length of time than any other boy in his class. With his brothers he is making his mark and not many years will pass, if God spares him, until he will have a weaving loom of his own in his own house, supporting himself and family. This is evident from his every-day conduct. "As a man thinketh in his heart so is he," and I would add that as a man works and as he talks so may it be known what he will be.

Living for others, helping others, sacrificing for others—these are passions in the soul of him who lives in Christ. Not recognition, not praise, not popularity is counted as anything of a recompense, but the springing forth, the budding and the development of souls for the "kingdom of God"—these bring to the heart riches untold and unmeasured, that continue not only for time but for eternity.

Send along the "Light," it has been a help to thee;
Send abroad the "Living Word," it has made thee see.

Send along the "Joy of Heaven," it has given thee gladness;
Send abroad the "Peace of Earth," it has turned out sadness.

Send along the "One True Love," He has won thy heart;
Send abroad the wondrous grace, it has made love start.

Send along a godly life, it will thee repay;
Send abroad thy goodly deeds, to shine in eternity.

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PARACLETOS.

By Adaline H. Beery.

What new feeling of contentment,
Fills me with its presence mild,
Keeps my soul in perfect quiet
Like the trusting of a child.

What a joy now bounds within me
Like a never failing spring,
Since I know that heav'nly kindness
Worketh good from everything.

What a thrill of love pervades me
Love for Christ, His church so dear,
Love for e'en the lowest heathen
Dying Christless year by year.

What strange power has come to serve me?
Though I'm small in Heaven's sight,
Souls have trembled at my message,
Pleading God's eternal right.

May be sung to tune, "Is not this the land of Beulah?"

BHEEL WOMEN.

By G. W. Blair, Irish Presbyterian J. T. Mission.

[The following article is exceedingly interesting and is given space because the habits of life of these people are very much like the hill tribes in which Bro. McCann has been laboring. The article is taken from the Bombay Guardian, and sent in by Bro. Isaac Long, of Anklesvar, India.—Ed.]

There are two words in the Gujerati language which possess a marked similarity to the eye of the casual observer, yet are altogether different the one from the other. The words are "Biladi" and "Bhiladi," the former meaning a cat, and the latter a Bheel woman. Although the words are totally distinct the one from the other, they are sometimes transposed, but oftener by design than by accident. For instance, when a Bheel "lord of creation" happens to be angry with his spouse, he will think nothing of giving her a sound thrashing, and calling the wife of his bosom a "Biladi," or cat. The wife, in turn, doesn't hesitate to retaliate by using her nails as a member of the feline species would her claws.

Amongst the Bheels a man has the right to marry as many wives as he pleases: whereas the poor wife has to be content with only one husband. The presence of more than one wife in the hut generally causes bickering and strife. The favorite wife lords it over the others, so that quarrels are an almost everyday occurrence. It sometimes happens that the lord and master is compelled to divide his zenana, and to erect separate huts for each wife, and it is only in this way his life glides smoothly along. A Bheel man was once asked by the writer why he (the Bheel) kept no less than five wives, and the man smilingly replied, "Ah, sahib, do you not know that the greater the number of my wives, there is the less work for me to do?" The poor man seemed to overlook the fact that the expense entailed by keeping five wives was much greater than it

would have been by engaging five temporary field laborers at a penny or three halfpence per day.

The lot of the Bheel woman is anything but a pleasant one. She is obliged to rise very early in the morning to grind the Indian corn for the bread for the day's use. This task completed, she gets a couple of water pots, and sets off for the nearest well or river to fetch the water. In the seedtime, though she has not actually to handle a plough, she must walk beside her husband's plough to drop in the seed, and when the young crop appears she has a busy time weeding in the fields. In addition to all this she has the care of the household upon her, while the little naked Bheel children have to be looked after, and the food prepared in proper time for her lord. When her husband is seated at his food she must wait until he is finished before she may eat a bite, and if she have occasion to speak to him she must not address him by name; to call him by his name would be to offend against all the laws of propriety and decency that exist amongst the Bheels. To a third person she will speak of him as the father of so-and-so, mentioning the name of one of her own children.

Bheel women are, as a rule, very timid and shy, and often on my first visits to Bheel villages the women and children hid themselves in the huts or made off into the jungle. On other occasions, when walking in the jungle, the sight of me has caused women to flee as if for their very lives! But the women are always kind to strangers, and always ready to show a kindness. Some time ago, when on a preaching tour, I happened to lose my way in the jungle, and wandered about for hours, but couldn't find my way out. At last, when on the point of despair, I espied a Bheel hut hidden in the jungle. My pony and I were both dead beat, and could not have gone much farther, but the sight of that miserable hut raised my drooping spirits, and going up to it I shouted out to see if anyone were inside. For some time there was no response, but ultimately a female voice called out that there was nobody at home, as the goodman was out. I asked the woman to come out, and two soon made their appearance, and to them I explained how I was lost in the jungle and famishing with hunger, winding up by asking them to bake me a couple of chowpatties, and to get me a little warm sweet milk. They disappeared, and I sat down on a fallen tree to wait. In half an hour they reappeared, one bearing a basket with the bread and the other carrying a brass lotah with the milk. I think I never enjoyed a meal more than I did that scratch breakfast produced in the jungle. I ate till I could eat no more, and, though I suffered for it afterwards, I could not help myself. While I was eating the owner of the hut appeared and would not accept a pice in payment, but gladly guided me to the place where my camp was pitched.

Bheel women, like the majority of Eve's daughters, are passionately fond of ornaments. These are very numerous, but of inferior quality, and are made of brass, lead, wood and lac or glass. They wear nose rings, earrings, finger and toe rings, and hair ornaments with small bells attached, while legs and arms are almost completely hidden in a mass of rings made of lead and brass. A Bheel woman, decked out with a complete set of ornaments, carries about with her an additional twenty-one pounds weight in the shape of cheap, trashy ornaments. During the recent disastrous famine the women were obliged to part with all their ornaments, and it is only within the last few months they have begun to have them renewed.

The number and shape of a woman's leg ornaments vary according to the condition of the woman. If she happen to be unmarried she wears only three or four round, brass rings; but if married, she wears the rings right from the ankle to the knee. You can tell a widow at a glance from the fact that, as soon as she becomes a widow she has to put off

all the round rings, and wear only broad, flat, brass ones instead, which become to all a sign of her widowhood. Now that the famine is over, it is very sad to see so many women wearing this mark of widowhood.

However, amongst the Bheels a widow's lot is not such a hard one as amongst caste Hindus; although a Bheel widow cannot remarry, she may, if she can succeed in finding one willing to have her, take up with another man and, although no marriage ceremony takes place, they live together as man and wife.

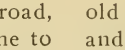
Bheel women are frequently the cause of much fighting and quarreling in the villages where they reside. It sometimes happens that a young woman will elope with the man of her choice. Her father then demands the usual marriage fee, ranging from fifty to eighty rupees (about 3£ 6s. to 5£ 6s.), and, if this sum is not forthcoming, either in kind or in hard cash, a quarrel ensues, which often leads to broken heads.

Morals are at a very low ebb amongst the Bheels. A woman will think nothing of leaving her own husband, while, for the most trivial pretext, a man will put away his wife, turning her out as he would a dog. Amongst the Bheels women are not allowed to eat eggs, the belief being that if a woman eat an egg she will ultimately become a "Daken" —i. e., a witch or sorceress!

Education has made very little progress among Bheel women. Five years ago, in the whole of the Jhalod taluka, it would have been impossible to have found an educated Bheel woman or girl. Now we have over fifty girls and young women being educated in our schools, and of these twenty in our Jhalod Orphanage School are already reading in the Government Third Book.

Bheel superstitions die hard. It is a matter of great difficulty to get them to give up the old customs that have come down to them from their forefathers. Yet we thank God that signs are not wanting that the faith of many in their old gods, etc., has been rudely shaken, and we trust the day is not far off when they shall come flocking in crowds to the Savior.

Jhalod, Panch Mahals.



"WHAT CONSTITUTES A MISSIONARY CALL?"

By F. H. Crumpacker.

Many of our young men and women who enter the different schools and colleges of our land have not as yet decided definitely as to their life-work. It is you especially, my dear young friend, whom I wish to interest in this article.

Have you ever considered doing foreign missionary work? I presume you say, for I have often heard it, if you thought you were called to that, you would be willing to go and work there. Oh, you never had a call? Now let us see. What kind of a call have you had to lead you to do the work you are now doing? You say you don't think you need any call to stay where you are and work. Now consider just a moment with me, will you? Here is something which I consider a safe reason for a call to do foreign missionary work: "A knowledge of the tremendous needs of the heathen and the absence of any reasons (not excuses) to keep one from going." Of course you are ready at once to say you have reasons that keep you from choosing this for a life work.

Now, think just a moment, are they reasons or excuses? There are only four real reasons, at most, and two of these may be overcome sometimes, if we really put our lives into God's hands for direction. Let us look at the reasons for a while. Here is the first: You possibly have not much education and thus you can't go. Well, I agree that this is lawful if there is no way to remedy the difficulty. Indeed our foreign missionaries must be well learned, especially in the teachings of the Bible.

Now I am sure no enthusiastic young man or woman will allow this to stand as an insurmountable difficulty.

A second lawful reason, but one also that may possibly be removed, is a lack of spiritual power. Well now, dear reader, this is a good sign for healthy growth. Matt. 5: 3. Simply begin to make use of what you have and you will soon have more. But if one has never grown to be strong spiritually, of course he must have some time to attain the needed strength and until he has it, he will be compelled to stay out of the thickest of the battle. Only stalwart soldiers can endure on the frontier.

A third reason, and one much harder than either of the others to get rid of, is the fact that perchance other members of the family are dependent upon you for support financially, or otherwise. Aged parents, either one or both invalids, younger brothers or sisters who are looking to you as the one who is to launch them on the sea of life. Some such a circumstance, of course, is a real barrier. But, reader, do you come under this list?

The fourth and only other possible reason, as I see it, is your age or health may not permit you to go. I allow this is another real reason. But if you can't go, can't you send some one? It is dreadful to know that one heathen dies every third second in China alone and that without the faintest knowledge of a forgiving Savior.

But back to the original question—"What constitutes a missionary call?" Answer: The knowledge of the tremendous need and the absence of any reason to hinder your going. These are the possible reasons mentioned: First, unqualified intellectually. This may be overcome. Second, weak spiritually. This may be remedied. Third, others dependent upon us for support. Fourth, too old or physically unable.

Now, dear reader, come and go along if you do not come within any of these reasons. Acts 1:8.

McPherson, Kans.

WHAT IS CHRISTIAN SACRIFICE?

By E. H. Eby.

[Brother and Sister Eby are among those going to India this fall.—Ed.]

Sacrifice of some personal belonging to the gods is nearly as old as religion itself. It is a product of the consciousness of sin and consequent separation of man from his God. Sacrifice was an effort to appease the wrath of the god and thus to make peace with it, to gain its favor and appropriate its power. The greater the need and the greater the sacrifice, the greater the merit—so it was thought. Men offered the best of their fruits and harvests and cattle in sacrifice to the deity. Nothing but the best, the most valuable, was thought acceptable.

We find this carried so far that parents did not hesitate to sacrifice their sons and daughters to their gods. Human sacrifice was prevalent in parts of ancient Canaan and was engaged in by the Israelites. (See Moloch worship.) Once when sore pressed by the enemy the king of Moab took his eldest son, the heir to the throne, and offered him as a sacrifice to his god. Were these people devoid of parental feelings? How could they engage in a ceremony so revolting to our nature? What is the secret of it all? Are they to be utterly condemned for such practices?

Paul in his address to the Athenian philosophers said that God set the bounds of habitation for the various nations of men, and put within them the religious element so they might feel after Him and find Him. He therein declared that every religious act or ceremony, of even the lowest savage, is a reaching out after God and that God recognizes it as such. So even though it be in the dark, men are groping after God.

Sacrifice in all its history is but an effort to come into harmony with God. It is the effort of the human to get into right relations with the divine. And the

degree of sacrifice marks the intensity of the effort. Nothing, not even family ties, was too precious to sacrifice for the sake of fellowship with boundless power, the great power of the universe.

We dare not condemn them for their motive or desire, for ours could not be nobler nor higher. The fault lay in their conception of God whom they sought to pacify by these sacrifices. Had they known that God seeks their happiness and not their discomfiture, that God is good and not a tyrant with boundless power, their sacrifice must surely have been of a different nature.

The Christian seeks the fellowship of God. That is the one thing of all things to be desired. What sacrifice must the Christian make to gain this coveted prize? Thousands of rams and rivers of oil? An only son or daughter? No, No! not that! It must be a more personal, a more vital sacrifice than that. Must we sacrifice personal pleasure, deprive ourselves of happiness, live a shriveled, cramped and beclouded life in order to win God's favor? Is there merit with God in self-torture? Does He take pleasure in seeing his children suffer? Does He not rather delight to see them happy? And ought not fellowship with Him bring the sweetest happiness? Then is the law of sacrifice obsolete? Is the Christian to make no sacrifice of any sort whatever? Let us see, what is fellowship with God? What is it to know God and Jesus Christ? It is to share His thoughts, to feel His emotions, to choose His volitions, His will.

Fellowship is to share in another's aspirations, desires, purposes and plans. Fellowship is mutual understanding and coöperation. To have fellowship with God is to enter with one's whole soul into the great ambition of His heart and help Him carry it to its final consummation.

Now does this great ideal of God involve sacrifice? God gave His only begotten Son for the advance of the enterprise. He said, "If any one wants to do what I am doing in the world let him sacrifice." Sacrifice what and how much? Life, LIFE and all you have of it. That is the only real thing there is. It may be measured by dollars, days, talents, but it must be life. Now it all depends how badly you want to come into fellowship with God as to how much you will sacrifice for it.

With such a sublime and lofty and entrancing enterprise as that in which our Father invites us to coöperate; and with the assurance of increasing happiness, deepening sympathy, widening interest, enlarging visions, quickening fellowship with Himself, our lands, our money, our sons and daughters, our very lives, ought not to be regarded as too great a sacrifice to make. It will pay.

McPherson, Kans.

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CHRIST—"THE ALL-POWERFUL COMMANDER."

By C. H. Brubaker.

"All power is given unto me in heaven and in earth. Go ye therefore."

A soldier is slow to heed the command of an officer if he has reason to believe that his commander is acting beyond his authority or power. Recognized power in a commander not only gives the commander confidence in giving commands, but it commands respect and obedience on the part of those to whom the command is given. The true soldier recognizes the authority of his commander and at the word of command "stands not on the order of his going but goes at once."

In Christ we have "The All-Powerful Commander." In life He manifested His power by vanquishing Satan; in death He manifested His power by crucifying self, and in the resurrection He manifested His power by overcoming death. He proved His Sonship by His life, death and resurrection and could well come to His disciples and truthfully say, "All power is given unto me in

heaven and in earth." His father in heaven, whose will He came to do, gave Him this power. Christ never lost sight of the fact that His meat was to do the will of God. From the time He said, "Wist ye not that I must be about my Father's business?" to the time when he gave expression to the significant words, "It is finished," His life mission was uppermost in His mind and thought.

"All power is given unto me in heaven." Christ has all power with God and over the holy angels. We can have power with God through His Son, for He says, "Whatsoever ye shall ask in my name that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it." What a powerful commander we have! He has just as much power with God and we have just as much power with Him when we are away down in Central Africa, surrounded by the black race, away off in India in the midst of heathenism or among the Chinese and Japanese with their paganism as we have here in the United States among our own race and kindred. If I felt that Christ was less powerful with God in behalf of the cries of His disciples in a foreign land than He is in the homeland, I should have to doubt that Christ is an all-powerful Commander, I should have to deny that he had all power in heaven. But I cannot doubt the power of my Commander. I thoroughly believe that John 14:13 is just as operative in Africa, India, Japan or in the islands of the sea as it is here in the United States of America. And when the command comes, "Go into all the world," I believe the Captain of my salvation will be there to lead me on to victory. Don't you believe it brother, sister?

"All power is given unto me in earth." Not only in heaven, but also in earth doth the Lord hold sway. "The earth is the Lord's and the fullness thereof." "Ye are not your own for ye are bought with a price." When we go out to fight the battles under our great Captain, Jesus Christ the Righteous, though the people be walled in by superstition a mile high, our great Commander surmounts the wall and we follow, carrying the royal banner high; though the people kneel and pray to helpless gods, we through the leadership of our great Commander tell them of the true and the living God; and though the people feed on the husks of sin, we through our Captain's guidance bid them feast on the Bread of Life. Nothing in the nature of the people, their habits, their customs, their sins, their location or their fortifications baffles the onward march of our All-Powerful Commander. There is no affliction so hard, no discouragement so great, no experience so heart-rending but that He will sustain thee in it.

Seeing that our Great Commander is All-Powerful, and knowing that it is His desire that we go; shall we not put on the whole armor of God and go forth to war? Christ wants loyal men and women to fight under His banner. Let us not be cowards, but let us enlist in His service and "stand firm in the Lord and the power of his might." Then shall the Father be glorified by His Son through the loving service of His dear children.

Girard, Ill.

THEY DIE WELL.

About three years ago a young student from the night school in Nakatsu went to Osaka to take a four years' course in the commercial school. Removed from old influences, he soon became interested in his soul's salvation, and last year he was baptized by Rev. B. W. Waters, who was in charge of our work there. But that dread disease, consumption, so much feared by the Japanese, was in his blood, and symptoms began to develop themselves; so he soon came home to see what the air of his native place and a mother's care would do for

him. Even then, though, it was too late, and scarcely six months had passed until the news came to me that Moriya San was dying, to come quickly. But, best of all, he had brought his religion with him; and though next to the last day believing that, as the chill winter winds gave way to the balmy spring, he would be out and well again, he seemed never to get away from his Savior's side. Though unable to get out except on some favorable days, he was always cheerful and bright. To his widowed mother and sister, who were not Christians, he would read from the Bible, and explain as best he could, sing a hymn, or pray; and about the last time he was able to get out it was to attend some special evangelistic services that we were holding, thus hoping to lead some of his friends to attend. The effort, though, was too much for him. Ever mindful of the things of others and forgetful of self, he was true to the last. When the doctor said there was no hope and that the end would be a matter of only a few hours, it seemed that his mother's grief knew no bounds, but Moriya himself was calm and undisturbed. Turning to his mother he said: "Mother, do not weep for me, for I will soon be in paradise, and all its joys will be mine. Jesus is with me, and I am safe." I was sent for, and it was clear as soon as I saw him that death was claiming his victim—no, not claiming, for he had no power there. The room was filled with the family and friends,—all Buddhists,—and as I came in, they made a place for me by the bedside. As I seated myself and took his hand in mine, he was unable to speak, but the joy shone in his face. Reading that beautiful lesson from the fourteenth chapter of John, "In my Father's house," etc., we prayed with him. After we had finished, Moriya San, kneeling with his face in his hands, began to pray in a clear tone: "Father, I am just about to start," as though in answer to a call. "Though so weak and unworthy, thou hast taken me to be thy child. I have no worth in myself; it is all in Jesus." Then followed a most earnest prayer in behalf of his family and unbelieving friends that they might soon be freed from the power of sin and led into the joy that was in Christ, and peace such as had been vouchsafed to him. It was prayer such as seems to take hold in the veil; prayer that is talking with God face to face. Then, as he finished, we told him to lie down, as he was tired; and as he closed his eyes, as in a healthy sleep, the soul took its flight. Not a tremor, and scarcely a twitch of a facial muscle—all spoke peace, sweet peace. To see such a death was indeed a sight to make a Christian's faith grow stronger; to make a heathen ponder. As she beheld the quiet peace and triumph on the face of her boy as he was just about to fall on sleep, with tears streaming down her face, the stricken mother cried: "Glorious! glorious! beautiful! Can it be that Tomoyoshi is leaving us?"—The Review of Missions.

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FRUIT IN OLD AGE.

[From the "Bible Society Record," April, 1904.]

The following letter accompanied a gift of $2 recently received at the Bible house. With the permission of the writer it is given to our readers, her name and address being omitted, in the hope that it may stir many hearts as it has touched ours:

Dear Brother in Christ:—

I received your welcome letter and feel like doing something for this blessed work. My income is not large. (The amount, $25, I sent some years ago I had been saving little by little for years, but did not want to send the money until I had $25.)

I am in my eighty-fourth year, a sufferer for many years; my hearing gone, my eyesight poor, and not able to do any work; am one of the "shut-ins;" and if it were not for the dear Bible, the precious Word of God, I don't know what I would do. How lonely would I feel! But I had made it a "rule," at my conversion in the year 1842, to read the Bible through every year, and have kept it for now nearly sixty-two years.

Old, deaf, and feeble with "old age infirmities," the dear Bible is my church. It is always open, and there is my high priest ever waiting to receive me. There, too, I have my thanksgiving, my praise, and a field of promises—in short, all I can want there I find; and a congregation of whom the world is not worthy—prophets and martyrs, and confessors.

The Bible is full of rich treasures, but they do not lie on the surface; we must dig deep, "search" for them. Nobody can value the Bible more than I do.

Enclosed find a check for $2; it will help a little. I hope and pray that the Lord may touch the rich Christian hearts to support the good cause.

Editorial Comment.

SOUTH AMERICA.

South America was discovered only eight years later than North America. The latter came under Puritan while the former passed under Papal influences. Through that difference North America has developed freedom, intelligence and morality, under the enlightening training of the Bible. The result in the southern continent has been the opposite the whole way through. Instead of these priceless elements of happiness and prosperity which crown the beloved North, stands priestcraft in its worst form of tyranny and ignorance, and superstition in its grossest and most baneful elements, an immorality that causes humanity to writhe in the toils of sin, and a hollowness and bigotry of formalism that leaves not one spark of real life in those thus surrounded.

"But what is all that to me?" asks some reader. It is this much. Had the providence of God turned the Puritan civilization south instead of north, then you would have been in the condition of the Chilian, Bolivian or Brazilian, crying out in your misery and depths of horror for help, and they would have been living and enjoying the gracious privileges of religious and civil liberty which is now yours. And think you for one moment, were the tables turned just that way this morning, would not your throat grow hoarse crying out for help, and would you not rejoice exceedingly to see help coming?

Could North America but take the place of South America in all its completeness just for one week, or even one day or one hour, the mission to our less fortunate sister continent would be settled for all time to come. South America would at once be evangelized.

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A WORD OF ENCOURAGEMENT.

Many are the words that come to the office speaking well of the Visitor and its mission in the church. The Committee is glad that it is received as heartily as it is. One earnest brother in the East writes to know if the paper cannot be sent every two weeks,—that it is too long between times. Others say how much they appreciate the letters from the field, for they sound so much like writing to themselves personally.

It is not the intention to slight one of those who have thus spoken well of the Visitor in giving the following, but coming from our dear Bro. Fercken and viewing the periodical at long range as he must, it has been thought best to publish what he has to say about the June number, which dealt mainly with the pastors' relation to missions. He says: "The June number of the Missionary Visitor is one of the finest, ablest and most interesting that ever came out so far. All the articles, short and to the point, are ably written. Surely the Visitor can be ranked among the great missionary publications of churches numerically larger and more important than ours."

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THAT NEW FIELD.

Last month the Visitor called attention to the fact that a new field will be opened within a year and it would be glad for expressions from its readers. Already a number have expressed themselves, but not near enough to show the interest in any new field outside of the United States. Three wrote and

wanted a mission opened in the Northwest, in Minneapolis, etc. All this is very good, but comes within the bounds of State district organizations who, if not able themselves to carry on the work, can call on the General Board for assistance. Get the districts where such work should be opened to take up the work and push it. The General Board is ready to help with means at hand, always and gladly.

But there is an ever growing sentiment, and it is right too, to reach out into the wider field of the world. Now let more persons express themselves on this field. A general expression will be much appreciated.

In order to awaken a deeper interest in this most important question the Visitor makes this proposition:

Any one not a subscriber to the Visitor who will mail a vote for his preference of foreign field, giving at least three reasons for entering it, may have the Visitor the balance of 1904 without further expense.

Of course this does not help the present subscribers to the Visitor. But will you not vote anyhow for the sake of the cause? And will you not show this offer to many of your brethren and sisters so that they will vote?

Do this and let the Committee have thousands of votes concerning the next new field.

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GENERAL NEWS.

The Baptist Missionary Society (England) proposes to induce every ministerial association to appoint a Missionary Committee that shall plan for and press the interests of missions in its own field. It also plans to hold all-day missionary conventions in different cities, not to ask contributions, but to inform and to give stimulus to the people. Would it not be good if the District boards of the Brethren could be brought under a similar influence?

Straws that show the decay of Hinduism: (1) In the district of Kangra (Punjab, India), at the greatest center of idolatry, out of a total of 360 families of Brahmin priests, but 40 families are left. (2) Numbers of Brahmins are defying the curse and taking up secular callings because it is no longer possible for them to gain a living as priests. (3) People no longer respect the Brahmins as of old. Education produces this result, which in some cases is the fruit of Bible study. Let missions press on, and in one more generation the tide will set Christward.

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One realizes the tremendous gravity of the work which confronts the church in performing its duty toward Mohammedanism on hearing the remark of some women in Egypt who attended evening meetings of the United Presbyterian mission at Assiut. They said the Gospel was "like milk," and the prayers beautiful, if one word could be left out. What word? Jesus. Just leave out Jesus!

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A French missionary doctor in Africa was setting out to visit a patient when his little boy asked, "Papa, where are you going?"

"I am going to see a little boy who is very sick; are you not glad that your papa can help the sick little boys?"

"Yes," the child replied, "it's just like Jesus."

This child's remark suggests both the work and the reward of the medical missionary.

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The "Bible Chair" movement is a work begun by the Christian Woman's Board of Missions. It aims to lead students in the State universities of America to study the Bible. There is no question of the need that this work be done, and there seems to be great encouragement for those who have begun to do it.

Reading Circle and Christian Workers' Topics

By ELIZABETH D. ROSENBERGER.

TOPICS FOR AUGUST.

Sunday, September 4.

Topic.—Abraham.

Text.—And I will bless thee and make thy name great and thou shalt be a blessing. Genesis 12: 1-9.

References.—Gen. 12; Acts 7: 1-7; Gal. 3: 1-14; Heb. 11: 6-10; Prov. 3: 1, 2; Neh. 9: 7; Gen. 15: 7-21; 18: 23-32; Heb. 11: 17; Gen. 22: 1-19; Joshua 24: 2; Heb. 6: 13, 14; James 2: 21; Psa. 25: 10; 112: 1; Luke 11: 28; Psa. 103: 17; Ex. 19: 5.

"I will bless thee."—What a wonderful promise! God, who has all power over heaven and earth, talks with Abraham and promises him His blessing. Assured of God's blessing, what more could he ask? God's blessing is more than any earthly treasure or joy. When God gives His blessing, then life is a success. He was to bless others, and I am sure that only in this way could God's blessing continue; for this blessing is like a water-main that has been filled from the reservoir. There is this one purpose in it that it convey the water to the thirsty throats that need it. The man who is more intent on being blessed than on blessing others will become a stagnant ditch. The one who shares his blessings with others, who is more intent on blessing others than on being blessed, his life will be kept pure and strong by the very act of sharing his blessings.

"Teach us to love and give like thee!
Not narrowly men's claims to measure,
But daily question all our powers,
To whose cup we shall add a pleasure?
Whose path can we make bright with flowers?"

"Get thee out from thy father's house."—We talk and sing of home, sweet home, where love rules, where the tender care of the parents keeps sorrow and worry and hard work from the children. But there comes a time when it is best for children to leave home, and learn some of life's sterner lessons, and so they go away from home to schools, where new friends are met and everything is different. Then, if they are like Abraham, they will buckle down to their hard studies, they will conquer their new temptations and prove themselves worthy of all the love that was lavished upon them at home. Some must leave home to become wage-earners, and many of these must work on though every nerve tingle with weariness and their hearts ache for sympathy, and so they develop into good business men and strong, earnest women. Boys and girls need to have responsibilities that will press upon them and make for character.

Build Your Altar.—It is a great thing for a boy or girl to build an altar when they have left the home family altar. Kneel and pray in faith for light and strength to do your work. That altar will be like a fortress to you. When you are tempted, tell Jesus about it. He will save you. Have you ever thought what it would be like to live in a town where there are no altars builded unto the Lord? We have learned that we must have altars or we will not long have stores and factories, we must have more altars or we will have howling mobs in the streets, and we must have altars if we want to keep our homes.

"Here I'll raise my Ebenezer
Hither by thy help I'm come;
And I hope by thy good pleasure,
Safely to arrive at home."

"Abram dwelled in the land of Canaan."—The Lord commanded him to leave his home and his people and his country, and he went, he obeyed God. He may not have had a map of the country over which he was to travel, but he followed the heavenly Guide to Canaan. God wants decisive, aggressive Christians who are willing to go where He sends them. Sometimes it is an easy matter to get boys and girls started to Canaan, but they turn aside before they reach Canaan; that is, they come to Sunday school and church, but they will not join the church and so they do not dwell in the land of Canaan, and once in a while one of these will drift into the city of Sodom. Oh, we trust that the life of faith lived by this great man will help us to be true and great in our life service. In Canaan we should live distinctive, courageous, splendid Christian lives. Then the church of Christ will triumph.

Topics for Discussion.

1. Does God call people to-day to leave their home and country and go to some other land to work for Him? Genesis 12: 1; Matt. 28: 19, 20.
2. Describe Abraham's sacrifice of Isaac. Gen. 22: 1-19.
3. Why is Abraham referred to as a man of great faith? Gen. 12: 1-4; Heb. 11: 8; 1 Peter 1: 7; Rom. 4: 9.
4. How did Abraham intercede for Sodom? Gen. 18: 20-33.
5. God's confidence in Abraham. Gen. 18: 18, 19.
6. How did Jesus call men? Mark 1: 14-20.
7. Peter told Christ they had left all for Him, have we done as much? Mark 11: 28-31.

Sunday, September 25.

Topic.—Cast Your Care on Jesus.

Text.—Wherefore, if God so clothe the grass of the field, which to-day is and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Matt. 6: 30.

References.—Psa. 9: 9, 10; 36: 7; 64: 10; Nahum 1: 7; Luke 17: 5; Rom. 5: 1; Heb. 13: 5, 6; Eph. 2: 8; 1 John 3: 21; Heb. 10: 35; Col. 1: 23; 1 Tim. 4: 10; Heb. 4: 1-11; Psa. 118: 8; Luke 7: 50; Rom. 9: 31-33; 1: 17; Psa. 5: 11.

Trust Jesus.—In this lesson Jesus teaches them the folly of worry. God is great, but we hardly realize this when we are worried. His greater gifts include the smaller. That is what he means when he says, "Is not the life more than meat, and the body than raiment?" He has given you the greater gift of life. He knows that you must have food and clothing, and He will easily provide them. The lilies and the sparrows are of less account than we are. God provides soil and rain and sunlight for the lilies, and food and shelter for the sparrows. Jesus says, "Take no thought for the morrow." That does not mean that we are to be lazy and careless and not think of the future, or foolishly think that the future will take care of itself. Why our Lord thought, when he commanded them to gather up the fragments for another meal. But taking no thought means not to be so anxious about the to-morrows that we are unhappy to-day, not to be a-quivering with fear and wondering and questioning about what will come. Boys and girls, learn your lessons well, because lessons well learned now will help to master harder lessons in the days to come. Do your little tasks with care, so that you will not do shabby work later; save your money for the need you see ahead, and the God you trust in, and whom you lovingly, quietly serve, will care for you and keep you in the days and duties which are to come. You have done what you could, just as the sparrow does her part. Now God will bless and keep you.

Without Care.

"At sunset when the rosy light was dying
Far down the pathway of the west,
I saw a lonely dove in silence flying
To be at rest.

Pilgrim of air, I cried, could I but borrow
Thy wandering wings, thy freedom blest,
I'd fly away from every careful sorrow
And find my rest."

Worries.—Walk down the street and study the faces of the people you meet. In how many of them are the lines of care and worry and fretfulness! It is a bad habit. Try to overcome it. You wanted to make a visit, but the rain keeps you home. Don't fret about it. You have hurried to get dinner ready in time, but it is getting late. Don't worry, for if you do your dinner will come to the table at a later hour. Do your best and keep still when things go wrong. You cannot do good work when you worry. Keep your mind quiet and controlled and do with your might what your hand finds to do, and you will have less cause for worries. Why should a Christian be worried? There is no reason, because your heavenly Father knoweth you have need of these things. Worry is a serpent which has crawled into the paradise of man. Cast it out. It is a destroyer of the peace and love that should reign in our homes.

God is Able to Deliver.—Sometimes we are afraid of some impending trouble, but there is no cause for fear. Once some pirates landed on an island of the West Indies, intending to kill all the inhabitants and plunder the village. But the flitting of innumerable, gigantic fireflies saved them. The robbers thought they were the lights of an aroused garrison. Is God any less able to deliver you?

"Brother, you may drop your burden
At the closing of the day;
In the Father's eyes your labors
Are but prattling babies' play,
And he longs to show His mercy
And to soothe your care away.
Hear that soft voice
Croon above you:
Peace, my careworn
Child, I love you.
Then the arms called Everlasting
Slip beneath you—tender, strong,
And your tired heart ceases sighing,
While your lips send forth a song."

Life is Hard for Most of Us.—A gentleman who wrote about the breaking up of old ships said that it is not the age alone which improves the quality of of the fiber in the wood of an old vessel, but the straining and wrenching of the vessel by the sea, the chemical action of the bilge water and many kinds of cargoes. Some beams of mahogany taken from a ship that was engaged in the sugar trade between New York city and Cuba, sixty years ago, were very beautiful. The years and traffic had deepened the color. It was made into a cabinet, and its tints are as rich as those of a Chinese vase. Even so there is a vast difference between the quality of people who have lived flabby, useless lives and those who have sailed all seas and weathered the storms and carried cargoes for their fellowmen. Do the hard work gladly, bear the disagreeable things that someone has said about you, only prove by your sweetness that they must be false. Heaven holds enough of joy and glory to reward us for the little we must suffer in this life.

Topics for Discussion.

1. God knows when we trust Him, He will care for us. Nahum 1:7; Psa. 64: 10.

2. How may we increase our faith? Prov. 3: 5; Luke 17: 5; Psa. 118: 8.

3. Is it possible to live a life of peace and "take no thought"? Rom. 15: 13; Gal. 5: 22; 1 Peter 1: 5.

4. What shall we do with our burdens? Psa. 55: 22; 62: 8.

5. What blessing is promised to him who trusts God? Jer. 17: 7, 8; Isa. 26: 3; Psa. 84: 5, 6; 121: 1.

6. In whom did David trust? Psa. 7: 1; 11: 1; 3: 3-6.

Sunday, September 18.

Topic.—Come to Jesus.

Text.—And all things are ready: come unto the marriage.—Matt. 22: 1-10.

References.—Isa. 1: 18; Prov. 9: 6;

Matt. 11: 28-30; 18: 40; 22: 9, 10; Mark 2: 17; John 6: 44; Luke 14: 16-24; Rev. 22: 12-17; Psa. 65: 1-4; Heb. 4: 1-9; John 15: 4; 1 Cor. 1: 9; Jer. 31: 33, 34; Acts 13: 38; John 7: 37; Rev. 3: 20.

A Great Invitation.—Jesus taught the people in parables and in this one He refers to their coming to Him in the story of a wedding feast which the invited guests refused to attend. A wedding feast in that day was an occasion of rejoicing. The house was splendidly illuminated, and under an awning before the house was a large space where the wedding guests might be seated upon mats and all would enjoy a season of festivity. So Jesus comes to the soul and says, "All things are ready; follow me." If we accept the invitation, we find that we have been bidden to a feast. Paul speaks of hunger, thirst and weariness. Yes, but he also says, "None of these things move me." His only aim was to persuade men everywhere to accept this great invitation. Hardship is a feast—with Christ. Hard work, self-denial, pain and trouble are feasts — with Christ. He says, "Come to me, and I will glorify the common experiences of life." Suppose a friend has invited you to dine with him at a certain hour. You would not busy yourself with some little task and forget or neglect to go. Christ's invitation also bears a date. "To-day if ye hear My voice, harden not your hearts."

A King's Invitation.—When a king invites one of his subjects to visit him, he does not invite but he commands, and this command is one of the most coveted favors. No one thinks of refusing a command to visit the king, he is glad to obey. And now, when we are invited by the King of kings, some of us pay no attention to the invitation. Instead of being glad of the honor we ignore the whole matter.

"Ye who hear the blessed call
Of the Spirit and the bride
Hear the Master's word to all
Your commission and your guide
And let him that heareth say
'Come' to all yet far away."

Tissot's Pictures.—Tissot, who painted such true pictures of the life of Christ, tells us how he was brought by a vision to paint them. He was painting a picture of "The Choir Singer," and so he went to church during mass more to catch its atmosphere for his pictures than with any idea of worship. But he soon found himself joining in the devotions and as he bowed his head and closed his eyes, there came before the inner eye of his imagination a wonderful picture that thrilled him to the very soul. It seemed to him that he was looking at the ruins of a castle, the windows were broken, the cornices and the drains lay shattered on the ground, cannon balls and broken furniture were everywhere. And then a peasant and his wife picked their way over the ground. Wearily he threw down his bundle that contained their all, and the woman seated herself on a fallen pillar, burying her face in her hands, and then there came a strange figure of a man gliding to them over these ruins. His feet and hands were pierced and bleeding, his head was wreathed with thorns, and this figure needed no name. He seated himself by the poor peasant, and leaned his head upon his shoulder, seeming to say more by the outstretched hands than in words, "See, I have been more miserable than you, I am the solution of all your problems, without me civilization is a ruin." Banks in his notes says that the vision pursued Tissot after he left the church, until finally he began painting the picture of Christ and His disciples. Jesus comes to the poorest and invites them to the feast. Jesus the carpenter can come very near to those who work hard every day. Will we let Him come?

Come Now.—Young people think they can have a good time enjoying sinful pleasures. They believe that sinners are more friendly and given to good

fellowship than Christians. Do you remember how Thackeray tells us of the Virginian, young Mr. Warrington, who, after living in a fashionable circle in London, and winning and losing large sums of money at the card table, at last found himself in jail for debt. He did not take it seriously at first, but in a gay fashion he sent notes around to his friends, fondly imagining that each would be eager to liberate him from his imprisonment. But he was greatly astonished to receive notes from all of them giving the very best reasons and excuses why not one of them could give him a penny. Thackeray was true to life. Come to Jesus now. In the church you will find brotherly kindness, help and sympathy in every trouble.

Topics for Discussion.

1. How may each one know whether God's invitation is for him? 1 Thess. 2: 14.

2. Give some reasons for refusing God's invitations.

3. God invites us to accept life eternal. Isa. 55: 1-4; John 5: 39, 40; Rev. 22: 17.

4. We are invited to accept salvation. Isa. 45: 22.

5. What will God do for one who accepts His salvation? Col. 3: 4; Eph. 1: 18; Rev. 2: 7.

6. Are we going out into the highways to bid them come to Jesus? Luke 14: 23.

7. Some accept, some refuse the invitation; is there a third alternative?

Sunday, September 11.

Topic.—Two Ways.

Text.—Enter ye in at the strait gate; for wide is the gate and broad is the way that leadeth to destruction.—Matt. 7: 13, 14.

References.—John 11: 14-28; Prov. 14: 6-12; James 1: 5-7; Neh. 8: 16-18; Prov. 3: 6, 7; Deut. 30: 15-20; Psa. 119: 9; John 14: 6; 10: 9; Luke 15: 11-13; Rom. 6: 23; Prov. 4: 23-27; Matt. 6: 24; Isa. 30: 21; Joshua 24: 14.

Only Two.—One New Year's night an old man was looking out of the window. It was bitter cold, and the icy blasts seemed to chill his heart. He remembered a bright sunny day when he was young and stood at a place where two roads met. One led straight up a high mountain, which would be very rough to climb; the other led through a green, smiling valley. It was broad and smooth, flowers of brilliant colors bloomed in the fields, and birds were singing in the trees. He looked at the narrow, rocky path leading up the mountain; a friend had told him to take that road. But the sunlight was glinting through the trees of the other, and the mocking shadows seemed to lure him, they were beckoning. Many people were traveling that way, no doubt it would bring him to his destination. It would be better to travel with this large crowd than go with the few who were taking the other way. And so he walked slowly at first along the level road. His friends were gay and careless, the flowers had no fragrance and he grew tired and dissatisfied as the road became less enchanting. But he kept on, although each day there was less beauty and real enjoyment. And as he traveled further, he found it was actually dangerous. On this New Year's night he had come to a dark cavern where serpents hissed and crawled, so in fear and in anguish he cried aloud for deliverance, "O youth return! O give me back my early days!" And we are told that his youth did return, for all this was a dream, but so vivid that the young man chose the narrow way, glad that there was yet time to make a choice.

Lady Erskine's Choice.—One evening when Rowland Hill was preaching in London, Lady Erskine asked her coachman to drive near and hear what he was saying. Rowland Hill saw her and stopped in his discourse. Then he said, "Listen, here is a titled lady. The auction of eternity has begun and there are offers being made for her of high birth

to-night. The devil says, "I will give pleasure, I will give a presentation to the court, I will give freely all the attractions of the world for her!" Will the hammer fall? Hark! There is another voice that bids. It is the voice of Jesus that says, "I will give my life for her, I will give my precious blood for her. I, that was born the Son of God, that came from glory, will give myself for her." Sinful and never-dying soul, what is to be the decision? Who is to get her? "Drive on," said Lady Erskine to her coachman, but in her room that night she humbly pledged herself to Jesus Christ.

Which One?

"Two ways; only two. One leadeth
Home to the land of rest,
And the Good Shepherd guides the flock he feedeth,
The road he knoweth best.
Two ways; only two. The other bendeth
Down into hell beneath!
Broad is the gate and frantic mirth ascendeth
From crowds that rush to death."

The Narrow Way.—It is a blessed way, because we step in the footprints of Jesus. We listen to His voice, and the days and talents are to be spent in His service.

"I'll live for Him who died for me
And shed His blood on Calvary,"

should be our song. We must work for anything worth having in this world, for knowledge, for power and wealth. How can we expect to get without toil the far better things that God has promised us? The little self-denials, the strivings against policy, luxury, sloth, pride and avarice will become so many white milestones on the journey to heaven. You say, "I must give up much if I become a Christian." True, you must give up much, but you will be happier without these, and life is only worth living when it is dedicated to God. Young people who have learned that life is not complete without Christ, that it is empty and barren unless the love of Christ glorifies it, have learned how to live.

"I said, 'Let me walk in the fields,'
He said, 'No, walk in the town,'
I said, 'There are no flowers there,'
He said, "No flowers, but a crown.'
I pleaded for time to be given,
He said, 'Is it hard to decide?
It will not seem hard in heaven
To have followed the steps of your Guide."

Choose well. Your choice is brief and yet endless.—Goethe.

No man ever gained anything but contempt and ruin by incessantly halting between two opinions.—Dean Farrar.

Topics for Discussion.

1. What is the beginning of the broad way? 1 Sam. 15: 22, 23; Prov. 1: 10; Luke 15: 11-13.

2. What is the end of the broad way? Job 8: 11-14; Luke 15: 14-16.

3. Name several important choices that were made. Deut. 11: 26-28; Josh. 24: 14; Psa. 119: 9.

4. What guides are there to keep anyone from taking the wrong way by mistake? John 15: 10; Acts 2: 28.

5. What makes the broad way so attractive?

6. What is the beginning of the narrow way? John 10: 9; Prov. 3: 6.

7. Where does the narrow way lead to? Heb. 11: 24-26; Psa. 16: 11.

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NEW NAMES.

2467 Viola Cline, 2112 N. 10th St., Kansas City, Kansas.
2468 J. W. Vetter, Delphi, Ind., R. 2.
2469 Grant Wagoner, Delphi, Ind., R. 2.
2470 Lula Studuebaker, Flora, Ind.
2471 Maggie Brim, Flora, Ind.
2472 Edna Meador, Flora, Ind.
2473 A. W. Eikenberry, Flora, Ind.
2474 Ive Hughes, Flora, Ind.
2475 Flossie Myer, Flora, Ind.
2476 Roxie Hankins, Flora, Ind.
2477 Lucy Ray, Flora, Ind.
2478 Lydia Blue, Flora, Ind.
2479 Estella Crosswhite, Flora, Ind.
2480 May Crosswhite, Flora, Ind.
2481 Mamie Shigley, Flora, Ind.

2482 Emmett Mummert, Flora, Ind.
2483 Charlie Myer, Flora, Ind.
2484 Fred Myer, Flora, Ind.
2485 Lizzie Myer, Flora, Ind.
2486 Pearl Bond, Flora, Ind.
2487 Addie Burns, Flora, Ind.
2488 Ethel Clingenpeel, Flora, Ind.
2489 Orville Trent, Flora, Ind.
2490 Suie Eikenberry, Flora, Ind.
2491 A. G. Crosswhite, Flora, Ind.
2492 Hazel Callane, Bringhurst, Ind.
2493 Grace Myer, Bringhurst, Ind.
2494 Fannie Myer, Flora, Ind.
2495 Mertie McMullen, Oakton, Va.
2496 Winifred Smith, Oakton, Va.
2497 Hattie Sellers, Fostoria, Ohio.
2498 Herman S. Becker, Lancaster, Pa.
2499 J. L. Miller, Lordsburg, Cal.
2500 Sadie J. Fike, Lordsburg, Cal.
2501 Goldie Fike, Lordsburg, Cal.
2502 Maggie Clemens, Norborne, Mo., R. R. No. 2.

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THESE HAVE COMPLETED THE COURSE.

Rebecca C. Foutz, Waynesboro, Pa.
Mary E. Foutz, Waynesboro, Pa.
Grace Hileman Miller, Lordsburg, Cal.
Elizabeth Johnson, Nezperce, Idaho.
Joyce Eikenberry, Cerrogordo, Ill.
John F. Sprenkel, York, Pa.

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NEW SECRETARIES.

H. E. Ward, Overbrook, Kansas.
Albert O. Homer, 309 Federal St., Allegheny, Pa.

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A WORD FROM OUR WORKERS.

Bro. S. S. Blough, of Pittsburg, Pa., gives us the following good report: "The members of the Circle here at Pittsburg have decided to support our orphan boy in India again during this coming year. Brother and Sister David F. Shumaker supported an orphan last year through our Circle. A boy was selected for them. Now they express a desire that this be a girl, as they are supporting the orphan in memory of their daughter, Maude, who died. She was a member of our Circle. Some of our members have moved out of the city, so our Circle is smaller than it was."

Eld. A. G. Crosswhite, our secretary at Flora, Indiana, has been at work. He says, "I send you twenty-five new names for the Circle. We have received the books and I have been examining them. We want the 'Life of Judson' for our young people, and some other books that will be simple enough for them to understand."

Bro. Henry E. Ward, of Overbrook, Kansas, is earnestly working. He says, "We will organize our Circle on Sunday evening, July 3. We have appointed a committee to draft a constitution and by-laws. Our church members expressed themselves as being universally in favor of it."

Sister Martha E. Lear, of Cerrogordo, Ill., is working right on. She says, "One of our members has completed the course. We have our Circle meeting next Sunday. We expect Bro. J. G. Royer to be with us. May God richly bless the faithful workers everywhere."

Sister Maggie Clemens, of Norborne, Mo., says, "I am glad to join the Circle and read these books. I need circulars for distribution among our people. We are so much in need of workers and have no members of the Circle in this church."

Sister Grace Hileman Miller, of Lordsburg, Cal., says, "I send three new names for the Circle. We are holding our Circle meetings here, and after praying earnestly, we have been able to keep the books circulating around and in this way pick up a new member every now and then. We feel that the Father has called us to this work, and if we are faithful He will bless in His own good time."

Bro. John F. Sprenkel, of York, Pa., says, "I have finished reading the advanced course, and I found some of the books very interesting. Please send my certificate."

Sister Emma Horner Eby and her husband are taking charge of the Brooklyn mission this summer, so that Bro. Kurtz Miller can take a needed

rest. Sister Eby said at Annual Meeting, "I want to give my life for others," and the efficient work she has done for our Circle bears out her testimony. Who will work for the Circle in her home church? Who will take her place?

Sister Sannie F. Shelly, our secretary at Shellytown, Pa., writes, "You wanted us to write again about the work we have taken up. We are going to have our first Circle meeting this week. We intend holding it in connection with our teachers' meeting this time; most of the members are Sunday-school workers, so we can have the two meetings on the same evening. I have read the 'Introduction to the Study of Foreign Missions,' and I like it very much. Our Circle is composed of young people and some older ones. There are a few boys and girls and two young ministers. The others are Sunday-school teachers and all are much interested in missions. We are glad for the opportunity of belonging to this Circle."

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CIRCLE ITEMS.

What are the young people doing in your church? There are some places where there is very little for them to do. Though the fields are white unto the harvest and our boys and girls could do such willing and active service for Jesus, there are some places where there seems to be nothing for them to do. How is it in your church?

One brother said, "It used to keep us busy getting our church expenses paid. Now we do that easily and raise a goodly sum for missions since we have learned about them." When we read of the cheerful sacrifices made by men and women who live among the heathen it shames us into doing something for the cause. We are too half-hearted and careless in our Christian service. Sometimes we wonder whether our coldness and lack of love and zeal do not grieve Him sadly, whether Christ does not feel that He is wounded in the house of His friends when we who have said we will live for Him live only for ourselves.

If your children do not belong to our Circle, now is the time for them to join. They should read these books on missions. In the missionary's daily work there is no bugle note to stir His blood, no shouts of victory or waving of plumes, but simply common every-day tasks often performed in the face of danger or of death itself. The awful Boxer uprising in China showed the world as never before the heroism of men and women who counted not their lives dear unto them, and who met death as calmly as Stephen of old. Your boys and girls need to know of these things if they are to live up to Christian ideals. The books for them to read are as fascinating as any story, and what a world of new ideas they will gain on Christian living and giving and loving. Send their names in to the Circle now.

A Circle to be really successful must be well organized. A strong committee of three can draw up programs, appoint the leaders, see to it that the programs are well carried out, and make the Circle, its work, its meetings, a complete success. If you do not have three good members, appoint two or one. Then stand by your leaders, do your part of the work, carry out their directions, and it will not be long until you will wonder how you used to get along without a Circle. If well conducted it means new life for the church.

A great majority of our missionaries in foreign lands were secretaries in our Circle. They used to write us earnest, inspiring letters, and we would rejoice over the good they were doing. Then we would think, "Since they do such good work in their home churches, they will be called to foreign fields when more workers are needed." And so we almost knew during the past three years who would be ready to go to the foreign field. We plead with you to take their places here and work for missions, and persuade your friends to read missionary books. Close up the ranks they have left vacant.

From the Field.

BROOKLYN NOTES.

—Since our last month's report 13 dear souls have applied for believers' baptism. Ten were buried with Christ according to Rom. 6: 3-5, on June 21. On account of sickness, and some necessary teaching, the other three were not baptized, but are now ready and will be received soon.

—Bro. E. H. Eby and wife, who have been appointed to go to India by Oct. 26, are now with us, and will labor in our stead whilst we visit among the churches, presenting our needs at this mission point.

—The Lord has set his seal upon the work here. Surely God is working in our midst. Seven years ago we had no members here. Now our record shows 88 persons received into the church since the mission has opened. Death has called some home, others have moved to other parts in the Brotherhood, and only a few have gone back to the world—leaving our present membership about 65. The enrollment in our two Sunday schools (English and Italian) is about two hundred.

—There is room for a Brethren's plain church in this city. Our work is appreciated. People recognize that we "stand for something," and that we are doing a good work. However, our work is much hampered because of small quarters in a store room on a noisy avenue. With much prayer we are supplicating the Lord to touch the hearts of His people to aid us to put up a suitable place for our work. This we believe will be forthcoming in less than five years if you, my dear reader, help us to pray and help us to answer our prayers by giving to this noble cause of our dear Lord. Take up your "harvest service" offering for our new church.

—The following contributions for our new church came during the month of June: Samuel H. Neikirk, $3.00; Union Bridge Students, per L. Bertha Rowland, $12.25; Mahlon Moyer and family, $2.25; English Prairie Sunday school, per Henry Riches, $10.00; a brother and sister, Ohio, $20.00; Ed. M. Howe, $3.00; Lavina Kratz, $1.00; T. R. Coffman (for a sister), $1.00; H. E. Neer, 50 cents.

—The Lord bless all his self-sacrificing children everywhere. Yours in His name. J. Kurtz Miller.

5901 3rd Ave., Brooklyn, N. Y.

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THE WORLD OF CHILDHOOD.

By Mrs. Ira P. Eby.

There is a world in the cradle. The tramp, the beggar, the laborer, the pleasure-seeker, rulers of all kinds, from the sheriff to the king, the high, the low, the rich, the poor, the degraded of all classes, the religious of all religions, the missionaries of all missions, poets, artists, inventors, soldiers, fathers, mothers, brothers, sisters, husbands, wives and all the great of earth, all, yes, all, are from the world of childhood and from this world are coming the recruits that fill all vacancies made by the decree of death.

The first promise affects the good and bad of this world, "The seed of the woman shall bruise the serpent's head." This promise touched all worlds in the cradle of Abraham, Isaac and Jacob. Next we have the child Moses, wonderful in that day.

What wonders are wrapped in swaddling clothes! World of worlds is the repeated genesis of childhood. There is no pain or joy it has not felt. But how is this world treated to-day amidst the

other worlds of mankind? It would be a disgrace to tell how some use this little world, but we are glad the day has come when many see the golden opportunity afforded the child world, and the heathen gods are being robbed of their prey by the missionary. The poor of our own land are fed and many are the deeds of kindness shown by those whose hearts are stirred by the spirit that overshadows the child world. From the mouth of babes is praise perfected. Let us haste the perfection of the world by keeping perfect the "child world."

Poplar Bluff, Mo.

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A SOUTHERN NATIVE WHITE MISSION.

By James M. Neff.

The writer of these lines has spent a number of years in the far South and from personal observation has learned that the following are some of the obstacles to successful church work which a Northern man has to meet in the far South.

1. In the rural districts there is much illiteracy and many people whose observation has extended little beyond the immediate community in which they live, and these conditions are conducive of the strongest prejudice.

2. They lack strength of character, and though they may seem very favorable to you in your presence, they are very much the other way in your absence.

3. Politics means much more than religion to many of these people, and though they may be all smiles in your presence, they will speak of you among themselves after you have gone as a "Yankee" and put you down as a political enemy.

4. If you are old enough to have been in the late war, they will assume that you are receiving a pension which the government compels them to help to pay.

5. In addition to all this, you are representing a church that many of them never heard of before, and with a code of morals vastly higher than they have been used to, and quite too high to suit their tastes.

All these things put together gives us as a church quite a problem to work out with reference to our duty to the South. But this is sure: The existence of the difficulties does not remove our duty. We have here a duty to a great portion of our own homeland that is not being performed, an opportunity which we have not as yet fully improved.

But as to the problem. In my judgment it will be largely solved when we have thoroughly converted native preachers of our own and put them to work among their own people. To my knowledge we have but one such in all the Gulf Coast country and he a resident of the State of Mississippi, where we do not have a single organized church of the Brethren. He is a poor man and every moment of his time is needed in the support of his family. But in spite of the hindrances he is doing what he can and has already been instrumental in getting a number of the native people into the church. He receives many calls for preaching which, of course, he cannot fill. What a pity it is that it is not made possible for him to give his entire time to the Lord's work! This is, perhaps, the only opportunity of this kind that the Brotherhood has in the United States. I am glad indeed to note that a fund has been started for the Southern Native White Mission and that the Mission Board is ready to receive further contributions to it. May the Lord move the hearts of His people to respond liberally to this call, that we may thus promptly enter what seems to me so clearly another open door.

21 N. Baltimore Ave., Kansas City, Kans.

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A MEETING AT CARTHAGE.

Among the many gatherings at our late Conference at Carthage, Mo., there

was one of special interest and importance to the various missionary societies, volunteer bands and reading circles of our schools and colleges.

On Sunday evening, at about 4 P. M., representatives of these various bands from nearly every one of our schools, met beneath the spreading branches of some beautiful trees on the Conference grounds.

For about one score of persons to thus withdraw from the large throng of brethren and sisters, about the close of day, seemed like going apart for the consecration hour. The earnest prayer which opened this meeting touched our hearts and made us feel the presence of God even more than in the larger gatherings of this holy Pentecostal day.

Bro. J. B. Brumbaugh, of Juniata College, presided over the meeting, calling upon members present from the schools to give a report of what is being done in each school to help along the great missionary movement of our beloved Brotherhood. These reports were most interesting and very helpful to all present and could not help but give each one new inspiration to put forth more earnest effort in mission band work. We were very forcibly impressed with the fact that while our schools are working in different ways and adapting themselves to their surroundings, yet all are working for the one great and noble end; that of carrying out our Savior's last, greatest and most precious command.

There was a strong sentiment pervading this meeting for a plan whereby the various mission and volunteer bands of our schools could be united into one general band which should hold meetings at our Conferences and further assist and encourage missionary effort.

A committee was then appointed to formulate some plan by which such a union might be effected.

This committee met immediately after the above meeting with Bro. T. Moherman, of North Manchester, Ind., as its chairman. In view of the importance of such a movement, and in its far-reaching results, this committee thought best to again appoint a committee composed of one member from each of our schools, who should lay the matter before the mission bands of their respective schools. After receiving suggestions from these bands, the committee is to formulate a plan for further union and present it to a meeting to be held at our next Conference in Tennessee.

Looking over the present manifest results which have been the outgrowth of so small a beginning in Mount Morris College as less than ten members meeting on Sunday afternoon for Reading Circle work, we know that a combined effort of all our bands will bring about future results which will far exceed any of our present anticipations. When we began our Reading Circle work, we never dreamed that in such a few rapidly fleeing years we would have, from the very members of that Circle, three missionaries already in India and three more to follow this year and next, not to speak of those who are doing faithful work in the homeland.

Other schools have done much also, and as we stand and say, "What hath God wrought!" what may we not hope from His guidance in the future?

I feel so grateful to our blessed Redeemer that it was my happy privilege to be present at this first small union meeting for these first gatherings are so precious in the history of our mission work and they can never be effaced from memory's page. We hope and pray that new interest and activity may be had in this movement and that God may use the movement and its consecrated workers to His glory, the spread of His Holy Word and the salvation of many more precious souls.

Lizzie Shirk,
Secretary of First Committee.

Mount Morris, Ill.

FROM THE MISSOURI AND ARKANSAS FIELD.

Southeastern Missouri and eastern Arkansas would be a beautiful stretch of prairie and easily cultivated if it were not for the great body of timber. So preaching the Word down here would be easy if it were not for the "spirits" gone out of the people.

Recently one of them said in his sermon on "Temperance," "I keep whiskey in the house all the time and we all drink when we want to. Now, boys and girls, when you want a drink, go into the saloon and get it, and go on about your business." It is no wonder that, even after we think we have people converted, they go back to the beggarly elements of this world. This is only one of the hundreds of preaching spirits that wrest the truth to their own destruction. Brethren, do not expect great things from the few that have to wrestle against the wild beasts of this great forest. Come and help us clear up the fertile soil and sow the pure seed. Pray for us. Ira P. Eby.

Poplar Bluff, Mo., July 2.

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ON THE WING.

Dear Brother:—

The past ten days among the churches in Iowa have been interesting and pleasant. I am glad for the opportunity of telling our dear brethren of our work and the conditions in India. I do not want to see our work in the home land neglected, but I find that where more is being done for the foreign field there also more is being done at home. When the spirit of missions is aroused it is an easy matter to give for the work whenever it is needed. But what I wanted to tell you about in this letter more especially is a field that is just now opening for us in India. Only yesterday I received a letter from one of the workers over there, in which some of the conditions are presented. That you may grasp the situation I quote from the letter referred to: "Mr. Hodgson, the Collector of the Forest Department, and also Mr. Morrison, the Commissioner, have been telling us of the opening they want some missionary society to make in the Dangs. They have asked the C. M. S. (an English society) to take the work, but it seems the C. M. S. do not want it, for they even want to close their work on the Tapti Valley at Nunderbar. The I. P's. (Irish Presbyterians) are urging us to take both the Dang opening and the work of the C. M. S. at Nunderbar. . . . In the Dangs are 25,000,000 simple, illiterate people, even the king is illiterate. No missionary has ever been there, neither has the gospel story reached any of these people. The State government has offered Rs. 500 to help in establishing a school." Just think of it; these 25,000,000 people are at the very doors of our mission stations. The Dang forests are only forty or fifty miles east of Novsari station and I often saw these people, as whole companies bring load after load of wood to our station, while we were there. I often thought of these people and had a great desire to go to these forests to see if a work could not be opened among them. And now they have come to us and are waiting ready for the Gospel. But you see the conditions. Were it possible for us, just now, to enter this open door with our entire force of workers, including all now on the field, and those going out this fall or later, each individual would at once be responsible for nearly a million of souls. Oh, that we had the men and means to take the field!

Then there is Nunderbar (referred to in the letter), a place on the Tapti railway which I once visited. The station was then occupied by a native agent of the C. M. S. society and some eighty or ninety orphans were being cared for. This is at the doorway of the Sagbarra State, in which we did some relief work

in the last famine. Now, for some reason, they are thinking of closing their work there, and the Brethren are urged to take it. Why not? These people are in many particulars similar to the Bhils, among whom Bro. McCann's labors have been so wonderfully blest. Some sacrifices must be made by those who go to the Dangs, but I dare say our workers are ready even though there is sacrifice. When our work was opening in India the Irish Presbyterians seemed a little suspicious of us, but now, being better acquainted, they come to us and ask us to occupy some of these waiting fields which are near them also, but which they are not prepared to enter. Just before leaving India, Mr. Scott, one of their old missionaries, suggested to me that we open up work only a few stations from one of theirs. So, my dear brother Galen, you see the situation, the field, the call, the possibilities. What can we do, what ought we do? I would be glad could I be there now. But I am glad, too, for the opportunity of telling our brethren at home what the work in India is and what our possibilities are. I am now on my way to Indiana and Ohio where I expect to spend the rest of the month. God bless our dear brotherhood in carrying out those two wonderful words, "Go ye."

Fraternally,

July 12. D. L. Forney.

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FROM INDIA.

My Dear Brother:—

We await Annual Meeting news with anxiety and also news from the last meeting of the Board. It is all old with you by this time, but we are yet in the dark about it all. We shall be glad to welcome all who may come to India this year. It will help us much and help the home people too. Representatives here from different parts of the Brotherhood cannot help but stir up an interest in our work. It takes time to get ready, but one is amply repaid for all the effort put forth. New fields are opening up. Just now the Dangs, a native state with 25,000,000 inhabitants, none of whom have ever heard the Gospel, all of whom are illiterate—even the king—is open for work. Government officials are asking the missionaries to go in and possess the land. Eliza B. Miller.

Bulsar, India, June 6.

Dear Brother:—

We have had a happy six months I assure you, and I can pray for all my good friends at home no greater blessing than has come to us all in these opening months of our life here. And there's more to follow, not less. I am sure that if more of our young people at home realized as they should the possibilities they hold in their hands, they would open their hands and their lips to share their blessings and in doing so would open their lives to a blessedness of which they now little dream. My only regret now is that I did not realize sooner, or rather that I was not willing, to give myself for His service earlier, that I might have done more for Him who has so richly blessed my life.

I hope mamma was able to carry out her plans and go to Carthage. Oh, how we wished we could be there for the week. I know it would do mamma good to go and to meet the good friends again. She enjoyed it so much last year. She is brave and good even if I am away. It is a constant help. It is she who has made the sacrifice, not I.

It is good to know how the spirit of missions is growing at home and how the churches are waking up to their possibilities. May it continue until every one realizes the need and his own possibilities to supply that need.

In his name, Mamie N. Quinter.

Bulsar, India, June 10.

Dear Brother:—

From all reports you people are getting ready to spread yourselves. Well, give the business all the room that it deserves and make it demand some more

and then you will be doing what I know is your aim and desire. It is hard to estimate the amount of good that comes out of an establishment like the Brethren Publishing House. The material put and used up is enormous, but I dare say that the amount of good done is worth more than it all. Like all good things, it is priceless and not to be compared.

It appears that the rains are to come early this year. On Wednesday we had a good shower, the first of the season. We welcomed it even though we were not altogether prepared for it. We had not succeeded in getting any one to reset the tiles of our roofs and so the orphanage got another soaking. Fortunately in the afternoon the sun shone hot and there was a good breeze so that very soon everything was in order again, without much permanent damage having been done. You ought to have seen how the earth literally opened up to receive the moisture that fell. On our compound where we had not seen even a crack, at not less than a dozen places there are holes large enough to bury a half-grown pig or dog. Thus the crust of the ground is gradually turned inside out and actually plows itself. It is good that it does, for the farmers do plow so shallow and do such poor work that otherwise it would be good for nothing.

Bro. McCann is on his weekly trip to the State. He is having some serious problems to solve in connection with the work up there. The main trouble is that we cannot get enough suitable native workers to care for the native brethren that are located in the several villages in the district. It looks, too, as if Wilbur is going to lose one of his best workers. His name is Jamil. For the past few weeks he has been suffering with the plague. It seems as if, after sticking it through this long, he would pull through all right.

Bro. Long's are doing excellent work in the language and I am told that the rest are doing likewise. I understand that Bro. Blough is to give a little talk to the Jalalpur boys next Sunday.

Wishing you all well and happy in your work, I am as ever your well-wishing brother in the Lord. May He bless you abundantly. D. J. Lichty.

Anklesvar, India, June 9.

Dear Brother:—

It has been some time since you have heard directly from me. Thus far I have enjoyed the language exceedingly and am so glad it is coming so nicely. One is well paid for what is done on it.

The work in general is more of a joy each day and by the time we are here a year we hope for even much more, so far as speaking and teaching is concerned. Sister Arnold has gone to Novsari this week and next she will go to Anklesvar. After that she hopes to be able to get at the language. She has gained so much since she is home and does not look like the same person. For this we are all very thankful to our heavenly Father. He has been very good to all of us and if we were to receive these blessings from Him because we deserve them. I am afraid we would fall far more short than we do.

Lately it has been my business to be with the orphans during the noon hour. In this way one can gain so much in the language.

By all appearances the rain will be here in a few days. While we were on our way home from a mountain four miles from here there was a little sprinkle, but not enough to make us wet. We climbed to the top of the mountain and looked in every direction as far as we could. Mamie said she was reminded of home and things were very natural to her but to me it was quite the opposite, for I have seen but few mountains.

Yesterday I had a short visit with a missionary and his wife. They told me some of their experiences in touring. It is no easy life, to be sure, but somehow I have been looking forward to that time with great anticipation and joy. I think I should like it exceedingly. The book, "Behind the Purdah," by Irene

Barnes, which I read last year before coming, was such a fine one and gave so much of her experience in that line.

This leaves me well and happy in the work to which the Lord has called us. May we ever be faithful to our calling! With so much to do and so much sin all around, every effort ought to be bent in the Master's work.

Sadie J. Miller.

Bulsar, India, June 8.

Dear Brother:—

I was hoping to send the article on how the boys learn carpentry, but one or two of the pictures did not come out well, so it will be delayed a little while longer. I'll try to get some others taken yet before the rains set in, and will send them. I can assure you that our group of boys is interesting. We now have thirty-four boys. Six of these do the cooking, three do general labor about the mission grounds, two do tailor work, two help in our house work and the others do carpenter work. Some of them are doing nice work. We have no reason to doubt that some of them will become first-class workmen. But more about them when I send the pictures.

We are all well at Jalalpor. Bro. and Sister Blough have been looking after the sick folks since they are here. They succeeded pretty well in checking the fever and coughs, but sore eyes, sore ears, and itch seem to have come to stay. Every day they treat cases of these kinds. I suppose the disease is a result of the manner of life of the people and will be effectually cured only when the cause is removed. The ones who have learned the value of water and soap are troubled little with these things.

Brother and Sister Blough are doing nicely in the language. He has led the morning prayers a number of times already, and Sister Blough has a service with the native sisters on Sunday afternoon.

Some time ago a bookseller came into our district. He worked energetically, went into many of the villages about us, and sold many books. He also did some speaking. His object, however, was not to spread the fame of Christ, but to defame Him. Some of our workers were uneasy about his work and thought we ought to oppose him. We said, "No, let him go. His effort to injure will only call people's attention to our religion and cause them to inquire if these things are so." Already it is turning out to be so. Several have come to our native workers through the influence of these books and are earnest inquirers.

One of our first boys, who was among the first children gathered together by Brother and Sister Forney, took leave a few days ago for a visit to his old home. He has written to me several times. The last letter shows so much joy in the Lord that I decided to translate part of it for you: Peace and blessings be to you, to Blough Sahibs, and to all our Christian brethren and sisters. I am happy in the Lord, and hope that you all may also thus be. By the help of God I am doing a very good work, that is, I am telling the story of our Lord, and people are listening. I am glad that God will give help to all. I am with my relatives, but God is also with me. I am telling His story in deep joy, because many people listen. I also show the pictures. When many people come together, I first read out of our Bible, then preach to them and finally show them the pictures. The people rejoice very much. I went to a village six miles away. There I sang and talked and many people are glad. I am praying the Lord to save me from Satan, and am beseeching Him to give me help when I talk. I am so happy. I went into one village and about forty people came to hear, in another about twenty, in two others about fifty came. Some people try to entangle me, but by God's help I don't become entangled. They say we have Ram for our god. I answer, "If Ram was true and if he was a god, then

why did he have such bad habits? I am very happy in the Lord's work. Give my salaams to the boys. May the Lord give you blessings.—Ajurn Bhana.

This boy is about eighteen (?) years old. A few years ago he was a starving boy in the jungle. His letters are evidence of a deep Christian experience.

Think of what he is doing! Such a boy in a heathen village! He is not allowed to eat with his relatives lest they be defiled. It may seem queer to you that just after stating that he is with his relatives he should say, "But God is also with me." Relatives of a Christian convert are ofttimes his most bitter enemies. Yet, in the face of this opposition, this boy stands up and preaches before half a hundred people, not because he is told to do it, or because he gets paid for it, but because of the joy in his own heart. The pictures he shows are those of an old Sunday-school chart, and also small colored Sunday-school cards on the life of Christ. When he asked for the chart, I told him where he could get the Scripture. He marked the references all down and before going I heard him reading in his room, preparing for his talks. I wish people who say missions don't pay could feel what I feel as I read what this boy is experiencing.

When I first came to Jalalpor, last fall, during the time I was here alone, I lost three boys. Two went away on leave, another ran away. It seemed as if all were lost. But April 1 one came back, more like a beggar than anything else. A week ago another came back. He was joyfully welcomed by the boys. He said he was not fit to be a boy of the Sahib as he once was, but may be he would be kept as a hired man.

It is still quite warm. We had a few showers but the monsoon has not yet broken. We are getting ready for the long wet spell. This is mango season and we are enjoying them greatly. Sister Arnold is spending a week with us. We are anxiously awaiting Annual Meeting news. I am glad my schoolmaster Pittenger and wife are coming. May the Lord bless you.

Yours,

Jesse B. Emmert.

Jalalpor, India, June 10.

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GEM THOUGHTS ON THE "EVANGELIZATION OF THE WORLD IN THIS GENERATION."

Given at Mt. Morris Reading Circle, Mt. Morris, Ill.

—Prayer is a means of promoting spiritual life.

—We are in need of more men and women who are taught by the Spirit, led by the Spirit and filled with the Spirit.

—If we should send enough missionaries into the field to evangelize the world the home church would not suffer, but would be more prosperous and more spiritual.

—Like the ten spies we look at God through human difficulties and the human magnitude of the work, instead of looking at the difficulties through God and counting on his supernatural and divine power.

—Our generation is one of marvelous opportunity. The world is better known and more accessible, its needs more articulate and intelligible, and our ability to go into the world with the Gospel is much greater than in any preceding generation. All this adds to our responsibility.

—We are under obligation to evangelize the world because all are in need of Christ. Evangelization does not mean the conversion of the entire world, but giving all an opportunity to learn of Christ. Though there may be apparent difficulties, we must believe that God will remove them if we are faithful to him.

—Because of the infinite need of men without Christ; because of the command of our Lord, which has acquired added force as a result of nineteen centuries of

(Concluded on page 364.)

Acknowledgments.

All things come to Thee, O Lord,
And of Thine own have we given Thee.

Offerings are asked to sustain missions on the frontier in the various parts of the United States under the General Board, to aid the forty-seven Districts of the Brotherhood in their respective fields, to support the work in Sweden, Denmark, France, Switzerland and India. The workers on the fields labor for a support, the members of the General Missionary and Tract Committee give their services free.

A copy of the Visitor marked "Sample" is sent to each person from whom money has been received within the time of the acknowledgment herewith made. Should any one thereby get two copies, please hand one to a friend.

See that the amount appears properly herewith. In case it does not, write at once to the Committee.

All mission funds for general work should be sent to and in the name of General Missionary and Tract Committee, Elgin, Illinois.

The General Missionary and Tract Committee acknowledges the receipt of the following donations during the month of June, 1904:

WORLD-WIDE FUND.

Kansas—$157.90.

Southwestern District, Individuals.
J. M. Neff, Kansas City, $4.10; A Brother, McPherson, $150.00; Louisa Kem, Oakley, 50 cents, ... $ 154 60

Northwestern District, Congregation.
North Solomon, ... 3 30

Illinois—$124.35.

Northern District, Individuals.
J. D. Lahman, Franklin Grove, $100.00; W. R. Sweedler, Elwood, $7.00; C. P. Rowland, Lanark, 50 cents, ... 107 50

Southern District, Congregation.
West Otter Creek, ... 6 20

Sunday school.
Cerrogordo, ... 10 15

Individual.
Ida B. Senger, ... 50

Iowa—$5.50.

Middle District, Congregation.
Garrison, ... 5 00

Individual.
M. J. Panther, Adel, ... 50

Ohio—$49.93.

Northeastern District, Congregation.
Maple Grove, ... 32 93

Individual.
Michael Domer, Baltic, ... 5 00

Southern District, Individuals.
Samuel F. Miller, West Alexandria, $1.25; A. L. Klepinger, Dayton, $5.00, ... 6 25

Northwestern District, Congregation.
Lick Creek, ... 5 75

Indiana—$42.79.

Northern District, Congregation.
English Prairie, ... 8 92

Individuals.
Levi Zumbrun, Columbia City, $5.00; Thomas Cripe, Goshen, $5.00; A Brother, Roann, $5.00; Lottie Hummel, S. Whitley, 75 cents; R. Trimmer, Goshen, $2.00; John B. Miller, New Paris, $2.00, ... 19 75

Middle District, Sunday schools.
Oak Grove Union, $7.00; Burnetts Creek, $6.62, ... 13 62

Northern District, Individual.
Selma Weichelt, Indianapolis,... 50

Virginia—$25.50.

Second District, Individuals.
J. L. Zimmerman, Bridgewater, $20.00; Jas. H. Dillon, Floyd, $5.00; A. Conner, Manassas, 50 cents, ... 25 50

Maryland—$21.25.

Middle District, Individual.
Helen Price, Waynesboro, ... 20 00

Western District, Individual.
S. K. Fike, Grantsville, ... 75

Eastern District, Individual.
W. E. Roop, Westminster, ... 50

Pennsylvania—$17.99.

Western District, Sunday school.
Walnut Grove, ... 7 84

Individual.
Elizabeth Roddy, Johnstown, ... 2 00

Middle District, Individual.
H. J. Shellenberger, McAllisterville, ... 5 00

Eastern District, Individual.
Sarah H. Moyer, Philadelphia,... 1 50

Southern District, Individuals.
Sarah M. Attic, Mechanicsville, 40 cents; Adam Shaeffer, Lebanon, 25 cents; Julia Sprenkel, York, $1.00, ... 1 65

Tennessee—$16.65.

Congregation.
Limestone, ... 6 65

Individual.
B. Y. Harris, Fates Springs,..... 10 00

Michigan—$16.15.

Sunday school.
Thornapple, ... 1 00

Individual.
C. L. Wilkins, Middletown, ... 15 15

North Dakota—$13.50.

Congregation.
Surrey, ... 13 50

Nebraska—$6.45.

Sunday schools.
Mt. Zion and Afton, ... 5 45

Individual.
M. A. Bashor, Holmesville, ... 1 00

Colorado—$6.20.

Congregation.
Grand Valley, ... 6 20

California—$5.50.

Individuals.
Mary A. Hepner, Covina, $5.00; W. C. Hanawalt, Lordsburg, 50 cents, ... 5 50

Idaho—$5.00.

Individual.
J. H. Bowers and wife, Payette,.. 5 00

New York—$5.00.

Individual.
Lewis Keiper and wife, ... 5 00

Missouri—$2.41.

Middle District, Individuals.
Sarah Slifer. Holden, $2.25; D. A. Gordon, Mansfield, 16 cents, ... 2 41

Oregon—50 cents.

Individual.
J. A. Royer, Damascus, ... 50

Texas—50 cents.

Individual.
Walter Whitcher, Manvel, ... 50

Total for the month, ...$ 572 75
Previously reported, ... 6511 03

Total for year so far, ...$7083 78

INDIA MISSION.

California—$50.00.

Individual.
Daniel Houser, Covina, ... 50 00

Iowa—$30.00.

Middle District, Individual.
J. M. Panther, Adel, ... 30 00

Pennsylvania—$8.00.

Western District. Individual.
E. W. Hollopeter, Pentz, ... 5 00

Middle District. Individual.
D. E. Richard, Maitland, ... 2 00

Eastern District, Individual.
Amanda Arnold, Milton Grove, .. 1 00

New Jersey—$6.50.

Sunday school.
Sand Brook, ... 6 50

Tennessee—$3.50.

Individuals.
A. E. Nead, Limestone, $2.50; A Sister, Alumwell, $1.00, ... 1 00

Michigan—$5.00.

Individual.
D. E. Chambers, Middletown,.... 5 00

Indiana—$5.00.

Southern District, Individual.
A Member, Centerpoint, ... 5 00

Washington—$2.15.

Individual.
Mrs. Geo. Dorman, Sunnyside, .. 2 15

Ohio—25 cents.

Northwestern District, Individual.
E. King, Briceton, ... 25

Total for the month, ...$ 110 40
Previously reported, ... 414 32

Total for year thus far, ...$ 514 72

INDIA ORPHANAGE.

Pennsylvania—$119.36.

Eastern District, Sunday schools.
York, $21.86; Hoernerstown, $16.-00; Indian Creek, $25.50, ... 63 36

Individuals.
F. B. Keller, Schuylkill Haven,.. 16 00

Western District, Sunday school.
Walnut Grove, ... 24 00

Southern District, Sunday school.
Mechanicsburg, ... 16 00

Virginia—$37.50.

Second District, Individuals.
J. L. Zimmerman, Bridgewater, $20.00; Tula C. Denton, Daleville, $16.00; A Little Boy, Stuarts Draft, $1.50, ... 37 50

Ohio—$24.00.

Southern District, Congregation.
Greenville, ... 8 00

Sunday school.
Prices Creek, ... 16 00

Illinois—$16.00.

Northern District, Sunday school.
Lanark, ... 16 00

Iowa—$16.00.

Middle District, Individual.
S. B. Miller, Cedar Rapids, ... 16 00

Indiana—$16.00.

Southern District, Sunday school.
Middle Fork Christian Workers,. 16 00

Oregon—$10.00.

Individual.
Annie Lett, Bridge, ... 10 00

Kansas—$9.80.

Southwestern District, Sunday school.
York Missionary Society, ... 4 00

Congregation.
Paint Creek, ... 5 80

West Virginia—$8.83.

Second District, Sunday school.
Pleasant View, ... 8 83

Maryland—$8.00.

Middle District, Individual.
D. B. Fouch, Brownsville, ... 8 00

Nebraska—$6.60.

Sunday school.
Bethel, ... 6 60

Michigan—$4.00.

Sunday school.
Woodland Sisters' Aid Society,.. 4 00

Total for the month, ...$ 276 09
Previously reported, ... 1109 73

Total for the year thus far,....$1385 82

Brooklyn Meetinghouse.

Ohio—$13.00.

Northwestern District, Individual.
H. B. Kintner, Bryan, ... 3 00
Northeastern District, Congregation.
Ashland, ... 10 00

Illinois—$8.06.

Northwestern District, Congregation.
Waddams Grove, ... 5 06
Individual.
Mary Royer, Elgin, ... 3 00

Maryland—$2.00.

Middle District, Individual.
Lydia Wampler, Medford, ... 2 00

Pennsylvania—$1.00.

Western District, Individual.
Lewis Kimmel, Elderton, ... 1 00

Total for the month, ...$ 24 06
Previously reported, ... 84 26

Total for year so far, ...$ 108 32

COLORED MISSION.

Iowa—$10.00.

Middle District, Individual.
Mary J. Walker, Adel, ... 10 00

Total for the month, ...$ 10 00
Previously reported, ... 23 75

Total for year thus far, ...$ 33 75

Palestine Meetinghouse.

Pennsylvania—$10.00.

Southern District, Sunday school.
Waynesboro Missionary Ass'n,.. 10 00

Total for the month, ...$ 10 00

In report of Annual Meeting collection, page 322, under Northeast District of Kansas, Wade Branch, $3.70 should have been $4.70.

Page 320 of July Visitor, under India orphanage, Middle Indiana: Instead of Lovegrove S. S. it should be Loon Creek S. S.

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REPORT OF THE BROOKLYN MISSION FOR JUNE, 1904.

Balance, ...$ 80
Mission Board, ... 120 00
Amanda Roddy, ... 1 00
Industrial school, ... 86

$122 66

Expenditures.

Gas and rent, ...$ 57 00
Allowance, ... 20 00
Living fund, ... 43 00
Industrial school, ... 86

$120 86

Balance, ...$ 1 80
Calls, ...75
Baptized, ...10
Applicants, ... 3
Received by letter, ... 2

J. Kurtz Miller.
5901 3rd Ave., Brooklyn, N. Y.

REPORT OF CHICAGO MISSION FOR JUNE, 1904.

Cash Received.

Balance on hand, ...$28 05
P. B. Fitzwater, Sidney, Ohio, ... 90
"Unknown" in A. M. collection,..... 1 00
Bettie Wine, Whittier, Cal., ... 5 00
Margaret Shelter, Hagerstown, Md.,.. 1 50
J. B. Brumbaugh, Huntingdon, Pa.,.. 77
Abram S. Rowland, Reid, Md., ... 1 30
Timberville, Va., prayer meeting, per Carolina Neff. 5 00
Boys and girls of Mt. Pleasant S. S., of Canton, Ohio, per Mrs. A. F. Shriver, Louisville, Ohio, ... 11 45
"M. J. W," Adel, Iowa, ... 10 00
Eld. Dan. Mohler, Cerrogordo, Ill.,... 5 00
Nettie Culler's Sunday-school class, of New Paris, Indiana, ... 2 50
John Kiever, Monticello, Indiana,.... 5 88
Industrial school, ... 4 09

$82 44

Cash Paid Out.

Living fund, ...$15 40
Rent, ... 10 00
Gas, ... 1 60
Industrial work, ... 5 10
Help to poor, ... 2 00
Incidentals, ... 5 17
Support for workers, ... 22 00
Car fare for mission visits, ... 30

$61 57
Balance on hand, ...$20 87

Cora Cripe.
660 S. Ashland Ave., Chicago, Ill.

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(Concluded from Page 361.)

discovery, opening of doors, and experience of the Christian church; because of the constraining memories of the cross of Christ and the love wherewith he loved us, it is the solemn duty of this generation to do its utmost to evangelize the world.

—However much one may hide behind the attitude and practice of the general body of Christians, either of his own or of other generations, at the judgment seat of Christ he must stand and be judged by what he himself did to serve his own generation.

Our Circle continues to grow in interest and attendance. We have finished reading "Evangelization of the World in this Generation" and are now reading "Knights of Labarum."

Cora E. Hostetler, Sec.

The Missionary Visitor.

Vol. VI. SEPTEMBER, 1904. No. 9.

THE MEETING OF THE GENERAL MISSIONARY AND TRACT COMMITTEE AT ELGIN, ILLINOIS, AUG. 6, 1904.

All the members were present when the session was called at 7:30. Bro. A. C. Wieand, of New York, also being present, led the opening prayer.

Before taking up the regular business, the question of proper instructions to our young members in the Brethren schools was discussed at some length. The Committee recognized that it had no jurisdiction over this important part of church work, but since it must depend largely upon the product of the Brethren schools for its workers in the field, it has a deep concern and is anxious that those in charge of our schools look well to the highest interests of the church by giving sound instruction in the Bible classes.

The Sunday-school department under Bro. Trout's supervision was carefully canvassed and some conclusions reached that will bring this department of church publication still more in favor with the church.

Bro. J. H. Moore reported that the "Gospel Messenger" was moving forward as well as could be reasonably expected, and that he was doing his best to make the paper better, and of a higher spiritual type. He reports increased circulation and many called to Christ through its instrumentality.

The future of the Inglenook was also looked into. Brother Cobb, who has had charge of this weekly magazine since July 1, gave a report of his needs and plans and the readers of that paper may be assured of a feast of good things along the literary and scientific lines, which has made it so popular in many homes. Beginning with 1905, it is expected to publish the Christian Worker and Reading Circle topics weekly in its columns, and discontinue them in the "Missionary Visitor."

Bro. R. E. Arnold, the Business Manager of the House, reported that he had bought machinery for a complete binding outfit and by the middle of September would be ready to do bindery work. Over 10,000 volumes of different books are already in sight to begin work on. Another new press will be installed so as to do more book press work.

The new addition to the building was in progress while the Committee was in session. The new part will give 7,200 square feet additional floor space, to be occupied at once with bindery, linotypes, and other machinery.

The Committee has realized for a long time that no more effectual and economical means of doing missionary work is available than sending the "Gospel Messenger." For this reason a new and more extended plan of using it for missionary purposes has been adopted. This plan also succeeds the one giving each district board the privilege of 25 subscriptions to the paper free for the same purpose, which plan terminates with 1904. The new plan is as follows:

For missionary purposes alone, (i. e., to try to lead the party receiving the "Messenger" to accept the faith of Jesus Christ as believed by the Brethren, and in no way to aid one now a member to have access to it) the "Gospel Messenger" may hereafter be furnished through District Boards, through all the

missionaries of the Brethren church under appointment by any board, through agents of the Brethren Publishing House, and through individuals who wish to do missionary work in this manner, to any and all persons except the following:

1. All those who are members of the Brethren church.

2. All those in a family, any member of which is a member of the Brethren church. (By member is meant to include anyone who abides in the house, though he or she be no relative of the family.)

3. The sender must make a definite statement each time that he knows the names sent in comply fully with rules 1 and 2 and are in full accord with the purposes set forth in the beginning.

4. Save in cases of regularly appointed agents of the Brethren Publishing House whose accounts are properly paid up, the fifty cents must accompany each subscription when sent in.

5. The lists shall be sent direct to the Brethren Publishing House, Elgin, Illinois.

This new plan goes into effect at once.

The Arkansas mission field, for a long time under the direct supervision of the General Missionary and Tract Committee, was turned over to the District Board with proper allowances to carry the work forward during the year.

Brother Demetrius Chirighotis, who is now in America, and will remain till next summer, submitted a proposition to the Committee by which, upon his return, he hopes to reopen that mission at Smyrna again and carry the work forward on a self-supporting basis after the first year. This is taking hold of mission work in a commendable way and it is to be hoped our brother will be spared to push out along this line.

The Colored Mission received attention and steps have been arranged for to enlarge on the work and build up a church as fast as possible. A special prayer in behalf of the colored mission should ascend from every altar in the Brotherhood, and contributions should be sent in right along. Let this good work so near the doors of the church be well supported.

Anticipating Bro. D. L. Miller's reaching India shortly, not much was done for India save ordering the erection of a bungalow at Dahanu for Brother and Sister Ebey, and the dispensary work which is so promising at that place. The cost is not to exceed $1,200.

The following State Districts received assistance:

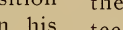
North Dakota,	$ 150 00
Oklahoma,	300 00
North Carolina,	300 00
N. W. Kansas for Sterling, Colo.,	250 00
Denver, Colo.,	200 00
Oregon, Idaho, Washington,	300 00
	$1500 00

The Broadwater church, Arkansas, asked for $200 help on meetinghouse, to be returned without interest in payments of $40 annually, the first payment to be Nov. 1, 1905. The same was granted.

The session continued all day till 10 o'clock that evening. The work was all done. A sadness lingered in the closing hours, for Brother Miller, who had for years been on the Board, would be absent for some time. He expressed words of joy to see the church moving forward in her mission and publishing interests. To these were replies from the different members of the Committee expressing their appreciation for his labors. A season of prayer, and all was over.

Galen B. Royer, Sec. and Treas.

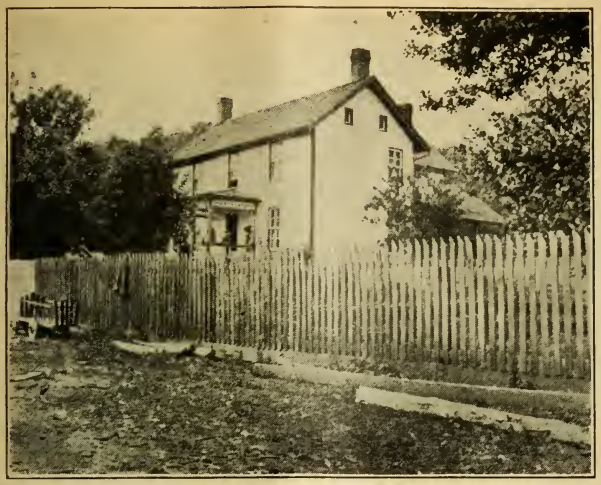
Elgin, Ill.



THEN AND NOW.

By B. Miller.

Some time ago I gave a little experience of my first trip to West Virginia, a few years after the civil war, when all



Eld. S. G. Sites' Home.

financial business as well as religion was paralyzed by the rebellion.

Since that time I made many such trips,—one, two or three every summer—and sometimes with a good deal of discouragement on account of bad roads and indifference on the part of the people in wanting to hear the Gospel.

High waters were also a hindrance, for the fords, both of river and creek, are very numerous and some of them extremely dangerous after heavy rains. More than once were we delayed in reaching appointments because of impassable fords, but by persistent efforts on the part of the valley ministry and the loyalty of the few members in West Virginia, we now have more than one hundred members residing in the territory visited by us, embracing sections in Hardy, Pendleton and Grant counties respectively. Among these we have one organized church. Bro. S. G. Sites, Petersburg, W. Va., is the elder in charge with several ministers and deacons to assist him in the work.

Persons unaccustomed to a mountainous country will hardly be able to comprehend from description its ruggedness along with the distance one is obliged to travel between appointments, and therefore cannot appreciate the extreme bodily fatigue attendant upon such work.

Two sermons a day and the rest of the time in the saddle climbing upward—ever upward, then, again, going down, down, with a not too certain footing, either for yourself or faithful horse; or picking your way over the loose stones of some mountain stream's right of way, and you begin to get some idea of the strain that the man as well as his beast is put to in helping to carry forward this "labor of love."

The work is not now what we would like to see owing to distance and other inconveniences, having had to preach in schoolhouses, private houses and under shade trees much of the time, but the best that can be done with the method employed.

My last trip to West Virginia was in

Old Road near Mt. Carmel. "You go up here, see?"

Bethel, the Oldest Brethren Church in Grant County, Virginia.

the fall of 1899, in company with Bro. John P. Zigler and my daughter Becca, during which time we had our annual visit and perhaps a half dozen council meetings in the different parts of the territory; and as I had my first experience in trying to preach the Gospel in that country I still feel an interest in the people.

At the time of our visit we found harmony and union among the members generally. Two were added to the church by baptism.

In most of the homes the big fireplace has been replaced by the heater and the kitchen is furnished with the steel range in place of the Dutch oven, long-handled pan and pot on the rack as of yore. There are quite a number of modern, well-arranged homes scattered through the mountains, though many of the poorer ones are still there. The steam sawmill and the railroads are bringing prosperity and independence to many, and there is little occasion for any of the people to be poor among the mountains of West Virginia. Their resources are limitless.

In farming as well as keeping house we note progress and better methods. In place of the wooden tooth harrow they now have the more modern implement, and the reap hook has been replaced by the mower and reaper, while the steam thrasher has taken the place of the old-fashioned flail.

There have been many changes in these nearly forty years. Many of my old acquaintances are gone to their reward, while younger ones take their place, but in looking back there ever remains to me a beautiful memory of kindly hospitality so markedly extended to me in all my traveling to and fro, never once being refused shelter or turned away.

And now, having already passed the allotted threescore years and ten, I must leave the work for younger brethren to do. May the Holy Spirit so direct that this work be not neglected, but that the wisest and best means be employed in its furtherance for the good of our fellow-man and God's glory.

Greenmount, Va.

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CAN PASTORS INCREASE OR DECREASE THE MISSION COLLECTIONS? HOW?

By D. L. Mohler.

Yes, they can. A real pastor has a great influence over the congregation He is usually chosen because he has shown ability to lead. I know there are many pastors who have but moderate intellectual power. They couldn't analyze a subject, or handle it logically, under any circumstances, but somehow

Ford,—The German River.

they preach. Their sermons are deeper than logic; they are more nourishing than analysis. They speak from the heart. Their Gospel is their lives. They read but little else than the Bible. They are busy. They don't take time to study out the new problems that arise. If these problems contradict their previous training, they oppose them, but can hardly give any reason why.

Such pastors as these—our farmer-preachers they have been called—have a wonderful influence over the people they serve. They live among the people. They are of them. These, as a class, have, to a considerable extent, been afraid of collections. They could hardly tell you why. "Ah, well," they will say, "that is the way the popular churches do;" and that just about settles it. How much mission money will come from that congregation? Very little.

But get such men as that once fully awake to the great mission work of the church, and what a force they are in carrying it forward! They preach it, perhaps not logically, but their people believe it. They talk it, and their hearers are instructed. They live it, and their congregations believe. They call for help to carry on the work. It is forthcoming. That's the right way to foster mission collections. That's the way we get most of it. Try it, brother; it will work.

Sometimes a brother comes among us who arouses us by his powerful argument and eloquent appeals. We give liberally. Well, that's good, too. I am glad that we have such brethren. But if these had to do all the soliciting, how much mission money would be raised?

It depends on the pastor, largely, whether mission collections increase or diminish. It is his duty to keep his people informed on the needs of the mission cause. To do this he needs to first inform himself. I know of no better way of doing this than by reading the Missionary Visitor; ditto "India; A Problem."

The congregation will generally respond to the right kind of an appeal. They need to give. It brings the blessing. Mal. 3:10. It is one good way to lay up treasures in heaven. Matt. 6:19-21. It fulfills the injunction of the Scripture (1 Cor. 16:2, 3).

How?

Get the pastor well impressed with his responsibility and much of the "how" is answered. In no two congregations are the conditions just alike. Hence the "how" must necessarily be somewhat local. The pastor must settle this for himself.

But a few general suggestions about

increasing collections. I don't intend to say anything about diminishing the collections. Just leave the whole thing alone, and they will diminish fast enough. In fact, I believe that that plan will kill all missionary activity, even faster than active opposition. Opposition brings defenders to the front.

The mission work, in all its phases, is a positive work—the doing of something. There may be some virtue in negative good—the keeping from evil,—but it produces no growth, individually or collectively. Hence if you want to grow, do something; and there are few better things to do than to encourage missionary collections. I lately saw an adage that said: "Better do something that may be a mistake than do nothing," and I believe that there is something in it. If the purpose is right—then do something.

Keep before your congregation the need of giving, and giving abundantly. Don't praise a brother for giving a dollar when he ought to give ten, or for giving ten when he ought to give a hundred. If we all gave as the Lord has prospered us, what an overflowing treasury there would be!

It takes money to spread the Gospel to the ends of the earth—lots of it. Tell the people about it. God will help you. The collection may surprise you. Brethren formerly preached entirely at their own expense; God bless them for doing it. But times and conditions have changed. We must meet conditions as they confront us. To do that nowadays takes money.

Don't be afraid to tell what has been accomplished. It's a glorious record. If we share the sacrifice, we may likewise share the glory; not otherwise. The greater the sacrifice, the more glory. To quote a writer in the May Visitor: "Our sacrifice does not consist in what we give, but in what we have left after giving."

Lastly, firstly, and all the time, pray the Lord to help you.

Leeton, Mo.

GLIMPSES OF KOREAN MISSION WORK.

The following is taken by permission of publishers, the American Tract Society, New York and Chicago, from Underwood's "Fifteen Years Among the Topknots" and is given because of its general interest to missions. The illustrations are reduced from some of the many found in the work. The volume is an exceedingly interesting one and should be found in every missionary library. Price, $1.50. May be ordered from Brethren Publishing House, Elgin. Illinois.

I landed in Korea at the port of Chemulpo on a cloudy, windy March day, in 1888. My eyes fell on a rocky shore, back of which the bare sharp outline of low hills, whitened with patches of snow, was relieved by no trees to break the monotony of the scene. Dreary mud flats, instead of a sandy beach, lay reeking and slimy along the water's edge. As our boat neared the shore, for there was and is no pier and ships even at high tide cannot approach very near, wild and strange looking men, uttering wild and strange-sounding speech, came hurrying down the hill to inspect us.

Their coarse, black hair was long and dishevelled, in some instances braided in a single pigtail, in most cases, however, tied on top of the head, where a careless attempt at a topknot has been made, but elflocks straying round the neck and face gave a wolfish and unkempt appearance. They were Mongolians with all the race features, not differing much from Chinese or Japanese except in dress, and being in the main rather taller than the latter people. Their garments appeared to consist of a short, loose jacket and long, baggy trousers, of a dirty white native cloth. These garments, among the poorer classes, never changed oftener than twice a month.

These were the people among whom I had come to work—this the country which I had chosen instead of the "groves and templed hills" of my own

A Korean Topknot.

dear native land. My heart swelled, and lifted up a yearning prayer that it might not be in vain.

In justice to the Koreans, however, I ought to say here that the people whom I saw that morning were of the lowest and roughest class, their dress the poorest sort, and that Chemulpo, especially in March, is perhaps the most forbidding and unsightly place in Korea.

During the spring of 1895 the Presbyterian church in Chong Dong, Seoul, decided to build themselves a place of worship. The people were all of them poor, even to Korean ideas, paper-hangers, carpenters, small retail shopkeepers, farmers, policemen, soldiers, interpreters, writers, copyists, even chair coolies, gardeners and peddlers, the richest of them rarely earning more than five dollars in gold a month. So we missionaries decided to raise the most of the two thousand yen necessary among ourselves, encouraging the natives to give as much as they could.

Mr. Underwood, however, in trying to impress them with the duty of supporting the Lord's work liberally, was met one day with the remark that this was called a foreign religion, and so it was difficult to convince natives that foreigners should not pay its way. "And so it will continue to be regarded," said my husband, "just as long as you allow foreign money to be used in carrying it forward. When you build and own your churches, send out your own evangelists, and support your own schools, then both you and others will feel and realize it is not a foreign affair, but your own."

"Then," said the deacon, "we will build the Chong Dong church ourselves." Mr. Underwood was astonished. "How can you build such a church?" said he. The deacon replied, "Does the pastor ask such a question of what relates to God's work? With God all things are possible." Nothing, of course, remained to be said. The missionaries decided that it would be wiser for them to own the land, in case of possible political complications, but the building itself would cost the whole of one thousand yen. The people went to work with a will, the pastor and one or two other missionaries took off their coats and lent a hand at the work, boys hauled stones, Korean gentlemen, scholars, and teachers who had never lifted anything heavier than a pen, set themselves to work on the building, carpenters gave their skilled labor every alternate day, working for their own living only one out of every two, women saved a little rice from each bowl prepared for the family, until enough was laid aside to be sold, and gave the money this earned,—and so in manifold ways the money came and the work grew. At length, however, there was no more funds and the building came to a standstill. No one was willing to go into debt, even to borrow of the missionaries, and it was decided to wait until the way opened.

Just when everything seemed hopelessly blocked, the epidemic of Asiatic cholera broke out. Why Koreans do not have this every summer raging through the whole country is one of the unsolved problems.

All sewerage runs into filthy, narrow ditches, which are frequently stopped up with refuse, so as to overflow into the

streets, green slimy pools of water lie undisturbed in courtyards and along the side of the road, wells are polluted with drainage from soiled apparel washed close by, quantities of decaying vegetable matter are thrown out and left to rot on the thoroughfares and under the windows of the houses. Every imaginable practice which comes under the definition of unhygienic or unsanitary, is common. Even young children in arms eat raw and green cucumbers, unpeeled; acrid berries and heavy, soggy, hot bread. They bolt quantities of hot and cold rice, with a tough, indigestible cabbage, washed in ditch water, prepared with turnips and flavored with salt and red pepper. Green fruit of every kind is eaten with perfect recklessness of all the laws of nature, and with impunity (and I must say, an average immunity from disastrous consequence) which makes a Westerner stand aghast. Any of us would surely die promptly and deservedly if we presumed to venture one-tenth of the impertinences and liberties with Dame Nature which a Korean smilingly and unconcernedly takes for granted as his common right.

In the district of Koksan, in northern Whang Hai Do (Yellow Sea Province), about two hundred miles north from Seoul, a very interesting Christian work had started, as so much of our work has, through God's own direct dealings with the people, by his Word and Spirit. A man from that place having come up to Seoul on business, and receiving some small kindness from Mr. Underwood, which he dared to acknowledge, felt that he could do nothing more delicately complimentary and grateful than to make a show of interest in his "doctrine," and so bought four Gospels in Chinese, which he took home in his pack, and forthwith shelved unread. Here they remained for months, I am not sure how long.

Finally, one day a friend noticed them, took them down, all grimy with dust, and asked what they were and whence they came. The owner replied that he had never read them, but that they were books containing a new doctrine taught by foreigners in Seoul. Dr. Cho's curiosity was aroused. He borrowed, took them home and fell to reading with more and more avidity the further he proceeded. I would not give up the priceless heritage of Christian ancestry, the struggles, prayers and victories of godly forefathers, and all that Christian training from one generation to another for centuries means, but yet I would give much to have been able once to read the four Gospels as that heathen read them, with no preconceived opinions, no discolorations of red, green or even blue theological glasses, no criticisms or commentaries of "Worldly Wisement," or of bigoted fanatics, reading their own ideas between lines; but with an absolutely unbiased mind, so as to be able to receive that wonderful revelation as a sweet, glad surprise; sentence after sentence, truth after truth blooming into sudden glory, where the darkness of ignorance had reigned.

Woman with Bundle of Washing on Her Head.

One almost envies that heathen his compensations. He received the word

Carriers with Jikays.

with joy, wondered and adored. Here was a man well read in the philosophical teachings, the empty husks of Confucianism and Buddhism, but one who had never heard one word from a Christian teacher. Here was a mind free from prejudice, and this was the result of contact with God's Word. He believed and accepted it for God's truth with all his heart, and gave himself unreservedly to Christ, turning completely away from his old superstitions and systems of philosophy. Quickly the good news spread, not more than his telling of his new-found joy than from the wonderful change in the man himself.

Others also soon believed, and an appeal was sent to Seoul for some one to come and teach them more, lest something should remain misunderstood, or unfulfilled of their dear Lord's commands. But in Seoul and elsewhere workers were few, hands were reaching out from all directions for help, the Macedonian cry was ringing pathetically from many quarters, the harvest great, the laborers few. The Bible must be translated, work already started must be cared for and watched, in a word, there was no one could go. Again and again came that call, and at last a letter which brought tears to our eyes. "Why," said they, "will no one come to help us? Is no one willing to teach us? Have we so far sunk in sin that God will not allow us to have salvation?" Mr. Underwood started almost at once, with Dr. Avison, about one month after the promulgation of the laws of cutting the topknots. The excitement had somewhat abated in the city, and the call from Koksan admitted of no delay. Making short stops along the road for medical and evangelistic work, going on foot, they reached Koksan about three weeks after leaving Seoul.

They found a little company of earnest, simple-hearted believers, who had thrown away their idols, ceased their ancestor worship, and were in all things, as far as they knew, obeying the Lord. But "the washing rite," as baptism was translated, puzzled them. "He that believeth and is baptized shall be saved." What was this? They pondered and studied. God showed them it was in some way a sign of washing from sin, and when, after long waiting, no teacher came, they thought that each going to his own home would wash himself in the name of the Father, the Son, and the Holy Ghost, praying for himself and his brethren; that if in anything they had sinned in this rite, God would forgive them. And so the missionaries found

Candy Boy.

Party Starting out in Morning from Thatched Inn.

them, and though for the sake of due order they were baptized in the prescribed way, it was felt that in God's sight it had already been done.

When for the first time they all sat down to commemorate the Lord's death in the service of bread and wine, there was not a dry eye in the room. Tears streamed from the face of Dr. Cho, and later one of his neighbors said, when speaking in an experience meeting, "Old Cho, known as hard-hearted Cho, who as a boy never uttered a cry when his father flogged him, who never wept when he laid his aged mother in the grave, whose eyes never moistened when his devoted wife died, or when he buried his eldest son, on whose cheek man never saw a tear, Cho weeps. What miracle has brought tears to his eyes?"

As a special day had been set for the beginning of the class in Soria, and the people were coming from all directions to meet us there, we hastened on to be in time. Walking along the main road thither, Mr. Underwood overtook a young farmer, with whom he opened conversation in a friendly way, and asked if he had heard of the Jesus religion. "Yasso Kyo?" "Oh, yes," was the reply, "I have heard much of it, many people in this province do that doctrine, it is very good." "Do you believe also?" said my husband. "Oh, no, I cannot be a believer," replied the man, "These Christians spend their time and money doing good to others. I must do for myself, I cannot afford to practice this doctrine." This was unintentional witness borne to the fair fruit of Christianity in the man's believing friends and neighbors. A little further on, as my chair was set down to rest the coolies, an old woman ran out of a neighboring shanty to kukung the foreigner. I told her who I was and why I had come, and asked if she knew of this doctrine. "Oh, yes, it was good, very good." "Then why do you not believe?" "Oh, I sell liquor, that is my business. I cannot do that and be a Christian." Another involuntary testimony to the lives of the Christians of Whang Hai, and to the sincerity of those who had been taught that the way must be

A Street Crowd.

House Used by Missionaries.

made straight and clean for the coming of the Lord.

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THE ORPHAN GIRLS.

By Eliza B. Miller.

At the beginning of this year we had in the orphanage just one hundred and forty girls, ranging in age and size from girls in their teens to babies two years old. The number during 1903 decreased largely by death and by marriage. During the year fifteen girls went out to make homes for themselves.

Since Jan. 1 of this year two have died and three run away. We had had no deaths for a number of months until these two. The one had been ill for a long time. She was first afflicted with famine swelling and later by a complication of diseases always accompanying the swelling. The other little girl had quick consumption. The one had come in 1902 and the other in 1903. The three girls who ran away had been here just a year, having come here as runaways from another mission. No one knows why they ran away, for no one ever knew but that they were happy and contented with us. Up to the day they left all their work was done in the best way and they never complained about anything being too much for them. During 1903 they had done most of the sewing for the girls, as well as helped in all the other classes of work to be done. Why any girl should choose to leave a good home and expose herself to all the evil existing under the sun, as it does here, is yet one of the unexplained problems.

For a year and a half not a girl had run away. We almost began to think that all were permanent fixtures in the orphanage. All seemed so contented and happy. On the boys' side a runaway occurs so frequently that one is not surprised in the morning to find some of them gone, and one gives himself little concern, for usually he is back in a few days. When a girl goes there is little hope of her return unless she is caught and brought back. I do not now remember of one girl ever having come back unless caught and brought back. When a girl wanders about and has no particular place she calls home, or does not know where she is going, in this country she is sure to be taken up. There are only too many always looking for such ones and only too many ready and anxious to gobble them up for evil purposes. Is it any wonder we keep a jealous eye on those in our care? Is it any wonder the heart aches when a helpless girl goes astray and is never again heard from?

Early in 1903, owing to the crowded condition of the girls here, fifty of them were transferred to a rented house near the village of Atik Pardi, two miles away. There they have been ever since under the direct care of Nannabhai Mahadave with Ashabai his wife. These two people have done very well and have given the best attention to all given into their charge. When the time for dividing came, the question arose as to who should and who should not go. Finally it was decided that those in the lower grades should go. When the day of separation came there was much sadness manifested both by those who remained and by those who had to go. Those who went after a few days became accustomed to their new home and were happy in being where they had plenty of room and plenty of good fresh air to breathe. For a time the large girls in turns and in pairs were sent weekly to help do the cooking, bread-baking and other work to be done. Later it was found better to have all there remain permanently and so now a class of large girls remain all the time at Atik Pardi.

Up to Oct. 15, 1903, the working classes were chosen from among the large girls. A class for the forenoon work was chosen and one for the afternoon. These classes were changed weekly. All the time I felt that the little girls and middle-sized girls, too, should have a part in the work so they might learn

and be able to take the places of those going out. On the above date at both places the girls were divided into two classes. Since that time each girl has had a half day for school and a half day for work. The plan works well. All take a keener interest in school work and the other work is done more quickly and better too.

To bring the girls in touch with all the different kinds of work the forenoon and afternoon classes are changed about monthly. Those in school in the morning this month will be in school in the afternoon next month. Those at work in the morning this month will be at work in the afternoon next month. All day there are classes in cooking, grinding, breadmaking, floor repairing, weaving, sewing, water carrying, sweeping and washing. The girls in the weaving do not change off as do the others. They remain at work all the day and month after month. They are taught at the noon hour by one of the girls in the fifth standard.

All the cloth for the girls' jackets and skirts that have been needed this last year has come from the girls' weaving room. Also all the clothing requiring sewing, worn by them, has been made among them.

Saturday is general wash day, when all the girls go to the river a mile away and wash the clothes for the week. After the custom of the country, they apply the soap and then lash the clothes over the stones and in the water until they are clean. There is no boiling, and no hot water used in the washing.

In school twelve girls are in the fifth standard. These twelve have an hour English instruction each evening. After one has passed the fourth standard she is allowed to study English. Three girls are in the third standard, twenty-three in the second standard, forty-one in the first standard. The remainder are either too small to be in school or are in the primary class. As a rule the small girls are ahead of the large ones in school work. This comes from the fact that the large girls had had no school before coming to us.

Eighty-eight of the one hundred and thirty-five are Christians. Ten are teachers in the Sunday school. Thirty are members of the Saturday evening literary society.

Bulsar, India, May 2.

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WHY SHOULD I BE INTERESTED IN MISSIONS?

By C. H. Brubaker.

Over nineteen hundred years ago a child was born in Bethlehem of Judea. At the age of twelve He visited the temple and took such an interest in the discussions that when His parents came seeking Him His interest was manifest in the characteristic words, "Wist ye not that I must be about My Father's business?" He left the temple and accompanied His parents home. He spent eighteen quiet years in His Nazareth home. Obscure as these years were, we cannot help believing that He was yet thinking of His Father's business. About the close of this silent period John the Baptist was preaching the gospel of repentance. Men were being stirred by his powerful preaching. They were coming to him and demanding baptism. One day Jesus of Nazareth, having heard of John's preaching, came to him and asked baptism at his hands. After some hesitancy on the part of John, His request was granted. Jesus next goes to the wilderness where He is tempted of the devil. He vanquishes Satan and comes out victorious, and all because He is still interested in His Father's business.

From this time on He works constantly, tirelessly and fearlessly until cruel hands take Him and crucify Him. And what is His central thought? Not Himself, not His own glory. No, it was not this. He expressed it Himself in these words, "I have meat to eat that ye know not of. My meat is to do the will of Him that sent Me." Not once

did He lose sight of this purpose. He was intensely interested in doing what the Father had sent Him to do. He was sent of God. He was God's Missionary to the world.

It is this conscious concern and unabated interest in the souls of men, this irresistible passion for the lost ones, that stands out prominently in the life of Christ. I call Him my Savior, my Lord and my Master. I seek His friendship. Yes, I even say that in Him I have a Friend that sticketh closer than a brother. Now that I know that Christ is just as much interested in the soul that is in darkness and sin as He was when He trod the sands of Galilee, can I be disinterested in the very work in which He is the most interested and be truly His friend? Can I claim the friendship of Jesus and be out of sympathy with His life work and purpose? Can I share His glory without sharing His passion? Does not reason teach me that if the relation of friendship shall obtain between two persons there must be large sympathy and unity of purpose? Otherwise there will be coldness, distance and indifference and perchance distrust.

There are no doubt many reasons why a Christian should be interested in missions. But the one which appeals to me more strongly than any other is this: Christ has been and is yet interested in missions. He is interested in the Chinese, the Japanese, the Indian, the African, the Russian, the Turk, in the Caucasian of every land. In fact His interest is not blocked by "color line" or geographical boundaries. His Gospel is for the high and the low, for the rich and the poor alike. In the words of the apostle Paul, "It (the Gospel) is the power of God unto salvation to every one that believeth."

This Gospel has come to me, not of itself but through God's messengers. I have believed it and it has saved me to serve. I see that this Gospel has not yet been heard by about one-half of the earth's population. Jesus is interested in these people. I am trying to cultivate the friendship of Jesus. The closer I get to Him the more I see His intense interest in the millions who are ignorant of Christ, not from choice but from necessity. My interest begins to grow and I find my friendship with Him growing sweeter day by day.

Dear reader, you may not like to look upon missions as a duty. Can you not see in missionary endeavor a privilege? Don't you consider it a rare pleasure and privilege to become intimately acquainted with a good, true, and noble person? Do you not crave the friendship of One who never faileth? Yours is the privilege to cultivate this friendship with Jesus of Nazareth. And you can do it no better than to minister unto the needy in body, mind, and spirit. "Inasmuch as ye have done it unto one of these the least of My brethren, you have done it unto Me."

We all need the friendship of Jesus. We need this worse than anything else in life. Let us share His passion for souls and then we shall come into sympathetic harmony with Him.

Berkeley, Cal.

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MORE NUGGETS FROM MINES OF MISSIONARY THOUGHT FROM THE LIFE OF ISABELLE SHOBURN.

By Mary N. Quinter.

It is not only our power over those whom we go to save that we must consider. When saved, they must have power over the communities in which they live. We do poor work if it does not inspire others to go and do likewise. It is not only the missionary spirit they will need; not only the constraining love which is essential to keep the heart warm and devoted, but the same training which we need, as well as skill for service. They need this more than we do because of their harder task. We are trusted and respected. They meet doubt and opposition. They have

little sympathy, or support, or inspiration from friends. They live and breathe in the atmosphere of countries where abuses are crystallized. Moreover they are to guard their pupils and converts from evils that come to them from the same lands that send them the Gospel. You have no curse in America which does not touch some vital part of our work in India. Intemperance, divorce, degrading amusements, injurious, false, or impure literature, are all serious hindrances in the mission field.

It is not an easy task to carry messages to those who do not wish to hear, to enlighten those who do not want to learn, to suggest hard work to those who love their accustomed ease. To do it we must dare something and renounce something. To work for and with all classes of people, we must be one with all, and belong to no class ourselves, which will sometimes mean that we must become low-caste. Whatever it may cost, the result will pay for the effort a thousandfold. A thousandfold every year we should increase the company of those who publish the glad tidings of a risen and living Savior in the land (India) of sorrow and death.

Prominence is not leadership. Position is not greatness. The need of the world is action, and the discipleship of Christ is the embodiment of personal service in His name.

The highest positions which can be won in this world are those in which the individual comes nearest to the ideal of service which was given to the world in the person of our blessed Savior.

No diamond can be tarnished by falling into the sewer, no harm can come to the servant of God who walks boldly into the midst of fiery flames; the only danger the Christian encounters in this wide world is that which comes from yielding to sin. The highest type of character is developed not by shrinking from duty, but by calm and cheerful obedience in the pathway which God by His Spirit and Providence marks out for each one of His servants.

Our greatest encouragement as women missionaries to-day is not the progress we have made, but our opportunity; and our greatest difficulty is to know how to apply wise methods; how to conserve and increase our comparatively small strength, so that nothing be wasted, while every individual power and talent within our influence is employed; how among all that may be done, to undertake that which is most far-reaching in results; and how to lay broad and deep foundations for the fair superstructure of the years to come.

Every art, every science, every talent and every acquirement, is glorified when used in service, and there is and can be no higher use.

Would that all who sit at ease and yet long for the heart's rest they have not; all who spend upon themselves their thought and strength; all who build like the insect their own houses of clay in which they can only perish,—would that all these knew the blessedness of service to every creature for whom Christ died, whether in African deserts or islands of the sea! So many seek place where others crowd in before them, while there is room for all far out and far down, and there need be no Christian woman in all this happy land (America) who can not find a place in which to serve our common Master with a glad and willing heart.

Few missionaries have found the expected in the work awaiting them on the field. We went to tell women and children of Christ, their Savior and Deliverer and teach them to read the story for themselves. But instead of waiting and willing pupils, we found the indifferent, or even the hostile, to win whom requires every grace and art we know. We have found sickness and poverty to relieve, widows to protect, advice to be given in every possible difficulty or emergency, teachers and Bible women to be trained, houses to be built, horses and cattle to be bought, gardens to be planted, and accounts of all to be kept and rendered. We have found use for

every faculty, natural and acquired, that we possess, and have created all that we lack. We have found ourselves pioneers to open new paths, and reformers to make straight crooked ways. We have had to make bricks without straw, and to evolve plans suitable to the place and time; for never will any plan work the same way in two places.

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CITY MISSIONS VS. FOREIGN MISSIONS.

By John E. Mohler.

There is no "vs." about it.

I mean from a Gospel view of them.

A "foreigner" is one who is away from Christ, and a "foreign mission" is a mission to such a one.

Then, missions to convert souls are all "foreign missions." Of course they are, though right in our own native land.

But we sometimes imagine that there is no field needing our work like foreign lands. That is what a certain people thought when they recently sold a churchbuilding in a city, because so many "foreigners" were moving in about it. Then they turned about and gave the money the building brought to the Board of Foreign Missions! ! !

In another instance seven churches moved their places of worship out of one locality in a certain city, and two thousand foreigners moved in.

Incidents like these suggest that there are fields at our doors which we may have overlooked while our hearts burn to enlighten nations in darkness, abroad. But I would not clip the wings of the Gospel in its flight across the waters. I want us to see the magnitude of the work to be done here by those who can not go to foreign lands, and I also want to put to a test the zeal of some who can hardly contain themselves until they are called to the work abroad. For, if their zeal is the consuming fire they seem to think, there is no reason why it should not be spent in the Master's service in the needy fields at home. And if they themselves are deceived in their feelings it will not take a long time nor great expense to find it out in active mission work in our cities.

I know that at the threshold of such suggestions we are met with the cry, "But the Brethren have not solved the question of city missions in the United States!" Very true, and yet we have not a monopoly of ignorance in this matter. No church has solved it. It is a deep problem with the best workers in all churches. It needs solving. What better work can the best talent in the church attempt than a solution of it? And how can it be found out except by actually engaging in the work? Hence I think I am conservative when I say there is a deep, surging, impetuous call for consecrated mission workers in the large cities of the United States; and for very shame, if not for Christ's sake, let none idly stand while they hope and pray for the way to open into foreign fields.

After considerable experience and much study and prayer regarding city mission work I have some suggestions to offer.

First, as to our responsibility. We have not done our duty when we have built a house of worship, and have invited the people to come to hear us preach. We might erect a church building beside every residence in the city, were it possible, and invite its occupants to our services, and if they do not come we are not free. Why? Because it is not the Savior's way. His way is to go to the people with the Gospel. There is not a command in the New Testament saying that a lost soul should attend church. Not one. The exhortation to not forsake the "assembling of yourselves together" is to Christians, and not to sinners. Therefore, if they do not come we are not free. The command of the Savior is to go out after the sinner—into "the byways and hedges." That is the only way to get the Gospel to them in the cities, for comparatively few can

be induced to attend church at all. It is much easier to get a crowd to church in a sparsely settled country than in the most crowded parts of a large city.

Second, how to reach them. It has to be learned, just as our missionaries in foreign lands have to learn to reach the people. There are no set rules. But any person who has in him the making of a missionary in foreign lands, can succeed in the city. It takes similar grit, consecration, ability, and wisdom and adaptation, and it is probably because of a lack of these that we have not succeeded so well in our missions here as in foreign fields. In cities we must go with the Gospel to where the people are, and at a time they can hear. To the machine shops and factories at the noon hour. To the parks and public places in summer evenings and on Sundays. To street corners when they congregate about saloons and gambling hells, pulling them out of the fire. To the hospitals where are the sick. Any place and every place where the seed may be sown into human hearts, we must go.

Third, who should do it? Ministers of the Gospel. So far we have left this work mostly or entirely to sisters, and ministers who think they have toiled hard for the Master might blush to see how much harder have consecrated sisters labored, because of the obstacles encountered. But they can not reach places where men must work. And it takes men adapted to such work to be successful. A pastor in charge of the flock in the city can not do much of it. In the first place he has not time, with his other duties. Then again, a pastor is not usually adapted to that kind of work. The peculiar talents desired in a pastor, and in a field worker, are not usually found in the same individual. It takes a certain kind of ability to feed, develop, and hold a flock together, which the pastor must have. But it takes different ability to get close to some men ignorant of Christ, and draw them to Him. Both are necessary to successful city missions.

Fourth, the expense of it. "Aye, there's the rub." But it is better than money spent in an aimless way. There is expense in supporting a man to hold together and build up our city congregations, and the Gospel is shortened because he can not carry it into the byways and hedges on every hand. Then there is expense in carrying it to the people by the field worker; but the results are not permanent to the church if the sheaves can not be properly cared for. The more economical plan would probably be to concentrate our work sufficiently to support the necessary field and pastoral workers to carry the Gospel to the people and to conserve the fruits of our labors. The nearest we have come to this, so far as I know, is to support a pastor and a corps of sisters to assist him. This is right, but insufficient, because the men are not reached. They are without the Gospel. They need it as much as any man in a foreign country needs it. And when they are reached we can expect support of the work from them, to some extent, at least.

Next to the expense would probably be the trouble of securing effective field workers. But if the Lord really has in waiting for his work as many persons as seem ready to enter the foreign field, I think He will send them to our cities until they can go abroad, if we prepare to use them. And some might be used who do not desire to go elsewhere. Our Bible Normals in churches and schools have certainly been preparing many of us for good work. And there would be nothing to complete that preparation better than a course of coming into contact with lost men in our cities. Any minister would be more able to preach to his own people after such a training.

How to get at this is not a complex matter. For instance, any young minister who wants to fairly leap in the knowledge of lost souls and how to regain them for the Master, and has a few weeks to spare, can get the knowledge here in Des Moines, better than in a life-

time in the best libraries. Let him come, and I think I can get him all the opportunity he wants to come in contact with the people who need reaching. I have not time to do it myself, but I know where to find them. They are not in churches or schoolhouses, and there may not be a chair for the minister, but the souls are there in all colors, though in white men's bodies. And I am sure it is no harder to work with them than with men in foreign lands, and they need it quite as much. Once in a while something may get knocked out of the minister in two minutes which had been so firmly rooted he thought it was a part of himself, but he finds himself the better for it. And indeed the same thing would have to be knocked out to fit him for reaching souls in foreign lands.

"Save the United States to save the world."

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WHY PASTORS DO NOT PREACH MORE ON MISSIONS.

By A. L. Wright.

1. Because there is too often a lack of the true missionary spirit. The spirit within us is revealed to the world by our conversation and the things we do. He who has within him the spirit of the world, will be found constantly discussing things of worldly considerations. He who has within him a selfish spirit will find much time to talk of self and selfish interests, so the true pastor, filled with the spirit of missions and touched with compassionate love for perishing souls, can not refrain from proclaiming again and again his concern for those into whose lives the light of Jesus Christ has not shone.

Peter and John, when commanded not to speak at all nor teach in the name of Jesus said, "We cannot but speak the things which we have seen and heard." So completely filled were they with the things which they had so recently witnessed, that it was the topic of their conversation to the exclusion of everything else. So the minister now, who has been with Jesus, who still communes with Him, and whose eyes have been opened to behold the wonderful things of His law will emphasize in every sermon the spirit of Jesus which makes Him the Savior of men, and sends His ambassadors not only into the home fields, but unto all the nations of the world.

2. Because of an inadequate conception of the purposes of Christ in living and dwelling among men. Could we, as pastors, but see and feel and know, as we ought, that Jesus came as a servant, that He came not to be ministered unto, but to minister, and to give His life a ransom for many, then would the spirit of missions take hold of us as never before. Then would the formalities of our worship give place to true, humble and loving service, and all our energies would, like those of the Master, be exercised in bringing to others the blessings of truth and life and light.

3. Because of an unwillingness to give of the means necessary to make the work effectual. It would not only be inconsistent, but embarrassing in the extreme, for the overseer of the flock to preach a strong sermon on the subject of missions, and then contribute little or nothing to support them, though blest of the Lord with much more of this world's goods than is required to give him a comfortable living.

God, through His prophet, said to Israel of old, "Bring ye all the tithes into the storehouse, that there may be meat in My house, and prove Me now herewith, saith the Lord of hosts, if I will not open the windows of heaven and pour you out a blessing that there shall not be room enough to receive it." The Law required a tenth to be given. The Gospel says it shall be as the Lord has prospered us. He who is not willing to spend and be spent to enlarge the borders of Zion, follows not the example of Him whose image he claims, and whose name he bears.

North Manchester, Ind.

MUST WE ALL BE MISSIONARIES?

By H. A. Stahl.

The only possible answer we can give to this question is an affirmative, Yes: in the very strictest sense of the term. We must be goers, givers, and helpers; without that we cannot be Christians in the true sense of the term. A Christian is one whose inward and outward life is conformed to the doctrine of Christ. His doctrine is a missionary doctrine from beginning to end. We discover that this is a momentous question. It is a question that has puzzled so many of our dear people in ages past. The very reason that it has puzzled so many is because that in former years there was not so much stress put on the mission work as there is in this, the beginning of the twentieth century. The active need of the mission work was not so keenly felt among us as it is today. In the remote history of past ages of the church there has not been such an enthusiasm for mission work as there is at this day and age of the world.

Thank God that our hearts are more fully opened to the work, that the "go ye," the "give ye," and the "obey ye" are more fully carried out by our dear brethren, that our neighbors across the briny deep may be pulled out of the fire of idolatry and heathenism.

Jesus Christ was the greatest and grandest missionary that we have any record of. He is our great missionary example. The more we study his exemplary missionary life the truer attitude we get toward the mission work, and the more closely we walk in his footsteps, the more true missionary spirit we get among us and the more fully we are confirmed in our faith—for that life of faith is what prompts each of us to action. More honest sacrifices are necessary, for we have not nearly reached our possibilities as a church.

We are yet in our infancy in the missionary work. May we develop into manhood and Christhood in the work. We must come to realize and feel that all we have and all we possess belongs to the Lord, and it should be used in the promotion of his glorious kingdom. Then and not until then we will reach our possibilities in the mission work. Then we will be a unit in the work, and feel that our means that God blessed us with are used to the honor and glory of God. More teaching, more preaching, we need along the line, so all will be stirred up to a sense of duty. He who is not a missionary in principle is not a Christian, for all Christians are as fully interested in the saving of humanity as our blessed Redeemer was. He laid his life on the altar of sacrifice in behalf of humanity. So must we. Without that we cannot fill our mission. "Go ye," give ye, and live ye the life of Christ, our great missionary.

Glade, Pa.

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THE "CIRCLE" FROM A MISSIONARY STANDPOINT.

By Steven Berkebile.

There is nothing that is such a stimulus to action as to know. Two important conditions are necessary that we may know. First, the desire; second, the best means from which to glean the information.

God has wonderfully endowed us with the desire to know. In the children we see this manifested, when at a certain age, they become questioners. This desire must be met by those who are older and more experienced. The wise parent will direct the child in the pursuit of knowledge, that it may be the proper kind.

After the child has been developed and enters on life's work, different information is needed. For example, the wide-awake teacher increases his knowledge and usefulness with the teacher's Reading Circle work. The farmer, by reading farm journals; the fruitgrower by papers treating his line of work.

Some one saw the need, and a way to supply it, and the result has been more efficient teachers, farmers and fruit-growers.

The purpose of the Circle has been the same from a missionary standpoint. I believe I voice the sentiment of between two and three thousand, who are reading the Circle books, when I say it has increased my desire to carry out the great commission.

Some one will say, Did we not have missionaries before the Circle was founded? Yes, we certainly did. Thank God for the missionaries in our own church, who left pleasant homes and came to America for conscience sake and the Gospel's. But it is well known that our first missionary to India (Bro. Stover) was the founder of the Circle; because he had learned by experience that certain information gathered from missionary books helped him to lay his life on the altar of service for India.

The Circle is not intended to take the place of the Bible, no more than supplementary reading is intended to take the place of the text-book for a pupil in our day schools. Christ and the apostles tell us what to do, and where to go, in the following language: "Go ye into all the world," "Preach the Gospel." "Preach the Word." "The field is the world." The Circle, through its course of reading, aims to give a bird's-eye view of this field and thus create a desire in every reader to "occupy."

The land agents publish many articles setting forth the advantages of a certain locality for settlers. The Circle presents to the Christian the needs, problems to be met, the readiness with which some accept the Word and the change produced by the Word, etc. I had a school-teacher who often told us boys how his teachers had to pound mathematics into his head. He was an excellent mathematician; by giving his experience to his pupils they were encouraged to work the harder.

The sacred writer says, as encouragement to those who suffer for the cause, "For consider Him that endured such contradiction of sinners against Himself, lest ye be wearied and faint in your minds." When I read how Judson, Carey and Moffat labored for years before there were any visible results, and then note the final glorious results, I am encouraged, whether at home or abroad, to go on sowing the good seed, trusting God for the results.

Children will read other books besides the Bible, and experience has proven that the child who constantly reads Jesse James stories becomes an outlaw. The lawyer reads books on law, the doctor reads books on medical science, and why should not the Christian read books on missions?

The Missionary Reading Circle work presents to the fathers and mothers and young people of the Brethren church a field of unlimited good. I believe I am safe in saying that with one exception all the foreign missionaries of our church have had their zeal for missions quickened by reading the Circle books. The Reading Circle or Christian Workers' topics are aiding in the development of talent among the young people of the church, and as years go by the influence of the good done will be felt everywhere.

The apostle Paul says of his work, "A great door and effectual is opened . . . and there are many adversaries." An adversary is anything opposed to. I don't know as we have any one opposed to the Circle, neither ought any good work be opposed. But we are sure of the first, that "a great door is opened," and according to the language of the Savior to be indifferent to anything is to be on the side of the opposer.

May we enter the open door of opportunity and thus spread missionary information which will lead the Christian to sacrifice for the salvation of the world.

827 Leonard St., Fostoria, Ohio.

TO MAHALAXMI AND BACK.

By Adam Ebey.

There are many shrines in India to which annual pilgrimages are made. About twelve miles from Dahanu in a beeline, or seventeen as the cart goes, is a cluster of low mountains, one of which is a noted place. Not far distant from it is an idol temple.

The Varley people as a rule are not followers of the Brahmins. They are not Hindoos, but as they come in touch with the Hindoos they adopt some of their customs and even gods. This is especially true when money can be made by so doing. Mahalaxmi is a place where a goddess of the Hindoos is cared for by the Varleys. Maha means great and Laxmi is the goddess of wealth and prosperity. Mahalaxmi was the wife of Brahma. She is the great goddess of wealth.

The mountain is plainly seen from Dahanu, and also from the train as one goes south from here. A year ago last March we first became interested in Mahalaxmi. (Let me pronounce the word for you—Mu-hu-lucksh'-mi, vowels all short). It was this way: We had heard of a great jotra or pilgrimage to the place before, but did not realize what it meant until people began to come and all around us they stopped to rest and eat and feed their bullocks before going farther. It was in April that it occurred last year. I am not sure what the rule is, but it is always in March or April and during a full moon. It comes about the time of the Christian festival of Easter, occurring the week before Easter.

Well, a year ago the people came and encamped around our house until we were nearly afraid. All classes of Hindoos came, and Parsees and Mussulmen. A Parsee, leader of a regiment, with a little English and ten times as much cheek, wanted dishes, and spoons, and knives with which to eat their lunch. In return they gave us enough food, peppery and spicy, to make us a meal or two. Well, they gave us our things all back. Wonder! They were thus free and presumptuous because the leader had met Bro. Stover once. One evening we went out for our walk. In returning we passed about fifty carts headed for Mahalaxmi. The whole thing lasts about a month, but the great time for the Hindoos is the week of the full moon. People a hundred miles away come. They come on the trains and hire carts or walk. They come chiefly, however, in their own carts and a dusty time they have of it.

Well, a year ago we decided to be ready this year. Had no idea just what it meant, and those who had been there could not give a very good idea of what was there and what not. I intended to go and see the place and arrange for a tenting place a week or two previous to the pilgrimage, but owing to a scarcity of money I could not think of paying the "rupees seven" asked. One man finally agreed to go for "rupees five, annas four." He has a tonga and we had once given him a few doses of medicine which he valued at rupee one, annas twelve. Count for yourselves. We did not go to make any arrangements beforehand.

Jagoo Patil is a good high caste Hindoo. He has been very helpful and friendly to us in a hundred ways since we came here. When I told him we wanted to go, he said he would furnish a cart hire free and get us another cart for as little as any one could give it.

I had Bro. Stover send Renchord from Bulsar, and also one of the orphan boys, Bugoorda. They came Monday, March 28. Tuesday, March 29, we spent getting ready. This meant a good deal to us. There were books and Bibles and medicines to pack. There was rice and flour and green stuff to buy. There was the tent to tie up into the most convenient shape to put in a cart. There were oil and cooking vessels and bedding to prepare.

About 4:30 P. M. the Patil came and his carts. He sent his son Daji (Dodgey), his nephew, and a hired man along.

By six o'clock we had our stuff in the carts ready to go. Our party consisted of John, our Marathi preacher, Renchord, our Gujerati preacher, Bugoorda, our joint cook, the three men with the carts and myself, seven in all. The one cart had the stuff in. The other was only a small one suitable for two to sit in comfortably, or three by crowding. We four Christians divided ourselves into two parties. John and Renchord rode the first three miles while Bugoorda and I walked. Then we changed. Thus every three miles. At the end of the fourteenth mile we had to leave the good road and take to the jungle track. We started soon after six o'clock in the evening. As we left the road it was eleven o'clock. It was a rough, tedious trip over the stones and logs, with the overhanging brush almost tearing the top off the cart at times. It was rattle, rattle, the whole way, now much more so. We would meet log carts by the score and how we ever got past them in the narrow road is a puzzle to me. It takes a native ox-driver to tell that part. I know I thought more than once the carts were going over, but they did not. I expected my painkiller and turpentine bottles would be broken but they were not. I thought we would lose our frying pan, or pail, or water jug, but they all got through safely. The jug was tied on top of the cart tongue between the two bullocks.

Along the way at different places we passed groups of pilgrims asleep. One place not less than fifty carts, mostly with grain and merchandise, had stopped for the night. We jogged on, and finally came to the wonderful place, a city of a month, with perhaps 30,000 people and 500 shops. We went through and stopped on a hill under a large mango tree. It was one o'clock and we were all tired out. We unrolled our bedding, brushed a place clear, lay down and slept four or five hours. Then we arose and prepared for the three days' stay.

One thing we noticed before being up very long,—it was hotter than at Bulsar and Dahanu. We arose early and began to unpack and put up our tent. Some of our neighbors objected and wanted to drive us away, but we bluffed them. It takes a good deal of bluff to get along. I am not scared very easy any more when people rise up and show fight when I am sure of being in the right. We had been sent to the place and did not propose to move unless there were better reason than someone fearing contamination. We told them we would not harm any one and we intended to stay. We put up our tent and prepared tea. After awhile they left and went off about eight rods.

We called on the village headman and asked him to supply us with milk, wood, etc., of course paying for it double and treble prices. It was not long until one of our friends, a policeman whose family lives near us, at Dahanu Road, came to see us and said, "If you need help of any kind just call me or my fellows. We are in that hut right there."

It was getting interesting in the bazaar by this time. Renchord and John took a number of books and Gospels and started out to see things, to sell books and to talk to the people. Some one had to stay by the stuff. So we did not all go at once.

I cannot do justice to the sight. I cannot describe what I saw. As you read the following keep this in mind.

Imagine a hilly, rocky, broken pasture field, with hundreds of trees and a stream of water. A thousand acres in the field and it runs up the sides of six mountains. Some of these are piles of rocks and so steep they look unclimbable. A few weeks ago there were perhaps fifteen huts and the idol temple. And to-day, March 30, 1904, there are perhaps 5,000 or 6,000 quickly built sheds, arranged in more or less regular order, with streets and alleys. Near the temple are the shops, I presume not less than 500. A few weeks before there were 100 people. Now there are 15,000 or 20,000 at least in this part. Scattered around the outside are thou-

sands of carts where 10,000 or 15,000 more people sleep. One gets tired of walking from place to place. Here are shops of toys, sweets, pressed cane juice, copperware, ironware. Here is a large shop, whose owners live in Bombay. One of the largest shops is the cloth shop of our landlord, Goparlji Kinji. It is surprising what a nice place can be made with a little work, out of bamboos, rope, grass and cloth. He invited us in and asked us to sit down. He has closed his stores in Dahanu and Sounta while he is coining money at the fair. When twitted about his coming, he said there are fifteen or twenty mouths to be filled. He has two wives and a lot of children.

Here is a large tent—a theater company's. Nearby is a phonograph,—and I cannot tell it all.

Now I come to the temple, Mahalaxmi's home. It is a fine house. (Wish we had half as good a house.) Here daily thousands of devoted worshipers enter and the attending priests, Varleys, have to be carried out and fanned. They are nearly tired to death in accepting the sacrifices of the people. Goats, chickens, money, cocoanuts are brought. Who gets it all? The priests, of course, and their friends. The sacrifices of animals are bloodless. They are simply brought to the door, where the goddess can see (?) them, and then turned loose. Afterwards they are caught and butchered by Mussulmen. The meat is sold very cheap. Cocoanuts are broken before the goddess until the water stands four or five inches deep. Red paint is used freely.

The worshiper, as a rule, leaves his shoes at his shed or cart. They are pilgrims, you know. They bathe and fast as they go; they worship; they come back and feast.

Breakfast is over. It is 12 o'clock. What! Fire! Only a little distance from the tent some people were preparing a feast of goat mutton. It caught fire and the shed, and the surrounding ones. In ten minutes the excited thousands have torn the burning sheds and carts to pieces and are soundly scolding the guilty ones. Four or five sheds, as many carts, a lot of clothing, bedding, food, some paper money and a watch are gone. This is out to one side and a heavy wind blowing. What if such a thing should happen in the busy part of the place, or at night? I dare not think about it. Too horrible! Last year a child perished in a burning cart.

In the afternoon the same thing goes on, and for three days we were there and a good many more.

The idol is a fair specimen; not hideous, as so many are. It is gorgeously arrayed and thousands of garlands, mostly of roses, marigolds and jasmines, are hung on her daily.

Just outside the temple is a place where the barbers cut off the hair that is offered. Many a boy and girl have their hair cut off here.

On the other side of the street is a large pit where many thousands of the offered cocoanuts are put.

But it is Thursday evening now, March 31, 1904. Upon the steepest, highest peak of the highest mountain a staff is placed with a streamer twelve feet long. From our tent the staff looks about as long as a walking stick and the streamer like a girl's hair ribbon. It is 5:35 P. M. and the moon is full. Thousands of people are leaving now. We wait until Friday evening.

Friday afternoon we tear up camp and leave about five o'clock. We dare not walk very much now, as there are so many other carts that it is dangerous. The bullocks travel faster homeward. We get home at eleven.

We sold several rupees' worth of books and learned what a fair and pilgrimage are like. I will know what to do better another year.

After the Hindoos leave, the Varleys have their big time.

Dahanu, India, June 21.

A GOOD EXAMPLE TO FOLLOW.

By Elizabeth R. Mikesell.

On one of the Sundays in June we attended services in the United Presbyterian church here in Emsworth. The time was given over by the pastor to a member of the congregation to give a report of the conference of that denomination, which he had attended the previous week. He reviewed the work of the church of the past year, giving statistics and comparing it to that of other years and to what should be done during the coming year. Among his remarks he said, "Seven missionaries are ready to go to a foreign field who cannot go for lack of funds. It would take twelve thousand dollars to send them and I was wondering if the Emsworth congregation could not set the example to other and wealthy congregations and give five hundred dollars. I will give one-tenth of this amount." At the close of the meeting one of the deacons suggested privately to the pastor that the matter of this collection be taken up. So the pastor announced, at the close of the service, that after dismissal subscriptions towards this fund would be received, that another one hundred dollars had been pledged to him—we learned afterwards that the deacon who made the suggestion had pledged this amount. And without any excitement or "begging" by the pastor, men and women flocked to the pulpit and told the amount of their willingness to help. The congregation is a small one and not rich, but they certainly are earnest and live workers worshiping the Lord by giving at every call, besides keeping up a large quota, as we learned from the report of the morning. The result of this collection, as announced at the evening service, was seven hundred and ten dollars. A couple of the missionaries will be started through this collection. If we gave freely—according to our ability—to church and school, how soon could we build suitable city churches and educate workers and send them to the fields at home and abroad? Two millions die without the knowledge of the living God while one foreign missionary is on his way to them, and thirty millions die in darkness annually.

Emsworth, Pa.

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MISSIONS A BLESSING.

A widely traveled gentleman, whose opinions, gathered around the world, find frequent utterance in print, has lately been telling the law students at Boston University what he thinks of American consuls and missionaries. As to consuls, he is reported as saying that many of them are unfit and incapable; and as to missionaries, that they "don't dare to say anything about the consuls, for they are more or less in the same boat," and "do more harm than good." The opinions of men of much higher distinction and better opportunities for sound judgment are worth recording on the missionary question. Chulalongkorn, King of Siam, has said publicly: "American missionaries have done more to advance the welfare of my country and people than any other foreign influence." Marquis Ito, Prime Minister of Japan, has stated that "Japan's progress and development are largely due to the influence of missionaries, exerted in right directions when Japan was first studying the outer world." Sir Augustus Rivers-Thompson, Lieutenant-Governor of Bengal, says: "In my judgment, Christian missionaries have done more real and lasting good to the people of India than all other agencies combined. They have been the salt of the country and the saviors of the empire." Sir Philip Currie, British Ambassador to Turkey, affirmed in 1896, the year of massacre: "The one bright spot in the darkness that has covered Asiatic Turkey has been the heroism and common sense of the American missionaries." Prince Malcolm Khan, Persian Minister, said: "I have always considered the presence of your missionaries in Persia a providential blessing." Such testimonies are abundant from men of the highest standing, of our own as well as of other nations.—The Outlook.

Editorial Comment.

BRO. MILLER'S DEPARTURE.

Aug. 9 will be long remembered by a number in Elgin, Illinois. On the morning of this day Brother and Sister D. L. Miller bade farewell to the members who came down to the train to see them off on their long journey abroad. The day before had been spent in making final visits with the members of the Publishing House. Last words of counsel and farewell were heard on every hand, and while the hum of the machinery went on as usual and the labor of the workmen was just as always, yet in each bosom rested a degree of sadness.

Most of the readers of these pages know the reason. Bro. Miller has for years been connected with the Publishing House. With the missionary work he started in at its incipiency twenty years ago. Every line of every publication, every revolution of every machine in the large plant, every effort of each workman, no matter how small, had a part of his heart in it. His presence in the building, as he frequently visited the House within the past year, always carried an inspiration with it.

Bro. Miller was much interested in the new building that is now being constructed. He often expressed a wish that it might have been completed before he left, but unexpected delays prevented him this pleasure.

He started in in the publishing business and mission work in the vigor of youth; he has grown old in its very atmosphere and surroundings. He has given both his best endeavors. In doing so he has endeared himself to every one.

That he should leave as he does and be gone as long as he expects to remain away was the cause of the sadness referred to above. He goes with the prayers of all that he may be spared to return and enjoy many more years in service in or near the institution for which he has done so much.

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BROTHER TROUT TO EUROPE.

It will be remembered that it is made the duty of the Missionary Committee to send a visiting committee every three years to the congregations of the Brethren in Europe.

The time has come again when this should be done.

The Committee, however, disliked to incur the expense just at this time and prevailed on Bro. D. L. Miller to make the visit while on his way to India. He desired to have assistance and at a late date, as late as Aug. 8, Bro. I. Bennett Trout, of Lanark, Illinois, decided to go to Palestine and agreed to accompany Bro. Miller on his visit among the churches of Europe.

This combination is quite fortunate for the Brotherhood from several angles. Brother and Sister Miller make their part of the journey free of any expense to the Brotherhood. Brother Trout's expense will be borne from Hamburg, Germany, until he is returned to some point on his route to Palestine. In this way the visit is extended with very little expense to the church.

But the more valuable part rests in this: Perhaps this will be Bro. Miller's last trip. He has made about six of them and is well acquainted with the people and their needs. Brother Trout is a young man. Going with Bro. Miller will be to him like a school of preparation in which he will, by God's grace, be able to serve the church long and well in the same capacity in which Brother Miller has done so well. As they journey together, many, many suggestions and helpful hints will be dropped by the "father in Israel" to

his companion in travel, who, we know, will take a keen interest and be a close observer. It would have been difficult to have found a more suitable brother for this visit.

The Visitor and its many readers join in one fervent prayer that these brethren be prospered in the work to which they are sent, and they be returned to the church and friends in the United States so dear to them.

FRUITS IN SOUTHERN OHIO.

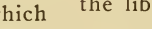
Bro. J. M. Pittenger, who is going to India under the direct support of the Sunday schools of Southern Ohio, writes in a private letter the following concerning the Sunday-school meeting recently held in that district. The extract is published simply because it reveals the degree of appreciation which the brother holds, and tells somewhat of the burden which has been rolled off the back of our brother through the action of the meeting:

"Southern Ohio was moved in a way that she never has been before. I think I told you once that I hesitated so long about deciding to go as a missionary because of my school debts. Then my dear wife (known to our readers as Florence Baker.—Ed.) helped me to see that if I felt that the Lord wanted me to do this work, He would take care of my debt. Then I passed through a long series of conflicts in doubt. Finally the Blessed Spirit conquered and I yielded to His promptings. Since then my life and soul have known a joy and peace that they never did or could have known before. Oh, my dear brother, why is it that I did not yield long, long ago! How much more useful and happy I could and would have been by His help! But the past is gone and we cannot undo what has been done. God be praised that my stubborn, selfish will is broken and that He has shown me a better, more perfect way. Pray for me that I may be a zealous and truly consecrated worker henceforth for Him.

"The dear brethren and sisters of Southern Ohio are going to remove my debt and send me to the field unhampered in any way. God bless them. I am sure, my dear brother, that they will also furnish means for a home for us over there when the need once comes. We are coming to see more and more reasons why we should thus give ourselves to this glorious service. We could not turn back now. The dear Lord bless all his workers."

Bro. Trout, who was present, reported a deeply spiritual and remarkably enthusiastic meeting.

The Sunday schools of Southern Ohio have stepped out into broader fields of usefulness in sending Bro. Pittenger to the front and the way they are meeting every phase of the question shows clearly the sincerity of their purposes and the liberality of their hands.



THE PRICE OF AFRICA.

If "The Price of Africa," by S. Earl Taylor and "Sunrise in the Sunrise Kingdom," by John DeForest, are typical books of the proposed series to be issued by the Young People's Missionary Movement, then, indeed, are the churches of America in a short time to be favored with the most valuable, helpful, and interesting set of books on missions. The two volumes just mentioned have been examined by the writer and the following features stand out prominent and recommend them to every one: (1) Clear and systematic manner of presenting the field under discussion. (2) The remarkable comprehensiveness within so small a compass. (3) The study questions and bibliography at the close of each chapter. I know of nothing so interesting, so well calculated to beget a deep interest in missions as the way these books are prepared. "Price of Africa" is already in "Our Missionary Reading Circle," and as a suggestion it will be well when other books as they come out are added. These books can be had through

the House at the low price of fifty cents for cloth and thirty-five cents for paper bound volumes. Good maps and clear illustrations are added features of the volumes under consideration. The Visitor would be happy to see a large list of orders for these books, simply because that would show a good interest in mission study.

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THE COLORED MISSION.

Now and then the "Visitor" has made mention of the work being done in Arkansas among the colored people. A letter in this issue will clearly show that while Sister Cunningham and Bro. Clark have said little, they have sought to do much and the Lord has blessed their efforts.

Now let those who have been favorable to a colored mission rally around this endeavor with their prayers and their means and these dear ones will, in the strength of the Lord, march right on to victory.

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NEBRASKA DISAPPOINTED.

The District of Nebraska feels keenly the disappointment in not being able to be represented on the field this coming year. The means have been raised and are in the hands of the Committee, but no choice suitable to the India field was at the command of the Committee at its meeting before Annual Meeting. Let Nebraska not grow faint or lose interest. These reverses or disappointments have their good in them. Keep planning and working to the same noble purpose and finally victory in larger and better fields will be gained.

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THE CHICAGO MISSION.

One year ago the children's mission suffered the loss of Sister Mary Quinter, who was sent to India. This year again this same mission is called upon to give up another good worker for the same field. This time it is Sister Gertrude A. Rowland who has left the mission and gone to her native State, Maryland, to prepare for her journey to India.

Sister Cripe remains faithful to her post through all these changes, and while she is loth to lose those who, through association, become dear to her, she rejoices, too, that the work where she is laboring is a stepping-stone for some to foreign fields of labor.

Sister Lula Sanger, of South Bend, Indiana, a daughter of Elder S. F. Sanger, has taken Sister Rowland's place.

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CALIFORNIA REJOICING.

The Sunday schools of California are greatly pleased to know that Sister Gertrude A. Rowland will be sent as missionary by their special support. The money for the first year has already been in the hands of the treasurer and plans are being executed to make the work a permanent one by this District. California is not large numerically, but her heart is readily touched by the call from afar and she joins with others of the Brotherhood in the good that may be done in foreign lands.

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KANSAS CITY MISSION.

There are a "faithful few" in this large city of the plain that never know when to give up in the struggle to establish faith in Christ in the city. Their zeal and earnestness are to be commended, for less courageous ones would long ago have given up.

It is a pleasure, too, to see that under the efficient leadership of Bro. James M. Neff they are hoping to enlarge their facilities for doing work for the Master. Let those directly interested in this particular city, and those interested in city missions anywhere, lend this good mission a prayer and a helping hand that the work may go forward in greater earnestness.

BROOKLYN MEETINGHOUSE.

The Mission Rooms are constantly in touch with Bro. J. Kurtz Miller who is spending the hot summer months and his best energy in working up interest among the churches in Pennsylvania to aid in building a much needed meeting-house and home in Brooklyn. It is very gratifying also to see the general hearty response to Bro. Miller's personal appeal. No extra burden is meant to be laid upon any one in the following suggestion, but what better thing could the churches of Pennsylvania do than to rise in their united strength, systematically apportion the expense of a house in Brooklyn among the members of the congregations, and give the money at once for that much needed house. A great blessing would follow the church in the East if such a step would be taken.

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OLD PEOPLE LIKE THE VISITOR.

This is what Brother Jos. Sniteman, of South English, Iowa, has to say about the "Missionary Visitor": "I think the 'Visitor' is just splendid,—the most inspiring reading I get outside of the Bible. I received an extra copy of the February number and gave it to a brother. He told me the other day he had read it. He thought it such good reading he mailed it to his wife and daughter who were away from home."

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INDIA WORKERS PLEASED.

Let me right here now stop to tell you what a phenomenal number the last issue of the "Visitor" is. It is something interesting, and something wonderful. We cannot get done talking about it here at our house. It is the subject of conversation at nearly every meal, more or less. One says, "Did you read such an article?" Another says, "Where?" "O, in the 'Visitor,' to be sure," and then there is a general laugh, and feeling of satisfaction that our "Visitor" should have grown to such a magazine! May it soon be such a big volume all the time, and with thousands of readers! The Mission House is a careful reader of the "Visitor." Put that down.—W. B. Stover.

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The "Visitor" is fine, especially the June number.—I. S. Long.

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I cannot tell you how much I enjoyed the last "Visitor." It was interesting from start to finish. The "Visitor" has come to stay and is a welcome guest in every home, at least that is true on this side of the world.—Nora Arnold.

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I have been reading and reading and have not yet gotten it finished. All the way through it is good as it can be. I hope it has a good circulation. Some of the pastors will perhaps wake up. They ought to wake up along the line of giving, as that was the prominent factor in each article.—Eliza B. Miller.

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A man living in Shan Tung, who believed a year ago that missionary work was a humbug, and converts shams, has entirely changed his mind owing to what he has seen during the recent persecution in China. To use his own words: "I have seen many of these converts, men and women, who have had the choice put before them, 'Will you deny Christ, or will you suffer and die?' and have deliberately chosen suffering and death. I have seen these people—some of them brought down to the hospitals on the coast, mangled and broken, coming down simply wrecks to die. I have carefully verified at least twenty-five cases brought down to the place where I was living—and never again will I speak of the Chinese converts as humbugs or shams."—New Zealand Church News.

MY SAVIOR'S WAY.

By M. A. Blakely.

"Thou knowest, Lord, that I am poor,"
Said I, "but fain would give Thee more,
To help drive out the heathen's night,
And bring to them the Gospel light.
Yes, I would gladly give Thee more,
If I were not so very poor."

Then graciously He made reply—
"My child! Thou knowest as well as I,
When thy one talent was not used,
Ten would as surely been abused.
Thou hast refused to give thy mite,
So would have clasped thy millions tight!

"Those welcome words of comfort free,
Have often been withheld by thee;
The balm thou mightest have applied
At trifling cost, has been denied.
Prayer—which a dying soul might save—
If thou hadst plead, was seldom gave!

"The sweetest service one can give,
Is humble life, devoutly lived;
And richest offering in My sight,
Remember, was the widow's mite!"
"The lesson learned and to this day,
I've simply lived my Savior's way!"

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PRAYERS AND MISSIONS.

Said Dr. Livingstone in Africa, "God had but one Son, and He was a foreign missionary." How did he conduct His campaign? For Himself? All night in prayer, a realm of power surging about, thrilling His being, how to apply it. On the top of the Mount of Transfiguration He prayed till, glorified, transfigured, He shone in His original brightness. When the crisis came, He was all night again in prayer, falling on His face like Elijah on Carmel, "If possible, let this cup pass; nevertheless, Thy will, not Mine, be done." He was about going away, leaving a few timid, scattered disciples to turn the world upside down in the matter of morals and eternal hope. What should be done for them? "Pray, pray the Father for the fulfillment of the promise of power." They obeyed. They gathered together in that upper room afterward. Peter addressed an audience vastly larger than this, and gathered three thousand trophies in a day. Was it Peter's eloquence, logic, argument? The power was in that upper chamber before they came to the common audience.

The same thing may be seen all the way along. Luther storms heaven; he is like Moses crying, "Lord, do this, or blot my name out of Thy book." Wesley was full of the Spirit. At Edinburgh the place is shown where the very floor was worn away by the knees of John Knox, while he plead, "O God, give me Scotland or I die."

Livingstone, in the heart of Africa, about to be translated, uses not his last moments for preaching; he is in his tent on his knees, and he storms heaven with his prayer till he cannot abide longer in the body, and he goes into the very Shekinah with his prayer to plead for Africa. And Hartzell and Taylor are there largely in answer, not to his might or to an army, but be adequately sustained, and from year's end to year's end it would be unnecessary to take up a collection or solicit a subscription. The money would be there in the Lord's treasury, ready whenever it was required.

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AN INDIAN ON INDIANS.

The Mission Field reports the testimony of an Apache Indian at a Christian Endeavor meeting held in connection with one of the mission churches of the Reformed Church in America. "We Indians," said he, "look like man, shape like man, but we not know enough. We not know God. We like snow man children make, all the time standing still in one place, so cold, so cold; no go about, no work; go away little by little, then all gone."

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Is it nothing to you, O ye Christians,
That in India's far away land
There are millions of people pleading
For the touch of a Savior's hand?
They are groping and trying to find Him,
And though He is willing to save,
Eight hundred precious souls each hour
Sink into a Christless grave.

Reading Circle and Christian Workers' Topics

By ELIZABETH D. ROSENBERGER.

FOR OCTOBER.

Sunday, October 2.

Topic.—Indifference.

Text.—Thus speaketh the Lord of hosts, saying, This people say, The time is not come, the time that the Lord's house should be built. Haggai 1:2.

References.—Jeremiah 9:3; Ezekiel 13:5; 16:30; Hosea 6:4; 10:2; Haggai 2:15, 16; Matt. 26:41; Rev. 2:4; 3:2, 15, 16, 20-24; Mark 4:19; Luke 14:29, 30; Rom. 3:11; Luke 19:21, 22; Matt. 25:24, 25; Prov. 5:12, 13; Matt. 8:21.

"The time is not come."—Because it is not time to go to the station to meet the train, we linger at home very comfortably But when it is near train time, it is foolish to linger and so miss the train. And yet, many times we put off doing what should be done, and linger over something we enjoy. The habit of putting off disagreeable duties is easily formed but very hard to break. Remember this when you throw aside your lessons to go down street with your classmate. You are indifferent to your best interest when you put off work for play. You say, "The time has not yet come to think about my soul's salvation. I'll be a Christian some day, when I get older." Do you not see that to-day is the only time you really have? Jesus wants you now. You need Him to complete your life. But you put off coming to Him, not knowing that you are putting from you the greatest joy and blessing that your life can know. Do not forget that

"You shall reach the house of Never
Through the street of By and By."

Get Rid of Indifference.—A congregation made up of cold, indifferent members is a sad sight. The dust and gold of the world has accumulated in their souls, and they are as indifferent to each other as they are to God. Let us test ourselves; we are right with God in the exact proportion that we are right with the men and women around us. Is there any unkind, jealous feeling between you and your brother who is more successful than you are? Do you love the sister who used to be in your own station of life, since the wheel of fortune has placed her higher than you are? Can you bear with the faults and follies, the graces and honors of your equals, those who are just in your own station? If so, then you can all be with one accord in one place, and the blessing of God will come to you.

Satan's Lullaby.—When the soul wakens and asks, "What shall I do to be saved?" Satan says, "Do nothing now, there is plenty of time." And sometimes he soothes the soul to rest with that awful comfort. But this rest is a lie. Your soul is happy because things are so bad. It is the worst sign. Your mother is very ill and the doctor says, "There is hope because she suffers so. If the pain stops let me know at once." And you understand that there is hope, so long as she suffers. But you say you are happy, conscience does not trouble you, everything is all right. God pity you, that is the worst sign. If only you wakened up at night thinking of death and the judgment, if only sometimes you felt uneasy, and conscience pricked you, then there would be some hope for you.

The Strenuous Life.—We read much, and see much of strenuous living in these days, because people feel strongly and act vigorously. This is a time when most people are enthusiastic, intensely interested in whatever they do. Does this apply to Christians who are living for God? We are glad that some are serving God with all their strength and all their mind and all their heart. But watch for the beginnings of indifference!

You feel as if you had a fairly good excuse to remain away from church. Just rouse yourself, make an extra effort, and it is very likely that you will discover that you can go as easily now as at any time. Keep your religious enthusiasm at a white heat by reading your Bible every day and praying earnestly to live nearer to God. Then mingle with other Christians, and do some work for Jesus.

"Just live thy life in full content
Do all thy best with what is sent
Thou but receivest what was meant,
Just live thy life."

Indifference to the Lord's House.—In this lesson the prophet is speaking to Israel, God's people. They were indifferent, and they said, "It is not yet time to build the Lord's house." Many of our brethren and sisters to-day are saying the same thing. They do not see that it is high time for us to be thinking about building the Lord's house in places where His name is not known and honored. We must think, work, plan, and give for this purpose. We have some missionaries at work in India. They need homes, meetinghouses, orphanages. It is time to build them. God sees our indifference as well as our zeal, and how much more we might do if we would. We pray God that this Circle may always stand for instant, active, enthusiastic service.

A Zealous Christian.—Sibyl, a negro slave, was washing windows, and singing

"I am so glad that Jesus loves me."

When she came into the house her mistress said, "When I used to hear you singing while you were working hard, I thought you were fanatical but when I look at your beaming face, I cannot help feeling how different your religion is from mine." Sibyl answered, "Ah, Missus, the light you saw in my face was not from me, it all came 'flected from de cross an' there is heaps more for every poor sinner who will come near enough to catch de rays." There is the trouble. We keep too far away from the cross to hold and reflect the rays of love divine, so we grow cold and indifferent; too indifferent to be interested in church services or missionary meetings. It may be owing to this indifference that some friend of ours is saying, "No man cares for my soul!"

Topics for Discussion:—

1. Did Nehemiah have any indifferent workers? Neh. 3:5.

2. The tribe of Reuben was too indifferent to assist in subduing their enemies. Judges 5:16.

3. When those who can do the humble tasks grow careless, the church suffers loss. A common soldier could repair the hedge referred to in Ezekiel 13:5.

4. What did the angel say to the Laodiceans? Rev. 3:14-16.

5. What was the prophet's lament over Judah? Hosea 6:4.

6. The best remedy for indifference is to make a church worker out of every church member.

7. The one-talent man. Matt. 25:24, 25; Luke 19:21, 22.

Sunday, October 9.

Topic.—Zaccheus.

Text.—And he sought to see Jesus, who he was; and could not for the press, because he was little of stature. Luke 19:2.

References.—Psa. 143:6; 145:18, 19; Prov. 8:17; Isaiah 55:6; Hosea 10:12; Matt. 6:33; 5:6; Acts 2:21; 17:27; Heb. 7:25; Rev. 3:20; James 4:8; Psa. 33:20; 9:10; 27:4; 1 Chron. 22:19; Matt. 2:1, 2.

He Sought to See Jesus. — Zaccheus, who was the chief of the publicans in Jericho, made an effort to see Jesus. The crowd was very great, and Zaccheus was very short, so the taller people shut off his view. Our sympathy always goes out to those who are physically deformed in any way. They are handicapped for the life race. And yet many of them have accomplished wonders under this disadvantage. There was a man in the statehouse at Richmond, during the Southern Confederacy, whose word and counsel were sought and followed, one of the most powerful men of his time, but he could not walk. A servant took him everywhere in a wheel chair. Zaccheus

overcame the hindrance of physical trouble by climbing a tree. Then he looked straight at Jesus. And Jesus responded by looking at him, and telling him that He would dine at his house that day. Jesus mingled with the poor, the despised and the outcast. Here we see Him friendly with this rich man, for Zaccheus was wealthy. He was glad to have Jesus come to his house, and he welcomed Him eagerly and joyously. Why not receive Jesus with joy when He completes our lives?

Religion and Business.—Zaccheus was a rich publican, and he was held in contempt by the Jews. They said that anybody who would collect taxes for the hated Roman government must be a very mean sort of a man. But Jesus did not ask Zaccheus to give up his office. It was a right and necessary occupation, whatever the average Jew might think of it. The only thing that Jesus did demand was that he be nobly righteous in his daily duties. And Zaccheus said, "Lord, the half of my goods I give to feed the poor, and if I have wrongfully exacted of any man, I restore fourfold." Need we wonder that Jesus did not ask him to leave his business? When religion rules the pocketbook, God will bless your business.

Let Jesus In.—Christ wants to be let into our houses, our hearts, our hopes, our plans, our pleasures; He wants a part in them all. He asks us to come to Him, then He will bless us and give us peace and joy. A royal princess of England was found dead, with her cheek resting upon an open Bible, at the words, "Come unto me all ye that labor and are heavy laden, and I will give you rest." In a rear tenement lay a dying woman, whose husband, brutal through drink, would not allow even hospital care. Under the bed snarled the hungry dogs. The place was noisy and foul and dark. Only the missionary remained with the poor woman. "I'll go soon," said the sufferer, "only stay—tell me the words again." So over and over until the angel of death closed her lips, the dying woman tried to repeat after the missionary, "Come unto me, all ye that are heavy laden, and I will give you rest." So, in palace and tenement, the human soul cries out with the same longing which can only be satisfied and comforted by the love of God.

Jesus Wants the Children.—

"Father, lead Thy little children
Very early to Thy throne;
We will have no gods before Thee,
Thou art God, and Thou alone.

"In the Bible Thou hast taught us
And our thoughts to Thee are known;
Thou canst see us in the darkness,
Thou art God and Thou alone.

"Though the heathen bow to idols
They have made of wood and stone,
We have Christian friends to help us,
Thou art God and Thou alone."

Jesus Had Time to Visit Zaccheus.—We are so busy in these days. Our housework must be done so precisely. Then we have a few dear, congenial friends with whom we spend many happy hours, so there is but little time to visit other people; but is this right? I wish that our young people would read through the Gospels and notice how many times Jesus paused in His important ministry to talk to individuals, and teach them one at a time. There is the woman at the well, the young ruler, Martha, and many others. The girl in your Sunday-school class who seems to have the fewest of friends is the one you want to win, and you must help to make her poor, lonely life richer and fuller. We plead for those who have few pleasures, who are poor and lonely. If your own life is happy and your cup running over with blessings, God will not hold you guiltless if you neglect these little ones. Go to their house and have them come to yours. Take time to bring them some joy and gladness.

"He liveth long who liveth well,
All else is being flung away;
He liveth longest, who can tell
Of true things truly done each day."

Topics for Discussion:—

1. What did the Pharisees say about

Jesus going into the house of Zaccheus? Luke 19:7.

2. How did Zaccheus obey Jesus? Luke 19:5; John 14:23.

3. Whom was Jesus seeking? Luke 19:10.

4. How can we win souls for Christ? Luke 19:5.

5. How shall we treat the strangers who come to our church?

6. How much can we do for our Sunday-school class during the week?

7. How many of your members find time to visit the poor and the strangers?

Sunday, October 16.

Topic.—Loyalty to Christ.

Text.—Though He slay me, yet will I trust in Him. Job 13:15.

References.—1 Cor. 4:2; Rev. 2:10: Psa. 81:7; Matt. 24:21-24; 2 Thess. 1:3-5; 2 Tim. 1:12; Philpp. 4:13; Rom. 8:35-37; Luke 5:18-20; Matt. 16:16; John 16:30; James 1:3; 1 Peter 1:7; Gal. 2:20; Prov. 20:6; 28:20; Matt. 9:28; 10:22; Luke 16:10-12.

Loyal to Christ.—If we are loyal to Christ and His church, we are loyal to the best and highest. The Christians in the early centuries had their loyalty tested. "Be ye faithful unto death" was not an unmeaning command to them. They were loyal to their families, but loyalty to Christ sometimes meant that they must forsake their loved ones and die for the faith. An old Roman picture of a prison, dark and gloomy, shows a little child stealing along the corridors with some food for her father. The Christians in prison were not given any food. Then when their friends would come to their relief they could also be arrested and thrown into prison, so that these Christians might be exterminated. Our loyalty to God is tested differently. We will be tempted and tried by worldliness, ease, pleasure and selfishness. To live true to the high principles Christ taught is loyalty. To serve Him faithfully when it requires time, strength and money is loyalty. To be loyal to Christ means to devote our lives to Him just as truly as did the martyrs of old.

The Influence of One Loyal Christian.—When Stanley went to find Livingstone he was a worldling, a man looking only for fame and money, caring nothing for God or Christ or the Bible. He journeyed through Africa, enduring many hardships and disappointments, until at last one happy day he stood before Livingstone. Then he saw what the sick, weary missionary was trying to do for the God he served, and that darkest Africa would some day be illumined by the Gospel light. Livingstone never spoke a word to him about becoming a Christian, but Stanley was not with him long before he found himself worshiping Livingstone's God and trusting Livingstone's Savior and reading the Bible. He could not help it. As Adoniram Judson walked along the streets of India, the people would say, "There goes Jesus Christ's man!" When we are really devoted to Jesus, people will not doubt our loyalty.

"Comrades, are we ready our allegiance to proclaim?
Do we run with joyful tidings in the Savior's precious name?
Whatsoever he appoints us be our answer prompt and true,—
We are ready now to do."

A Traitor.—Every instinct of our nature revolts against a traitor, one who has promised to be true and then proves false. At West Point they have the names of famous American generals engraved on tablets. One tablet is unused, the one on which Benedict Arnold's name should be. Judas Iscariot was a traitor. When we are dishonest, untruthful, malicious and selfish, deliberately permitting ourselves to do things that we know are wrong, we are untrue to Christ. Pray for grace and strength to overcome temptation, and be loyal and true. Then we can say, "I have fought a good fight, I have finished my course, I have kept the faith."

"He's true to God who's true to man:
Wherever wrong is done
To the humblest and the weakest
'Neath the all-beholding sun,
That wrong is also done to us,

And they are slaves most base
Whose love of right is for themselves
And not for all the race."
—Lowell.

What One Loyal Soldier Did.—The horrors of slavery in Jamaica long ago cannot be imagined, or understood by us. Then each week some African slaveship landed with a cargo of naked slaves. They were so cheap that it was more profitable to kill them with rapid work than to care for the sick and weak ones. So grievous were the wrongs suffered by these negroes at the hands of the white men that they would have nothing to do with a young Moravian missionary who wanted to tell them of Jesus. At last he took the only method that would bring him closer to them; he had himself sold as a slave and worked with them in the fields day after day. Now they were ready to listen to him; he was one of them. He could only endure the life for a few years. Then he was buried on a sugar plantation. But long years afterward his story came to the ears of young Wilberforce and gave him courage to work against slavery and it was not long until Parliament freed the West India slaves. This young Moravian, loyal to his Savior, really started the anti-slavery movement.

What Does Your Loyalty Cost?—It cost Daniel a night in the den of lions. It cost hundreds of Chinese Christians their lives during the Boxer outbreak. It cost Paul hunger, imprisonment, shipwreck, and his life. Here in this country at this time it may cost you friends whom you love, and pleasures which you enjoy. Young men must sacrifice business openings which seem promising, because to accept them would mean disloyalty to Christ. Sometimes loyalty is costly; but it pays an hundredfold in this life and we have eternal life in the world to come.

Topics for Discussion:—

1. The fiery furnace did not make traitors of the three Hebrew children. Dan. 3: 8-30.

2. Abraham was loyal to God. Gen. 12: 1-4; 22: 1-19.

3. It cost Stephen his life. Acts 6: 8; 7: 55-60.

4. A disloyal wife did not move Job. Job 2: 9, 10.

Sunday, October 23.

Topic.—Danger of Idleness.

Text.—I went by the field of the slothful, and by the vineyard of the man void of understanding; and lo, it was all grown over with thorns, and nettles had covered the face thereof, and the stone wall thereof was broken down. Prov. 24: 30-34.

References.—Prov. 6: 9-11; 10: 5; 13: 4; 14: 23; 15: 19; 18: 9; 19: 15; 20: 4; 26: 15, 16; Eccl. 10: 18; Ezek. 16: 49; Matt. 20: 6, 7; 2 Thess. 3: 10, 11; 1 Tim. 5: 13; Prov. 23: 21; Matt. 25: 26, 27; Rom. 12: 11; Heb. 6: 12.

The Field of the Slothful. — Weeds grow without any care. Stones roll down the hill, but they must be carried to the top by slow, heavy, toilsome effort, to build a castle that will remain there for generations. Thorns and nettles spring up and grow luxuriantly. All you need do is to keep out of your field, and what a miserable crop awaits your reaping. If only boys and girls could see the real ugliness of a field given over to thorns and nettles! It is torture to come in contact with these thorns and nettles; they sting and hurt. When we have made our children see the use, the beauty, the perfection that comes only by cultivating all their powers of mind and soul and body, we have taught them life's best lesson. Children who are rude in their manners have not been careful to cultivate a courteous demeanor. They are rough in their speech, because they do not try to use pleasant tones and proper language. They are dull and uninteresting, because they do not read and study. They are cross and unkind, because they have not asked Jesus to make them good and loving. These children are like a field that is overgrown with weeds. The stone wall enclosing it is broken down. Their idleness and lack of culture has

made it easy for all kinds of horrible temptations to overcome them,—temptations that never assail an honest, clean, studious boy or girl. Learn to work. If you dislike it, all the more reason for your sticking to your task until it is completed. Nothing worth doing was ever accomplished without hard work.

Idleness in the Market Place.—The men who stood around the market place waiting for somebody to come and hire them no doubt passed the time very pleasantly doing something or other. Sometimes the idlest people seem to be the busiest; they never have time to assist a neighbor or work at a sewing circle, but they engage in the most trivial, weak, unworthy pastimes to while away the time. If you have stood idle in the market place, and no one has hired you, go down the next street and ask for work. If you can get none there, be sure there are harvest fields in the country where you can get all the work you want. Are there any standing idle in your church, waiting for some one to put them to work? If there is a live Missionary Reading Circle in your church, we know that the idlers in the market place have all been put to work.

"Idleness is Emptiness."—The old Athenians very wisely made idleness a crime punishable by death. And in doing this, they made it a symbol of the divine law, because death is the penalty of idleness. When the sap is stagnant in the limb, the leaves fall off and the twigs wither. You have seen a stagnant pool become foul and then dry. The hands that are skilled in music lose their power when they cease practicing. The youth who does not labor with hand or brain soon becomes an outcast. There is no place for him. The girl who is as

"Idle as a painted ship
Upon a painted ocean,"

will have few attractive qualities.

"Labor is wealth—in the sea the pearl groweth,
Rich the queen's robe from the frail cocoon floweth,
From the fine acorn the strong forest bloweth,
Temple and statue the marble block hides."

Fidelity.—I am glad that God rewards the worker. When the man who had been given two talents gave his lord two talents more, his lord said, "Well done, good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things." We can all be good servants if we ask Jesus to help us. We can all be faithful. That means diligent working on when we would rather rest. It means disagreeable work very often. Some sisters were sewing, and others were washing and scrubbing for a poor family. One girl refused to help. She said, "I must write a letter to my father this afternoon. I always write to him every week." But more than one of the girls who scrubbed and mended in that poor home thought, "She could easily write to her father some other time," and so she could. His lord first called him "servant," but when the work was well done he gave him the title of "ruler over many things."

"Some things can't be druv."—Mrs. Stowe has told us about the idle, shiftless ways of Sam Lawson, who always excused his own shortcomings by saying that "some things can't be druv." So after he had taken their grandfather's clock all to pieces he told the children to let the little wheels alone; he'd be back to finish the clock some time next week. Their mother was angry, but that didn't help matters any. Sam couldn't finish the clock any sooner. Solomon said, "As vinegar to the teeth and as smoke to the eyes, so is the sluggard to them that send him."

No Joy in Idleness.—

"Labor is life! 'Tis the still water faileth;
Idleness ever despaireth, bewaileth;
Keep the watch wound, for the dark rust assaileth;
Flowers droop and die in the stillness of noon."

Topics for Discussion:—

1. Does idleness lead to poverty? Prov. 10:4.

2. Do idleness and wastefulness go together? Prov. 18:9.

3. Is the idler a coward? Prov. 26:13.

4. Why are there any idle church members? 2 Thess. 3:12.

5. Is the idler conceited? Prov. 26:16.

Sunday, October 30.

Topic.—Meetinghouses.

Text.—I went with them to the house of God, with the voice of joy and praise, with a multitude that kept holy day. Psa. 42:4.

References.—Psa. 55:14; 27:4; Eccl. 5:1; Isaiah 2:3; Micah 4:2; 1 Tim. 3:15; 1 Peter 4:17; Matt. 21:13-15; Isa. 62:9; Ezek. 43:12; 1 Cor. 3:17; Luke 19:46; Mark 11:17; Matt. 24:1; Luke 2:46; John 2:20.

Meetinghouses.—Our country's boast is in her schoolhouses and churches. They followed the home of the settler. When the forest was cleared and the log cabin built, then the settlers united their efforts and the logs were prepared for the schoolhouse, which often did duty as a church on Sundays. Few luxuries, or even comforts, were found in these early homes, so it is not surprising that the rudest furniture was placed in these schoolhouses. There were few schoolbooks, maps, or blackboards, and from our view point they were but poorly furnished.

The meetinghouses of that day were like the schoolhouses, the best the people could afford; but their best, compared to what we are able to do to-day, was not very good. A meetinghouse in those days was usually built four square, furnished with wooden benches without any support for the back. A table did duty as a pulpit; and thus furnished they served very well for their day and purpose. We have many of these meetinghouses to-day. We hold our Sunday schools in them, our regular services and our revival meetings. In many churches the primitive log houses have given way to modern houses with the comforts and conveniences within our reach, but the meetinghouse is the same. We make no changes there; we try to adapt ourselves to it as well as we can. Is this the best plan?

It Was in David's Heart to Build a House unto the Lord.—David liked to think about the house that would be dedicated to the Lord some time. Hiram, his friend, who was king of Tyre, sent timber of fir and timber of cedar down from Lebanon unto the sea where it was arranged in floats. They brought great, costly stones for the foundation and this was the beginning of Solomon's temple which was dedicated to the worship of the Lord.

Sometimes, when looking at the beautiful churches that rear their spires heavenward in our cities, we think that a part at least of the money lavished upon a church that is closed six days out of seven could be put to better use, that God would be more honored by less architecture and more money to be used in lifting up the fallen and downtrodden. Costly churches may represent some self-sacrifice and devotion, but if some of that money were used in an enterprise to give work to poor people and so make them self-supporting, it would be doing something for "the least," and so honoring God.

One New Meetinghouse.—The very fact that we hold our Sunday schools in our meetinghouses makes it plain that we should have some conveniences for this purpose. Some time ago a new church was dedicated by our Brethren, and we were glad to see that they did not forget the children when designing the church. There was one central audience room of good size. Opening off from this audience room were a number of small rooms for the Sunday-school classes. These small rooms could all be used as part of the audience room. Back of the pulpit were two more small rooms, one of which is intended for a minister's study. When the congregation is small only the audience room is used, because it is more cheerful for a small audience to meet in a small room. A few people scattered over a large church is a depressing sight to the min-

ister. In this church the size of the room varies with the congregation. It is cheerful, clean and attractive, well lighted by large windows during the day and by plenty of lights in the evening. On a cold, rainy evening, when only a few come out to a Sunday-school teachers' meeting or a prayer meeting, they meet in one of the smaller rooms. It is warm, well lighted, and there is a cozy home look about it that is pleasant. It is worth while to come out on disagreeable evenings, for the members are all in earnest and devoted to the interests of Christ and the church. The bond of Christian fellowship seems to bind them closer together on these occasions. When you contrast this with a meeting in a large, cheerless, half-lighted, poorly-ventilated room, you will understand the difference The needs of the children should be well considered when building a meetinghouse in these days, because we want them in the church. It is worth our while to win them and hold them.

Topics for Discussion:—

1. Describe a model meetinghouse.
2. Give a few interesting facts concerning Solomon's temple.
3. Relate the incident of Jesus visiting the temple when he was a boy. Luke 2: 46.
4. Why did Christ drive the money-changers from the temple?

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HERE AND THERE.

Sister Lulu V. Sanger, our secretary at South Bend, Indiana, says, "I am glad to send you two more names. I only wish I had many more to send in, for I am anxious to see our membership increase."

Brother J. W. Vetter, our secretary at Pyrmont, Indiana, says, "I enclose one dollar and four names to be added to our list of readers here in Pyrmont. We are working and praying for the cause of Christ to prosper."

Sister Grace Hileman Miller, of Lordsburg, California, says, "Here are four more new names. We had a good program on Sunday at 3 in the afternoon. The audience was small, but very attentive. Our part is to do with our might what our hands find to do, and leave the results with God."

Sister Susie M. Hout, of Sharpsburg, Maryland, says, "Another school year has come to a close and the Missionary Reading Circle at Union Bridge has suspended its work until next September. During the winter the Circle completed the study of the 'New Era' and began studying 'The Crisis of Missions,' which was found very interesting and will be continued next fall. It does not seem hard to interest these young people in missions. One of our members has been appointed to do some work in Baltimore. Others are anticipating work in other mission fields. We all pray that the work of the Circle may prosper in the future as it has done in the past."

Sister Carrie M. Wentz, of Hooversville, Pennsylvania, says, "I am always glad to send in new names. It means that some more are ready to enlist in the cause of missions. The Circle is growing in interest here. God is blessing the work and the workers."

Sister Edith Noll, of Ramona, Kans., says: "I am a member of the Circle and have read twelve books, and enjoyed them very much. I need circulars, as we want to do what we can for the cause."

Sister Mary R. Hoover, of Spencer, Ohio, says: "Our Circle members all help to hold a Christian Workers' meeting. We meet every Sunday evening and use the topics in the Missionary Visitor. Two of us have completed the course. We are all interested in the cause of missions and like to read these books."

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NEW NAMES.

2503 Alice Mishler, Mogadore, Ohio.
2504 Agnes Merchant, Laporte, Ind.
2505 David P. Hoover, Saxton, Pa.
2506 Frederic Hoover, Riddlesburg, Pa.
2507 Anna Bingman, Cerrogordo, Ill.
2508 Clara Hendricks, Cerrogordo, Ill.

2509 Geo. W. Wagoner, Pyrmont, Ind.
2510 Lima Wagoner, Pyrmont, Ind.
2511 Effie Wiggs, Pyrmont, Ind.
2512 Rosa Wagoner, Pyrmont, Ind.
2513 Mary Conner, Lordsburg, Cal.
2514 Tena Conner, Lordsburg, Cal.
2515 Ezra Fike, Lordsburg, Cal.
2516 Cordie Fike, Lordsburg, Cal.
2517 Clara Shaffer, Hooversville, Pa.
2518 Emma Horner, Lodi, Ohio.

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RECEIVED CERTIFICATES.

Goldie Fike, Lordsburg, Cal.
Mrs. Edith Button Noll, Ramona, Kans.
Cora Horst, Spencer, Ohio, R. D. No. 2.
Mary R. Hoover, Spencer, Ohio, R. D. 2,

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LOCAL SECRETARY.

Fannie Gearhart, Greencastle, Pa.

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WHAT IS THE CIRCLE DOING?

We cannot answer this question in full, because we have neither time nor space to tell you all we are doing. The Circle stands, first, for the dissemination of books and periodicals that bring the needs of the heathen at our door and those beyond the sea to our notice. All the members promise to do some reading on missions, and very nobly they are keeping their word. Some have very little time to read, and we are glad when such do the little they can. Others read rapidly, and find time to go among their friends to persuade them to join the Circle. We can never tell you how much we do appreciate the faithfulness of our workers. Last year forty-five completed the course. We hoped that a larger number would finish reading eight books this year, so that we could mail them their certificates. Our workers are doing what they can. We read their letters telling of their difficulties and their trials, and how our sympathies go out to them. We wish that we could meet them, and talk the whole situation over. In some places it is seeding time and they are afraid the soil will prove unfruitful, but they sow in faith, believing that the harvest yield will be abundant. In other places they are reaping the harvest, as the account given by the members of the Waynesboro church in the May Visitor proves. There are many churches where an increase in the treasury as well as more active service from our young members has been brought about by the Circle. What it has done in our Brethren schools is another story that has been touched upon by Sister Lizzie Shirk, of Mt. Morris; Sister Savilla Wenger, of Bridgewater; Florence B. Pittenger, of Huntingdon; Lulu V. Sanger, of North Manchester, and the work at McPherson and Lordsburg has also been wonderfully blessed. But we need an entire chapter for the record of the schools alone.

The Christian Workers' meetings are an outgrowth of the Circle work. Every Circle member will help with these meetings. We trust that our young people will be won to the church by the faithful love and service of their friends in the church. As time goes on we hope that these meetings will be held in every congregation; and the one-talent or two-talent member will have a chance to work.

We have recently got our new circulars. We have changed the course of reading. This becomes necessary, because we want the best books on missions in these courses. We are sure that this is the most interesting as well as the most instructive series we have ever placed before our members. There are three courses, all on missions. The first consists of books on missions designed for the boys and girls—we call it the Christian Workers' Course,—the second is the General Course, and the third is the Advanced Course.

We have done some practical work for missions. We talked of supporting a missionary, but learning of the need of strengthening the defenses and the force already in the field, we decided to help support orphans and orphanages in India and much has been done by our members. We trust that many more orphans will be kept by our Circle. We can do it. We are young and enthusiastic workers for Christ. Let us make some sacrifice for Him.

At one Circle meeting the sum of one hundred and fifty-nine dollars was raised for mission work. Our secretaries write us of the efforts they are making to give money to the Lord. God bless them all. We believe that He does bless their offerings, even as He blessed the two mites.

We are reading "Rex Christus," by Arthur L. Smith, this year. It is a book on China; fascinating as a story. Don't you find it so? We have only commenced telling you a few of the things that the Circle is trying to do. By patient continuance we trust that glorious results will be wrought out by these workers.

From the Field.

FAIRFAX CHURCH.

Report of Christian Workers' meetings, first half of 1904: Twenty-five meetings were held from Dec. 9, 1903, to June 8, 1904. Total enrollment of members, 53. Number of leaders present, 19. Total attendance of members, 610. Average attendance of members, 24. Total of others present, 302; average, 12. Total attendance members and others, 912. Average, 36. Seven collections were held, amounting to $4.73. Average amount of collections, sixty-seven and four-sevenths cents. Also one special collection at India meeting, held jointly with Reading Circle, our half of which was 67 cents, making total collected $5.-40. Reorganization was effected June 8 by electing the following officers: President, Bro. B. F. Miller; vice-president, Sister Lizzie A. Flohr; secretary, Sister Lulu Sanger; treasurer, Sister Annie Cline. Maggie Bowman, Sec.

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FROM PALESTINE, ARK.

I come with a heart full of praise. It affords me great pleasure to submit to you the following report concerning our work here. Eld. May, of Circleville, Ohio, has once more come and gone. He arrived here July 8 and went away this morning. While here (three weeks) he preached nineteen sermons. The first week, as people were busy farming, we had meeting every other night. Since then, every night.

During his stay here five joined the church by baptism. We then met in council and proceeded to organize by electing our officers. We elected a minister, two deacons, one trustee, treasurer and clerk. Bro. Clark was chosen minister and the writer clerk.

Since my coming here last fall, Bro. Clark (who was baptized then) and I have labored diligently and prayerfully for the organization of a church of our faith and for the planting of the true gospel principles into the hearts of the people. We now rejoice to see favorable indications result from our labors. The work, however, is just begun. Therefore we will need to put forth every effort and Bro. Clark, who has been helping, is yet willing and anxious to give his entire time to the work. He is thoroughly competent for the work and will be instrumental of doing great good. He is a man who commands the respect of all the people. He wields a strong influence and is very zealous.

Trusting that your interest in this work may be deepened by this report I close. May God bless you in your meeting and direct you in your very important duties. Your sister in Christ.

Mattie Cunningham.

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FROM ARKANSAS.

July 12 Bro. Kesler arrived and began a series of meetings in our new church at Frisco, Mo. The 14th was our council. Three were expelled; all business was orderly and inspiring. Thirty-two communed on the 16th, and it was very impressive, a large audience being in attendance. The 17th was an all-day meeting. Steps were taken to organize a Sunday school. The lot fell on Bro. J. E. Grim for superintendent and Bro. G. W. Miller for assistant. The Brethren's literature will be used. At 11 o'clock Bro. Kesler preached on the name "Brethren." Those who had Bibles were called on to read Scripture. After refreshments for the body, Bro. C. E. Wills gave an interesting sermon. At night Bro. Kesler gave us a soul-thrilling sermon on "The Last Call."

The 18th he was called home on account of sickness. I went to fill my regular appointment at Nettle Ridge and did not know of his leaving until next day, so there was no meeting that night at the church. The 19th the large crowds came again and before meeting one precious soul was reclaimed. After meeting, in response to the invitation, four came forward. The 20th we were rained out, and the 21st closed the meetings with one more coming out. The 22nd the five were baptized in a large pool at Dexter, Mo., in the presence of many witnesses. Four were young sisters, one of whom a few years ago wanted to unite with us, but her father and others bitterly objected. Finally, to please them, she united with their church, but never was satisfied until now.

News of the affliction of our dear Bro. Kesler and family is received, and many are the expressions of deep sympathy and earnest prayers for them.

The Poplar Bluff church met in council July 23 and decided to have a feast Aug. 27. July 26 I came to Farrenburg. Held three meetings and a council. Near here, at New Madrid, is a lady over sixty years of age that wants to follow the example of her father and mother and unite with the Brethren church. She is a member of the Methodist church now. To-day I began meetings near East Prairie. Ira P. Eby.

Poplar Bluff, Mo., July 29.

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FROM PALESTINE, ARK.

I am glad to say that the work in the Arkansas mission is moving along nicely. While we have no accessions to report this month, it is no evidence that there is no good done. Of necessity there must be a seed time as well as harvest. It requires a great deal of care to save that which is already harvested. People can only be taught after they get in the school of Christ. The instructor, the Holy Spirit, is only promised after baptism. The work at St. Francis seems to be established with a good churchhouse all paid for, as the two hundred dollars which we received from the General Missionary and Tract Committee has been lifted. The regular services at this place each month are as follows: Sermon before Sunday school every Sunday, prayer meeting once a week with the best of interest and attendance.

At Shiloh, one of the outposts of the St. Francis congregation, fifteen miles distant, where there are seven members, we have four preaching services a month with a very interesting Sunday school, superintended by Eva Price, of Wynne, Ark. Bro. Price assists me at this place once a month.

We are looking for quite an ingathering at Centerpoint and Oak Grove, as soon as the prospects are encouraging.

The work at Austin seems to be at a standstill at present. If all the members would only live up to the teachings of Christ, what a power of good could be done for the Lord. We ask the prayers of God's children for the success of God's cause in all these missions.

J. H. Neher.

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BROOKLYN NOTES.

—The interest in our new church is beginning to grow, both at home and in many parts of our dear Brotherhood.

—We are glad to report the following gifts during the month of July:

Iowa.—Ivester Sunday school, per F. O. Shelly, $22.01.

Indiana.—Lewis Hoover, $3.00.

Illinois.—Sister J. H. Moore, $2.00.

Michigan.—Thornapple Sunday school, $3.00.

Maryland.—Bro. Arnold and wife, $5.00.

Pennsylvania.—Amos Hineman, $1.00; Henry Bomberger, $2.50; Glade Run congregation, per Frank Yonkins, $10.00; "Whatsoever Band," Huntingdon, $30.00; Mary E. Brubaker, $5.05; J. H. Beer, $4.90; Brown Miller, $2.00; Sam Hess, $1.00; Mary E. Bartholow, 50 cents.

New York.—Elizabeth Howe's "Once a Week Offering box," $3.00; J. K. Miller's Sunday-school class, $8.00.

Ohio.—Maggie Baker Halladay, $2.00.

Virginia.—Sister Geo. B. Holsinger's class, $6.30; D. H. Hoover, $2.60; J. G. Landis and wife, $4.00; F. J. Wright, $3.25; Minor Miller, 75 cents; O. K. Miller, 60 cents; W. T. Myers, 94 cents; D. F. Long, $4.56; Mrs. Marion Floyd, $3.05; Wm. Fry, $1.79; Elsie Click, 73 cents; Bertie Wine, 55 cents; D. S. Thomas, $1.51; Jas. R. Shipman, $5.31; Jno. S. Garber, $1.75; W. K. Conner, $2.61.

—The Lord bless his self-sacrificing children everywhere. Yours in the work. J. Kurtz Miller.

5901 3rd Ave., Brooklyn, N. Y.

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COOKS CREEK CONGREGATION, VA., QUIETLY AT WORK.

For the last one hundred years our elders and ministers were so filled with the missionary spirit that they, at their own expense, would leave their homes at almost all seasons of the year and travel on horseback over lonely and dangerous mountain roads to carry the Gospel to isolated territories. They taught missionary doctrine by example rather than by precept. But, though they labored with such untiring zeal, it is only within the last fifteen years that we as congregations have fully caught the beautiful sentiment, and are now marching with the foremost ranks in the glorious work of evangelizing the world. We have no record of elaborate missionary sermons having been preached by our forefathers. Their deeds are rather written on the hearts of their descendants. That past missionary spirit has been very forcibly transmitted to our elders of to-day. They, too, are noted more for their missionary deeds and sacrificing lives than for their much speaking. Their bright lights, however, have caused a flame to burst forth and set on fire the younger and more active members who are not under restraint, but may boldly advocate the missionary cause and meet a ready response from the congregation.

Two of our own college graduates are now laboring in the mission fields of India, and our congregation has obligated itself to pay one hundred dollars toward their support each year for five years.

In our college is one missionary society and one mission band. The society was organized in the spring of 1900. There are one hundred and twenty members. Thirty-three are life members. Each life member pays twelve dollars toward an endowment fund, whereby missionaries can be educated for the mission field. The society meets one hour each week. At these meetings much information, as well as inspiration is received. They have a nice little library.

The mission band was organized in the fall of 1903. It consists of six members who have consecrated themselves to the mission cause.

We have two active Sisters' Aid Societies, which are not only workers at home, but have sent donations to China, India, Brooklyn, Chicago, Baltimore, Washington, and many other places of less note.

We support one orphan in India.

In several of our Sunday schools missionary money is collected each Sunday. Not only pennies, but nickels, dimes and quarters, are given.

In many homes may be seen the "Weekly Offering Box."

Our congregation is alive, too, to the interests of home missions. We have a large field in which to labor. In our councils there is ever a willingness to lend support in a material way. A committee of faithful deacons has been appointed to consider the needs, distribute workers, and support the same.

We also contribute to the support of our State district board. A recent canvass secured an endowment of about four thousand dollars to be used in district mission work.

While the missionary sentiment is making no phenomenal growth, still there is a healthy, steady progress.

Mrs. Geo. B. Holsinger.

Bridgewater, Va.

WHAT IS OUR AIM?

I mean, what is our aim in regard to giving this great South Land the doctrine of the Brethren church? Do we mean to plant primitive Christianity here among these people, or do we mean to leave this for the work of another generation? Now, suppose we leave it for them, with all the opportunities open to us that are now open here, will we be justified in so doing? Right down here, a few hundred miles from the very heart of the Brotherhood, is a door open to our people as wide as that of India, of Africa or of China. The climatic conditions are more favorable to the workers, the cost of operation is bound to be less and a better civilization makes the field still more agreeable. Shall we let the opportunity pass? Shall we reach out into other lands with a greater effort than we put forth in this land? The field needs to be supplied with a band of workers and some money should be used in the construction of churchhouses where there are favorable conditions. No use to put workers in a field and no tools to work with, and especially when they can't borrow.

Why not support the cause and not ask some one else to support it in part as is done when we ask for a churchhouse or a schoolhouse in which to hold services? And when you get one of the church or school buildings half of the time it is not suitable nor comfortable and cannot be had at proper time, so if we mean to enter this field to take it for Christ, let us put forth our best efforts. Let us put men and women here who are able to handle the Word of Life in a worthy way and when a house of worship is needed, see that it goes up.

If I buy a farm and mean to live on it, what must I do first if there is no house on it? Build one, to be sure. I would most likely never live on it if I should wait for some one to give me such as I would need. We can have the field free, but the improvements will cost.

In this letter I want to show you how badly houses are needed. The best way, in this case, is to show what kind are here. I have been over this country north and south about sixty miles and I know of but two that are finished houses, outside of the towns. No ceiling overhead nor on the sides, and the floors are, in most houses, put down out of eight or ten inch green pine. Do you like our plan of ventilation? Is it sufficient? If not, come down and let us go to those that have no glass windows, but simply shutters to keep out the cold. The stove pipe, if there is any, projects at one side of the house. I believe this, because I have seen it. Thomas could not believe till he saw, and some may doubt my statement, but the houses are here and are used when it is not too cold. Could not these people do better? By all means they could if they would try. Carelessness and laziness beget poverty and they have been working so long till they have a mighty hold on many.

Now, if they will not build for themselves, need we expect them to build for us? And if we should gather in a few before we build, need we expect them to build? By no means, for they will be of the poorest class and cannot build. The better class, in every way, wait till they can see that there is something worth taking hold of. Let us go to work in earnest! N. N. Garst.

Seven Springs, N. C.

FROM INDIA.

In contrast to America's nice railway cars with cushioned seats, carpeted floors, good cool water and every comfort, let me tell you of a third-class car in India.

We missionaries generally go that way because the cost is small and then we come more in contact with the people.

The car is small and has about five doors along the side. The seats of wood are as wide as the car and placed crosswise, two by two, facing each other. Five persons may sit on one seat and almost one hundred in a car.

They are generally filled, too. All classes and castes are brought together here. Although a Brahmin would not allow a Dherd to touch him outside, sometimes he is compelled to sit right beside him within.

The natives do so much loud, fast talking in getting settled, it almost frightens one. It seems that they are quarreling and scolding, but they are not. They always talk loudly.

What a crowd within! Some have scarcely any clothing—others are very well dressed, and some wear English costume. Many men wear large red turbans embroidered with gold tinsel; others wear white, yellow, blue or green. They are very pretty. If a man can afford only a strip, he wraps it around above his forehead, ears and neck, leaving the crown uncovered, while from it hangs his "chotely" or bunch of long hair. The chotely is twisted and tied in a knot. Old grey-haired men, as well as young, wear it. Sometimes the head is shaved at the edge of the hair, about two inches wide all around. Back of this, the hair is about an inch long and on the crown, full length. Some wear it full length on the crown and top of the head shaved. The educated men keep their long hair under their cap or turban. I think they feel rather ashamed of it.

Many go bare-foot and sit with their feet under them on the seat. All that can afford shoes, wear them; but not stockings, generally.

Once we saw a woman change her sari on the train before all the people, yet she did it so skillfully that she was not undressed at any time.

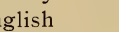
Last week a man wanted to put on his good clothes before reaching his station. He was on the seat opposite us. First he put on shoes and stockings, then a clean shirt and coat and kept his pants lying beside him. He kept watching me, with the hope, I think, that I would go to sleep, but I did not, so the poor man had to get off in his dirty pants, with the clean ones under his arm.

The natives often sleep sitting upright, We take a roll of bedding with us to lie down when there is room, if we wish.

The most objectionable feature is the smoke from cigarettes and from large, bad-smelling pipes. They seem surprised that we object to smoke and sometimes ask them to quit it.

We are always glad when the journey is over and we are home again, but we always learn something of the people and their nature that will better fit us to work among them.

Effie V. Long.



FROM JALALPOR, INDIA.

Three things I saw three different women do: one carried on her shoulders around her neck a goat weighing at least seventy-five pounds; another carried on her head a covered basket and under the cover a crying baby; the third, an old woman, stood on duty at a railroad crossing with the particular signal flag as the train was passing by.

Two weeks ago the ditches were being opened along the side of our road. The work was digging, scraping the ground into baskets and throwing it away. Half of the laborers were women. After the ground was filled into the baskets, one woman by the aid of a second, put the basket on her head, made three short steps and emptied it down over a little bank. It looked like folly. An American laborer would pitch the ground that far with his shovel in half the time and one-third the number of people. But Hindoos do it this way.

One tree grows here in abundance which bears many large thorns much like the white-thorn in America. The limbs of this tree are used in making brush-fence so the thorns become widely scattered. These barefooted people

step into many of them. I have pulled out several thorns that were about an inch long, which had been wholly buried in the foot. One boy's foot has needed treatment for several weeks. The monkeys, too, must help each other pull them out of their feet.

Last week Bro. Stover and I had gone one hundred miles inland to a town called Nandurbar. Here the people use cowrie shells instead of the pie, the smallest coin. These are the small shells found along rivers. The pie does not circulate at all, but these shells instead.

Some time ago an intelligent English educated young Hindoo came to our town from eastern India and called at our bungalow. He wanted to be taught about Christianity. He bought a Bible at once and we arranged to teach him one hour each day and started him reading at John's Gospel. The next day he came and he proved an excellent learner as I tried to explain John's first chapter to him. I assure you it was one of the most enjoyable hours of my life. He left anxious to return the next day as he said, but he never came back. I met him on the road later and he said he had gone to see a sick aunt. Of her he said: "If she dies now, I will be free. We are tired of her. We don't want her any more." This man surely needs Christianity, don't you think?

J. M. Blough.

Jalalpor, Surat District, India.

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FROM BULSAR, INDIA.

Dear Brother,—

We rejoice to see the work here grow and the field broaden. We have great hope for the future.

Each day I grow happier in the work and the language is coming so well. I think I never studied anything that brought such a reward for my labor as the language does each day. We are now reading the book of John and the fourth Government book. We have finished four others which come in our course. If we keep well the rest of the year, we will be able to do more than was mapped out for us in the line of language study. But to be sure we must make that allowance, for we do not know how soon the fever will take hold of us. I was amused at Sister Long. She has been told of the fever so much that she has almost concluded to go to bed the first of October.

The Lord has certainly been good to us in giving us health so long a time. A whole year's study on the language is an excellent thing and I shall always thank the workers here for so arranging that we could be at it all this time. It is so true that one cannot do much without the language and we have realized how much we can do with it.

The rains are on, though not as hard as we expect them. Wilbur was just saying that when they once come on I will not be so anxious to stay on the girls' side, for it is so muddy and wet all over.

This leaves all very well and happy in the work. Let me, too, compliment you on the June "Visitor." I think I read it twice. The Annual Meeting notes in the "Messenger," too, we enjoyed much. How our church is broadening out in every direction! May she ever continue to do so and may we all give our help in the best we know how!

Sincerely your sister,

Sadie J. Miller.

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FROM SWEDEN.

We are having a beautiful summer. It was very dry for awhile, but the Lord sent the rains in time to save the harvest.

June 18 I went to Stockholm, and remained until the 29th. Had a pleasant visit among the members. While there two brethren were advanced to the second degree of the ministry. The members are few but are earnestly working together for the advancement of the cause in that great city. July 6 wife and

I took a trip about sixty miles east of Malmö, to Tomelilla and Simrishamn, to visit the members there, and give them some meetings and some encouragement. At the former place lives a brother who is a potter, and many interesting lessons could we draw from observing and studying his work. I was made to think, "Why should the spirit of mortal be proud?" Here I saw an eighteen-year-old boy who could make one beautiful vessel after another with the greatest ease and seemingly with no exertion. But with all my most careful efforts I could not make the simplest vessel properly. A man may be well qualified in his own line of work and effort, but in others he is as helpless and ignorant as a child. None of us has anything of which to be proud.

In Simrishamn we held a love feast with the members, and our association with the little flock was very pleasant and, I trust, profitable. Although there were but eight of us present at the love feast, we were encouraged by the remark that there were only thirten present at the first one, where the Savior was one of the party.

We are looking forward with fond anticipation to the visit of our American brethren and sisters in September.

A. W. Vaniman.

Malmö, Sweden, July 14.

Have just received a letter stating that one was baptized in Stockholm last Sunday. Two were baptized in Landskrona at Whitsuntide, making three this summer here in Sweden.

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CONCERNING THE DOCTRINE.

Bits from a private letter of a man in Calcutta to a friend of his in another part of India:

I have read the literature over and over again. Their views on the ordinances are mostly new to me. I have never come in contact with any who hold to trine immersion, and the agape or love feast, though I have taken part in the "holy kiss" and "feet-washing." Of course, I have heard of trine immersion, but I never gave it a moment's thought. I had in mind that it was some cranky idea of some one who wanted to be peculiar, and I never took the trouble to look up the historical evidences.

But I find in looking up the arguments of these Dunker people that they have a most certain historical reason for the practice, confirmed by evidence as good as that used to prove the authenticity of the Christian religion. And it leaves not the shadow of a doubt but that the primitive Christians used that form of baptism.

The question that arises in my mind is, if that is the original proper mode, are the present methods in use among popular churches really valid? And does God accept of them, owing to their ignorance of the Truth?

I also had gotten the impression from somewhere that the "love feast" was simply a literal continuation of the "passover" of the Jews, and was pure legalism. That impression is cleared up, and the common meal, spoken of by historians and commentators, is manifestly a perfectly Christian institution, having many beautiful and helpful points in its favor. I like the idea very much. If the church needs ceremonies or ordinances at all, why not stick to the original ones as followed by the apostolic believers? Who gave any authority to depart from them?

What divine revelation came from heaven to say, "No more of this kind," or "No more of any kind of ordinances!" This is one thing that kept me from joining the Quakers long ago. I can fully understand how a perfect saint might not need them, but how about those who are "yet carnal," "babes in Christ," and how about the "signs for unbelievers"?

I wish I could have a talk with the Dunker missionary at Bulsar. What is his name, and what kind of people have you found them to be? I agree with them on the subjects of war, oath-taking, not going to law with brethren, secret

societies, temperance and tobacco, plain dressing, divorce, anointing the sick with oil, and caring for the poor. So nothing keeps us apart but the ordinances.

Do you know what views they hold on "heart purity," or "Christian perfection"? There are thousands of people claiming the experience of sanctification, or holiness, who do not believe in or practice any of the above ten points clearly comprehended in the saying of Jesus, "He that hath My commandments and keepeth them, he it is that loveth Me." "Perfect love," then, is a mere notion unless people "walk even as He walked." The Holy Ghost is given to those who obey Him. I would like a few more of their papers, "The Messenger," "The Visitor," when they can be spared.

If I had the money I should make you a visit, and visit the Dunkers too, and get acquainted with them. How much of a work have they? And how many workers? Really, I am much interested in them. I think they have the most beautiful, practical, and complete full Gospel that I have yet met. It is common-sense, plain, simple truth, without any mystery or vague contradictory experiences. And if their lives are as straight as their doctrines, they are certainly God's people. Please give them my love.

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SOME THINGS IN WHICH WE ARE THE GAINERS.

Recently a lecturer talked on the "pleasures of life in India." At first thought that might strike one as rather a barren subject, or that most of the pleasures which might be enumerated would be somewhat negative in their nature. In this instance the lecturer did not seem to find it so; he mentioned the opportunities one has for travel in this land, the pleasures of "historical research, study of natural history, books, friendships, and the wider outlook on life." Certainly there is very much to be said on this side of the question. Travel, for instance, often comes in as an incidental part of our life here. We cannot come here, in the first instance, without seeing more of the world than many of us had ever before had the opportunity of seeing. Many wonders in the world about us which people in the home lands know only through descriptions and pictures are familiar sights to us. We are shut out from much that makes the life at home precious, but on the other hand there is surely something in the atmosphere of this eastern world which draws men and women together, and our friendships have a quality in them, a nearness and a charm, that is missing to a large degree there. It is our privilege, too, to meet a great many of the choice spirits of the earth who to the stay-at-homes can be known only through books or hearsay. And the wider outlook on life is not a mere saying of pleasant sound; we have a wider outlook than we should have had if we had never come to this strange land. It cannot but be so, if we are at all awake to our privileges. To those who through force of circumstances must be separated from wife or husband or children, there is deprivation in having to live in India. Nearly all of us miss a great deal because we cannot hear and see and enjoy the fresh and interesting things of which the life there is more than full. I am not sure that we do not also gain something by being able to stand at one side a part of the time and be onlookers. At any rate, given our health, and a moderate degree of comfort, such as most of us have, and we can hardly pose as the exiles our friends are given to considering us, and such, perhaps, as we look to ourselves at times.—India Witness.

✣ ✣ ✣

THE POWER OF GIVING.

A noble joy the hearts of those must fill
Who keep the struggling living,
And with what happiness those hearts must thrill
Which have the power of giving!

Give arms of strength to aid the poor and weak;
Give strong hands to the friendless,
Kind, tender words, so short and sweet to speak,
Whose echoings shall be endless.

—Atherton Furlong.

Acknowledgments.

All things come to Thee, O Lord,
And of Thine own have we given Thee.

Offerings are asked to sustain missions on the frontier in the various parts of the United States under the General Board, to aid the forty-seven Districts of the Brotherhood in their respective fields, to support the work in Sweden, Denmark, France, Switzerland and India. The workers on the fields labor for a support, the members of the General Missionary and Tract Committee give their services free.

A copy of the Visitor marked "Sample" is sent to each person from whom money has been received within the time of the acknowledgment herewith made. Should any one thereby get two copies, please hand one to a friend.

See that the amount appears properly herewith. In case it does not, write at once to the Committee.

All mission funds for general work should be sent to and in the name of General Missionary and Tract Committee, Elgin, Illinois.

The General Missionary and Tract Committee acknowledge receipt of the following donations during the month of July, 1904:

WORLD-WIDE FUND.

Pennsylvania—$525.15.

Eastern District, Individuals.
A Brother, Harleysville, $242.50; Abraham H. Cassel, Harleysville, $250.00, ... $ 492 50

Middle District, Congregation.
Spring Run, ... 10 15

Individuals.
Mrs. Margarette Calhoun, Everett, $5.00; Geo. and Rosie Myers, New Enterprise, $1.00; A Sister, Spring Mount, $1.00, ... 7 00

Southern District, Congregation.
Lost Creek, ... 12 00

Individuals.
Clara C. Morgal, $2.50; A Brother, $1.00, ... 3 50

Illinois—$124.01.

Southern District, Congregations.
Oakley, $50.35; Milmine, $5.50; Macoupin, $2.70, ... 58 55

Sunday schools.
Pleasant Hill, $3.30; Woodland, $1.01, ... 4 31

Individual.
L. Hortense Lear, Hudson, ... 20 00

Northern District, Sunday schools.
Elgin, $37.62; Sterling, $3.53,... 41 15

Indiana—$72.65.

Middle District, Congregations.
North Liberty, $35.00, Union, $8.15, ... 43 15

Individuals.
J. O. Culler, New Paris, $6.00; Mrs. Peter Figart, Roann, $4.50; Ella York, $2.00; H. H. Brallier, Pierceton, marriage notice, 50 cents, ... 13 00

Northern District, Individuals.
Eliz. Ebie, Goshen, $5.00; C. C. Wenger, South Bend, $5.50; Lanah Hess, Goshen, 50 cents; Louisa Cripe, N. Liberty, 50 cents, ... 11 50

Southern District, Individuals.
James and Janetta Byer, Lapel,. 5 00

Kansas—$53.80.

Northeastern District, Congregations.
Ramona, $50.00; Wade Branch, $1.25, ... 51 25

Individual.
Emma Marchand, Maple Hill, ... 2 05

Northwestern District, Individual.
J. R. Garber, Norton, ... 50

Iowa—$48.30.

Middle District, Sunday school.
Garrison, ... 1 00

Individual.
T. Hershey, Sheldon, $5.00; J. D. Coffman, S. English, $1.50; Charlotte Colwell, Lonetree, 80 cents; J. D. Haughtelin, Panora, marriage notice, 50 cents; Mrs. Ed. Eikenberry, Greene, marriage notice, 50 cents, ... 8 30

Southern District, Congregation.
English River, ... 37 50

Individuals.
Maude Feightner, Remsen, $1.00; Harvey N. Allen, Lake Park, marriage notice, 50 cents, ... 1 50

Ohio—$45.55.

Northeastern District, Sunday school.
Freeburg, ... 33 70

Southern District, Congregation.
Stillwater, ... 11 35

Individual.
D. C. Hendrickson, Fidelity, marriage notice, ... 50

Oregon—$9.66.

Individual.
A Brother, ... 2 50

Bible Society.
Coquille, Myrtlepoint, ... 7 16

Maryland—$8.00.

Middle District, Individuals.
A. W. Ecker, Woodsboro, $7.00; W. H. Swan, Glencoe, $1.00,..... 8 00

West Virginia—$6.66.

Second District, Sunday school.
Pleasant View, ... 6 16

Individual.
Wm. Mallory, Cartersville, ... 50

Missouri—$4.00.

Individual.
A Brother, Carthage, ... 4 00

North Dakota—$3.06.

Sunday school.
Eureka, ... 2 06

Individual.
E. H. Stauffer, Rosedale, marriage notice, ... 1 00

California—$2.00.

Individual.
Belinda Riley, Tropico, ... 2 00

Arkansas—$1.60.

Congregation.
St. Francis, ... 1 60

Michigan—$1.50.

Individuals.
J. M. Cobles, Scottville, 75 cents; Ethel Nelvers, Scottville, 75 cents,. 1 50

Texas—85 cents.

Individual.
Mrs. S. M. Bowman, Saginaw,... 85

Oklahoma—50 cents.

Individual.
J. A. Brubaker, Gotebo, marriage notice, ... 50

Nebraska—50 cents.

Individual.
J. B. Moore, Octavia, marriage notice, ... 50

Total for the month, ...$ 907 79
Previously reported, ... 7083 79

Total for the year so far,.....$7991 58

INDIA ORPHANAGE.

Illinois—$52.20.

Northern District, Sunday school.
Franklin Grove, ... 17 15

Christian Workers, Batavia,.... 25 00

Southern District, Sunday school.
Woodland, ... 2 05

Individual.
Martha E. Lear, Cerrogordo,.... 8 00

Virginia—$43.06.

Second District, Sunday school.
Troutville, $16.00; Oak Grove, $6.06. ..... 22 06

Sisters' Aid Society, Ft. Defiance, 16 00

First District, Individual.
Bessie M. Weimer, Hopeville,... 5 00

Iowa—$41.57.

Northern District, Sunday school.
Ivester, ... 25 00

Middle District, Congregation.
Dry Creek, ... 12 57

Southern District, Sunday school.
South Keokuk. 4 00

Pennsylvania—$38.56.

Eastern District, Sunday school.
Midway, ... 16 00

Individual.
A Sister, ... 8 00

Middle District.
Missionary and Temperance Association, New Enterprise, ... 14 56

Kansas—$27.81.

Northwestern District, Congregation.
Belleville, ... 8 85

Sunday school.
Burr Oak, ... 4 75

Southwestern District, Sunday school.
Slate Creek. 2 21

Northeastern District, Individuals.
Mr. and Mrs. B. F. Stutsman, Conway, ... 8 00

Indiana—$20.83.

Northern District, Congregation.
Solomons Creek, ... 12 83

Middle District, Sisters' Aid Society.
North Manchester. 8 00

Maryland—$16.00.

Middle District, Individual.
Annie Schindel, ... 16 00

Ohio—$16.00.

Southern District, Individual.
Eva Dillman, ... 16 00

California—$8.00.

Children's Mission Board, Lordsburg. 8 00

Michigan—$8.00.

Sunday School.
Brethren, ... 4 00

Sisters' Aid Society, Woodland. . 4 00

Oregon—$2.50.

Individual.
A Brother, Marcola. 2 50

North Dakota—$2.00.

Individuals.
Luverna Stauffer, Rosedale, $1.00; C. M. Stauffer, Rosedale, ... 1 00

Colorado—$1.68.

Individual.
Cora Rife, Rockyford, ... 84

Sunday school.
Rockyford, ... 84

Total for month,.....$ 278 21
Previously reported. 1385 82

Total for year so far, ...$1664 03

INDIA MISSION.

Iowa—$86.37.

Middle District, Congregation.
Garrison, ... 16 10

Sunday school.
Cedar Rapids, ... 22 53

Southern District, Congregations.
Salem, $17.65; Libertyville, $14.15, ... 31 80

Northern District, Congregations.
Waterloo, $12.84; Des Moines Valley, $2.10, ... 14 94

Individual.
Mary Baker, Nora Springs, ... 1 00

Ohio—$59.62.

Southern District, Congregations.
Donnels Creek, $50.60; Greenville, $9.02, ... 59 62

Indiana—$43.00.

Northern District, Congregation.
Spring Creek, ... 17 00

Individual.
A Friend, ... 5 00

Virginia—$16.00.

First District, Sunday school.
Peter's Creek, ... 15 00

Individual.
R. M. Figgen, Fairfield, ... 1 00

Illinois—$16.00.

Southern District, Individuals.
W. I. Buckingham and wife, ... 16 00

Wisconsin—$9.40.

Sunday school.
Maple Grove, ... 9 40

Colorado—$3.51.

Sunday school.
Rockyford, ... 3 51

Pennsylvania—$3.00.

Middle District, Individual.
Rufus Replogle, ... 3 00

California—$1.00.

Individual.
F. C. Myers, Covina, ... 1 00

Kansas—$2.00.

Northeastern District, Sunday school.
Sabetha, ... 2 00

Total for the month of July, ..$ 239 90
Previously reported, ... 514 72

Total for the year so far, ... 754 62

BROOKLYN MEETINGHOUSE.

Pennsylvania—$36.76.

Eastern District, Sunday school.
Ephrata, ... 13 00

Missionary Society.
Ephrata, ... 12 00

Individuals.
Katie Kulp and Eleanor Moyer, Sansdale, ... 6 00

Western District, Sunday school.
Maple Glen, ... 2 00

Individual.
Mrs. J. L. Vought, Elklick, ... 50

Middle District, Sunday school.
Lewistown, ... 3 26

Iowa—$29.00.

Middle District, Sunday schools.
Cedar Rapids, $25.00; Garrison, $4.00, ... 29 00

Illinois—$12.42.

Southern District, Sunday school.
West Otter Creek, ... 7 42

Northern District, Individual.
Blanche Lentz, ... 5 00

Indiana—$2.90.

Middle District, Individual.
Alva Long, ... 2 90

Total for the month of July ..$ 81 08
Previously reported, ... 108 32

Total for year so far, ... 189 40

COLORED MISSION.

Illinois—$16.00.

Southern District, Individuals.
W. I. Buckingham and wife, Laplace, ... 16 00

California—$1.00.

Individual.
F. C. Myers, Covina, ... 1 00

Total for the month of July, ..$ 17 00
Previously reported, ... 33 75

Total for year so far, ... 50 75

SOUTHERN NATIVE WHITE.

Kansas—$1.00.

Northeastern District, Congregation.
Kansas City, ... 1 00

Total for the month of July, ..$ 1 00

PHILIPPINE MISSION.

Oregon—$11.75.

Individual.
Jacob Baker, ... 11 75

Total for the month of July, ..$ 11 75
Previously reported, ... 5 00

Total for year so far, ... 16 75

CORRECTIONS.

In the Report of A. M. Collection Beech Grove should have $10 instead of $2.30.

In report World-Wide, Kansas, J. M. Neff, $4.10, should have been under Southern White Native fund and credited to Kansas City congregation.

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REPORT OF CHICAGO MISSION FOR JULY, 1904.

Cash Received.

Balance on hand,	$20 87
Mrs. G. A. Moore, Eldoro, Iowa, ...	1 00
Mrs. A. E. Wolfe, Sterling, Ill., ...	35
Primary Sunday-school class of Ramona, Kans., per Sadie Leurs. for "Fresh Air Fund,"	4 00
Mrs. C. E. Button, Ramona, Kans., ..	5 00
Barbara M. H. Sonafrank, Dumont, Iowa, ...	25
Hudson, Ill., Sunday school, per Ida L. Blough, ...	4 90
Enoch Kennedy, Eldora, Iowa, ...	2 00
General Mission Board, ...	40 00
Industrial school.	1 57
	$79 88

Cash Paid Out.

Living Fund, ...	$16 69
Rent, ...	10 00
Gas, ...	1 00
Help to poor, ...	5 50
Loan, ...	1 00
Industrial school.	50
Incidentals, ...	3 65
Support for workers, ...	22 00
Carfare for new worker to the city, .	2 90
Carfare for mission visits, ...	2 55
	$65 79
Cash on hand, ...	$14 09

Cora Cripe.

660 S. Ashland Ave., Chicago, Ill.

The Missionary Visitor.

Vol. VI. OCTOBER, 1904. No. 10.

SOME SUGGESTIONS TO OUR OUTGONIG MISSIONARIES.

By the Editor.

First and most important in going to the field, let your purpose be wholly and solely to glorify God in your life and the lives of the natives you shall meet. Do not carry even one plan with you, for I am sure that life, customs and conditions are so different that the foreigner has no conception of it until he has been on the field. To be preoccupied with some plan is to shut the mind and heart to the leading of the Spirit and the plan God would have you follow. Save making plans until you have met the native face to face and counseled long and well with the older missionaries.

Second. While so fully absorbed in the going, do not forget that you are still in the days of temptation and the devil can as readily assail you now as at any time. Being very busy getting ready, it will be easy to defer the devotional hour till after sailing when whole days will be at command for study and prayer. And the missionary who gives way to such a pressure may well be alarmed at his lack of strength of purpose in going as a missionary.

This temptation, it seems to me, is greatly intensified on the field. If there is one place where one might easily be excused for neglecting his worship it is when many inquirers gather about to hear the Word. They come at all hours, seasonable and unseasonable—surely the missionary is excused from his devotions under such circumstances. The devil wants no better reasoning and it is not long until he will have the missionary in his clutches as a cold, lifeless, forceless missionary, really not worth his board to the cause.

Do not forget that to be a missionary is not to exclude one from temptations. The opposite is more nearly the case. While the missionary life in some ways may be nearer heaven in service, hell also is much nearer. Not only is it under your feet in India but it is all about you in its worst forms. Satan is after you too. He would sooner make you cold and formal than give a moment's thought to a hundred thousand of the natives, for the simple reason that you are against his cause while the natives are in his clutches.

Third. Though you come just lately from the home church and have heard all sorts of suggestions about mission work, do not for a moment think you are able to criticise the methods of the old missionaries as soon as you have arrived. The fact is they know more about missionary methods and are able to apply them better a hundred times over than you.

And when you see the native brethren and sisters and note their weaknesses and sins, do not turn on your heel and conclude that the native brethren never were converted. Always and ever remember that the ideal you carry with you is backed up by centuries of Christian development, while back of the ideals of the native may be one, two, five, or ten years of cultivation and centuries of corruption and sin in heathen darkness.

Once upon a time in the Publishing House when good pressmen were not to be found among the Brethren, the house had employed a man who now and then would get intoxicated. At the third offense he was most strongly reprimand-

ed for his conduct and in reply he said, "But Mr. R., you do not know how hard I have tried to be as good as I am." Viewed from that point the man was to be commended for his progress even with falling back now and then. And so with the native. Help to raise his ideal but ever be patient as he struggles after it.

Fourth. The first thing of course after you are on the field is the learning of the language. Here is a chance to make the mistake of your life. To skim over this, to gather a smattering of it and then to begin work with a feeling that you know it, is to make yourself ridiculous among the more intelligent natives. Such you will have in your crowds now and then. While they may pass by your errors unnoticed as far as you are concerned and may not think of them for a time, yet if these errors are kept up the cultured native puts down Christianity as a weak thing not worthy of his attention. Because the Indian is a heathen is no reason why you should not approach him in the best possible manner. Throw your best efforts first into the language.

One of the missionaries who has been in India nearly a year writes back and says, "I tremble to try to speak the Gujerati in the presence of the other workers." Well, that is a good feeling, for it will drive to thoroughness and mastery and in the end such workers will be the more effectual in the mission.

Last, but not least, always be hopeful. A "calamity howler" is no good in the home churches,—he is far less good in the mission field. At home he is soon driven to his level and the body of the church pays no attention to him. Among a few on the field he becomes an important part of the organization and can do more damage to the cause in a day than a year's work can counteract. Problems will come up; look at them cheerfully, hopefully. Don't wish they never had come. Anybody can do that. Seek to make good out of them; few can do that. Do your best to be among the few.

Finally, though in the eyes of the Lord you are of no more worth than any of those who are left behind, in the eyes of the Brotherhood you stand out as one among a thousand for whom prayers are offered daily and after whom thoughts continually follow. Quit yourself like men and women of God and He will bless you even unto the end.

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HAGERSTOWN CHURCH, MD.

All over the west are found many whose homes were in Washington county, Maryland, and who took the train for their western homes at Hagerstown, Md. All these and others will be glad to know that near the center of the city and on a street car line, in 1897 the congregation erected the substantial and conveniently arranged house seen on page 415. It is 45x80 feet, with a wing 15x30 and cost, including a lot, about $7,000. The lot cost $2,250. Besides a splendid audience room, there are rooms for a library and for Sunday-school classes.

In 1883 a few members began work in a rented hall by organizing a Sunday school, and having now and then a sermon by a visiting minister. In 1885 the first house was built and the little body of about twenty-five members began work under the leadership of Hiram J. Wolf as minister. Soon W. S. Reichard, the present elder in charge, moved in. Others came until at present a membership of some two hundred worship at this altar.

The greatest need of this congregation, as felt by some of its best thinkers, is a more united effort of the entire membership to reach out for the unsaved. Some think a sister to visit would greatly aid.

The prospects are encouraging for this church, and it stands, with several others, as an example of a church of the Brethren flourishing in a city.

Hagerstown Church, Md.

ON THE TOMBSTONES SHOWN ON PAGE 417.

In the upper picture to the right of the center the white stone is at the head of Alexander Mack and by his side, to the left in the picture, his wife. On Alexander Mack's stone is this wording:

ALEXANDER MACK.

The First Minister and Organizer of the Church of the Brethren, in the Year 1708.

Born at Schriesheim, Germany, 1679.

Came to Germantown, 1729.

Died, 1735.

Removed from Axe's Burying Ground, 1894.

The upper one to the left is the tomb of Peter Becker and has on the stone the following:

In Memory of

PETER BECKER,

First Elder of the Brethren in America.

Born at Dilsheim in Germany, 1687.

Embraced the Doctrine of the Brethren, 1711.

Emigrated with Twenty Families of Brethren and Settled in Germantown, 1719.

Came to Indian Creek in 1747 and Died March 19, 1758.

He Was Married to Dorothy Partman, by Whom He Had Two Daughters.

Mary Married Rudolph Harley and Elizabeth Jacob Stump.

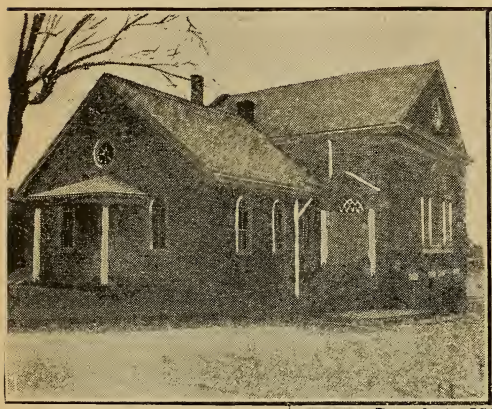
Erected by His Great-grandson,

Abram H. Cassel,

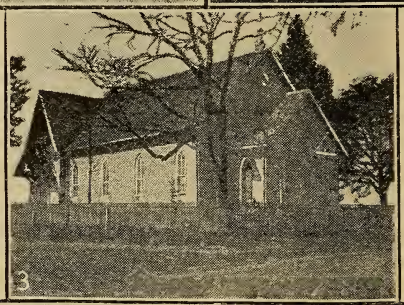
May 17, 1886.

The lower right hand picture is of the stone that marks the grave of Christopher Sower. The poem given below was his own composition. The stone contains these words:

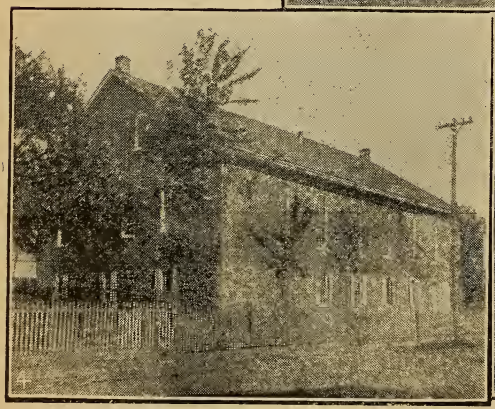
Death, thou hast conquered me,
'Tis by thy darts I'm slain:
But Christ shall conquer thee,
And I shall rise again.

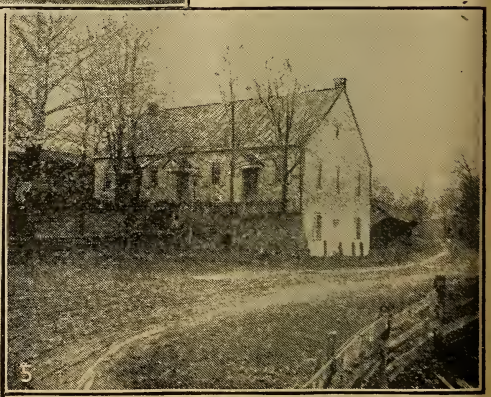


1. The first Germantown Church, Pa.
2. Heidelberg in Tulpehocken Cong., Pa.
3. Greentree Church, Pa.



4. Elizabethtown Church, Pa.
5. Indian Creek Church, Pa.





In Memory of
CHRISTOPHER SOWER,
Who Departed this Life the 26th Day of August, 1784,
Aged 62 Years and 11 Months.

Time hastens on the hour;
The just shall rise and sing.
O grave, where is thy power,
O death, where is thy sting?

The picture to the left is the stone

marking the place of "Rev. John H. Umstead" but the records thereon are not at the command of the writer at this moment of writing.

It is to be regretted the pictures could not have been made clear. They will show the reader the general outline at least.

HELP TO BUILD CITY CHURCHES.

The value of a meetinghouse in a city congregation is somewhat different if not greater than in the country. The latter place may have a schoolhouse in which the people can gather. Sin is just as rampant but its opportunities are not as great. People do not come so closely in contact. Hence the schoolhouse for worship may do for the country, while this is out of the question for the city.

Conditions are different in the city. Satan builds attractive saloons as well as places of amusement with every convenience. The devotees of sin are most enthusiastic in the work. To meet all this the hall, the dingy room, though often the place for Christian worship, is not nearly so good as a place set apart for regular worship. There is a sanctity about the place of worship that is of more value in city life than in the country. This sanctity is one of the things that greatly aids the work in the city. For the laborer of the week in the noisy factory district to come to a place of holy quiet and listen to words of power is to take him away from the world and its cares and help him to reach out after his God.

A churchhouse in the city is of far more value than a country membership can conceive of. But it is unusual for a city congregation to be able to provide their own place of worship. Wages in the city are on the bare living basis. The members may make proportionately double or treble the sacrifice of a country congregation and still be unable to have the desired congregational altar. Ground is more expensive, it costs more to build, and on every hand the city church is met with more formidable barriers than any country congregation must meet.

Here then is where most fittingly the Brotherhood can bear each other's burdens and fulfill the law of Christ. The strong can help the weak. The country members can spare of their plenty and assist in building a house in the city and thus greatly aid in the mission of Christ. The givers will not feel their gift to the extent that the recipients will be aided by it. The Master's work will be put on a good footing.

There is no more important point before the Brotherhood now to aid in building a house of worship than in Brooklyn, New York. No city mission has developed more life, more real piety, more willingness to sacrifice than the members at this point.

The Kansas City church should be helped by those next to it, who should

Ashridge Church, Wis.

put the congregation on a better basis of work. The amount needed is not so great, and a little coöperation in the district would soon give the members in Kansas City a much-needed added room for worship.

Let the membership of the Brotherhood keep these points in mind as they make their gifts. Building places of worship is Christianity in earnest.

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WHERE TO BUILD.

The past carries with it a sad record on the location of meetinghouses. Shortsighted building committees have located houses outside of town or at the outer edge of the city and the location has been greatly against the success of the work. Of course land was cheap,

and dollars have been saved and souls have been missed.

Others have located the house handiest to the members. When the house was dedicated these same members berated the spirit of ease in Zion. Yet for the sake of the members the house was put where it is. Sinners do not find it and the congregation wonders what is the matter. It is not difficult to see.

The saloon wants a place as near the center of town as possible. A corner at higher rent goes quicker than an inside location. The saloon-keeper is willing to invest a little more with the hope of getting more gain.

The church usually follows the opposite policy. It takes a far-out location because ground is cheap. Often for this reason a meetinghouse is located from two to ten blocks beyond the end of the sidewalk. An inside room on the street is chosen because there are not means enough to take the corner. There are no means because of a lack of proper faith in the work in hand. The mission opens. A few come to the dedication out of curiosity and then all is over. The mission struggles along in "hope," consoling itself on the smaller promises of God, and sometimes wondering why the larger ones cannot be realized.

The secret is not in the promises. It is in the membership and their lack of faith and unwillingness to sacrifice for their place of worship.

Let the past teach the present building committees a lesson. Let them take hold of house building for the good of sinners. Let the location be where sin is deepest and the struggle is the hardest. Let it not be for the convenience of the members—lazy, lazy ones in Zion,—but where the sinner not awake to his needs may easily find the place of worship. Let it be where it will cost the members some sacrifice, some effort to get to the place, rather than where the sinner must make the effort and stand the sacrifice.

Salvation is free, but its propagation costs much. It costs sacrifice, it costs all to him who would have it go into all the world. Here is where the church has mistaken her privilege, her high calling.

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DESIGN.

A building committee was once appointed by a district to erect an old people's home. They had the money to put up a good house and they did it. It was constructed of red brick. Everything was of the best as far as material is concerned. But the design was poor and has ever been against the place. The stranger approaching in the distance is more apt to ask, "What big, red barn is that yonder?" than to inquire what home is there. There is not the first appearance of home about the outside. The church and the home should not look like a barn or factory.

On the other hand the old church with its low story, its broad, whited sides glimmering in the sunlight as it stands upon some high spot in a well-farmed community, such a meetinghouse in the quiet of country life, surrounded by sturdy shade trees and "God's acre" hard by, is a place most sacred in the memory of every one. Its design is unassuming and yet most fitting its place and purpose. Its atmosphere is peaceful. Its spirit wakens the soul to its best impulses and highest aspirations. To sit in such a temple in the springtime and hear the warble of the birds near by; to feel the cool breeze ladened with the fragrance of the adjoining fields come in from the open windows and fan the anxious or sorrowing brow; to join in the songs of Zion when the melody is wafted higher into heaven than it is across hill and dale, to leave such a sanctuary and spend just one moment by the mound of some loved one who has gone before, perhaps dropping a tear, and then to go home through the quiet of God's overflowing goodness as seen in growing nature on every hand,—ah! he who is permitted to spend the hour of early morn and dewy eve in worship

and holy thought in such a place is most favored among men, is almost immune against the sins of the world and the vexations of the week that follows.

Design adds to the spirit of a place, and often without adding to the cost. The long, narrow windows, the steep roof and low sides are features that add greatly to the first impressions and immaterially to expense. Such points too are not matters of pride or worldliness. They belong to the consensus of opinion as to fitness in church architecture and are bedded in the tastes of every one. It is no more fitting that a church should look like a factory than that a dwelling house should look like a barn or cattle shed. There are kinds of designs that are appropriate for houses, others for barns, others for public buildings like courthouses, and still others for churchhouses.

When a churchhouse is to be built design should be reasonably held in view. Not to fashion it by wastefulness of means, but to keep it within the bounds of that which is fitting and becoming a place of worship.

The illustrations in this issue will be helpful and useful in studying design for houses that are to be built in the near future.

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INSIDE CONVENIENCES.

It is well enough to count the cost before undertaking to build a meetinghouse. It is far more important to study its convenience after it has been decided to build. Simply four walls is not all that should be sought in the meetinghouse. In this day of Sunday schools, prayer meetings, along with love feasts once or twice each year, the needs of these occasions should be kept in mind as well as regular preaching service. Then, too, it is well not to forget that since special occasions like a district conference, a union meeting of Christian Workers, or the funeral of a prominent member of the community, bring together an unusual crowd, there should be as near as possible room for all. The house then should be planned for an overflow and yet not be larger than necessary for regular use. If this is not borne in mind a waste of fuel and labor to heat and care for room during the winter months will be felt.

Some very attractive and convenient houses have been erected in late years and floor plans of some of them are given to help study this phase of "Christianity in Earnest."

In some localities instead of having the kind of seat with adjustable backs for communion seasons, the seats are made strong and solid and tables are introduced in a simple and inexpensive way. The ordinary trestle is made for each end and a plain, smooth board is laid thereon. This requires one set of seats to be turned round.

Others move the seats a little further apart, having them all face the same way, and by means of brackets which may be removed readily fasten a narrow table to the back of each seat. This perhaps affords the greatest comfort to the members, inasmuch as all can be facing the speaker.

It is well to study these features of a meetinghouse and help each other by suggestions. If others have still better plans than have been submitted in this number, the Visitor will be glad to have a description and drawing of same for publication. The drawing can be a pencil sketch giving measurements and the office will make proper ones for reproduction in print.

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THE CHICAGO CHURCH.

The Chicago church was bought in the spring of 1890 and was rebuilt and rededicated in the fall of 1902. The cost of remodeling and all attendant expenses was $2,200. The church was organized in March, 1889, with a membership of twenty-three members, only two of whom have retained their membership continuously since that time, name-

ly, Sister Lizzie Rawlins and Bro. W. R. Miller.

We now have a membership of 110, having granted about 175 letters, with the most encouraging prospects. The church is in a better condition numerically and financially than ever before, and the plans for a more united effort along all lines is being laid and carried out. The work owes much of what it is and has to the united effort of the General Missionary Committee and the general Brotherhood. Plans are now being made whereby we shall soon be under the Northern District of Illinois. At present we are without a pastor, but Eld. E. B. Hoff will take charge of the church until such time as he with the church here can secure a regular pastor.

Through the generosity of the boys and girls and the brethren and sisters in the Chicago mission Sunday-school extension work, we now have two new Sunday schools in operation, with prospects for a third one in the very near future.

At Sunday-school Extension No. 1, which is located on South Side, we have two sisters at work, namely, Alice Garber and Hetty Wampler, who give all their time to the work. They have Sunday school each Sunday at 10 A. M. and young people's meeting and church on Sunday evenings. Also have prayer meeting on Thursday night and a children's meeting and industrial school on Saturdays. All of these services are well attended, with a constant increase. They are also carrying on a very enthusiastic home department work.

At Sunday-school Extension No. 2, located within a mile of the home church, Sister C. Tempie Sauble is located, and gives her entire time to the work. This work being so near the church, there are not the regular services there as at the other place. She has Sunday school there at 2:54 P. M. and a children's meeting and an industrial school on Thursday.

To the workers in Chicago who have longed and prayed for years that there might be more work opened up in this large city, these are glad, happy, encouraging days. And then when we remember that we owe it all to the kind brethren and sisters and more especially to the dear children all over our land, our cup of gratefulness overflows.

May God richly bless and reward all who have thus had a share in this our united work and help them to feel that they are "coworkers with God," is my earnest prayer. Cora Cripe.

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BATAVIA CHURCH, ILLINOIS.

A little body of members living not far west from Chicago in the manufacturing city of Batavia have been doing their best to hold up the gospel light. Through the perseverance of several members in 1896 a neat little house was built at the north end of town. The size is 28x40 with fourteen-foot studding, and cost complete, including seating, $1,600. At their organization there were nineteen members. This was in 1896. Now they have two ministers and three deacons and a membership of thirty-eight.

Lately Bro. Geo. Lauver, of Nebraska, moved to this point to take up the work and the congregation is hopeful for better results. It is barely possible that the congregation has some disadvantage in locating its house as far to one side of the town as it did, but the earnestness of the membership in the main overcomes this. Still the leaders feel that much more might be accomplished did all the members push as they might.

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WASHINGTON CHURCH, D. C.

Perhaps every congregation in the Brotherhood is interested in this place of worship, for all or nearly all contributed to the expense of its erection.

On Aug. 5, 1894, twenty-four members met for organization. An unfortunate division in 1896 reduced the membership to twelve.

Jan. 4, 1900, the churchhouse was ded-

icated. Its size is 40x70, with a small wing 8x8. It is centrally located on a beautiful avenue, giving the congregation every facility to grapple with the problem of city evangelization.

The present official body consists of three ministers and two deacons, and a membership of seventy-five.

The church is steadily growing, gathering here and there a member to the scattered far and wide over that large city, the average attendance at prayer meeting is forty-four.

Eld. J. C. Murray is in charge of this congregation.

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BEGINNING WITH TWO CENTS.

This, the Baltimore City church, built by our Brotherhood, was dedicated Nov.

Batavia Church, Illinois.

fold. Recently three were baptized and more are expected soon.

One of their greatest difficulties is a floating population, in the way of members and those interested moving in and out of the city. Another problem is the high expenses of such a mission and the lack of realization on the part of many of such a burden. There are many who are to be commended for their help, however. The membership is active, as may be seen from the fact that though

22, 1903. Total cost of lot and house, $7,890.98.

Size of house, 32x50 feet, with basement fitted up for Sunday-school classes. This church is deeded to the trustees of our general Brotherhood.

Though not organized, we have two ministers, J. A. Bricker and Joseph H. Utz, five deacons, D. C. Kemp, J. S. Geiser, David Utz, Dr. J. S. Dorsey and D. E. Little, and eighty-two members in all, living in what is known as the

1. Chicago Church, 183 Hastings St.
2. Baltimore Church, Fulton Ave.
3. Washington, D. C., Church, Cor. N. Car. Ave. & 4th St., S. E.
4. Sterling, Ill.

Northwest Baltimore Mission District. Twenty-three of these eighty-two members do not have their membership with us and some are hard to get into active service as we would like to see them. The picture of this speaks for itself as to plainness. All who have been here and expressed themselves have been pleased with the general plan of this house. There is one center aisle and two side aisles, with two rows of benches to platform, and short benches on either side of platform. These benches have reversible backs suited for tables on love feast occasions.

Inside View of Baltimore Church, Md.

Basement. — In the basement we have three rooms, one large room for our primary department and two small rooms for classes. Our teachers' meeting convenes in the class room, which is used for a kitchen at love feast. While we believe the Sunday-school rooms should all be on the same floor, the shape of our lot was such that we could not build to advantage with all on one floor. We have hopes, however, of making this necessary change in the future when we can secure the ground needed.

Prospects.—Though at this time there is much sickness among our workers, and we feel the loss of help formerly given us by them, we look to God in bright hopes of their speedy recovery to perfect health, when we can all with united efforts push forward in the Master's work and reap the great harvest so ripe for the reapers. Yes, we do think the prospects are very good.

Needs.—Now this is a difficult point, because so few are willing to just lay themselves on the altar of the Lord and say, "Here am I, Lord; take me and use me where You will." We need more members who are more interested in the Lord's work than they are in their own. We also need a sister missionary who can give her entire time to the visiting work. Through the efforts of our faithful sister, Dove L. Sauble, in the past we have realized that much good can be accomplished by having a devoted sister in the field all the time. And we pray God to open the way for this part of the work.

We belong to the Meadow Branch congregation, with Bro. Bixler as our presiding elder. The mother church is situated about thirty miles out in the country.

J. S. Geiser.

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ARKANSAS COLORED MISSION.

To those interested in mission work we come with good news. Since our last report Eld. J. H. May has been here and conducted a series of meetings, during which five were added to our number by baptism, making seven in all. We were then organized into a church body with Bro. Clark, who was baptized last fall, as our minister. The work is encouraging and prospects are good. Our Sunday school is the only one among the colored people that is holding its attendance. It takes constant, earnest efforts to hold them but we have succeeded remarkably thus far.

The churchhouses here are so poorly built that religious services can scarcely be kept up during the winter season. Since we have made such a nice start and our work is so encouraging we must not let it weaken in any way. In order that we may not be inconvenienced by the cold, we have arranged for a church lot which we can get for $50 and want to get a house put thereon as soon as possible. We had a carpenter to calculate the cost, which he makes $400 for the house, $450 in all. We expect to build a comfortable, neat, plain house, perfectly in keeping with the Brethren style of building.

The house in which we now hold our services is just weatherboarded (not ceiled), and has a loose, rough-board floor, in which the cracks are so large that the little children have to be very careful to avoid getting their feet in them.

Some people here are willing to help us but their financial circumstances are limited. Very few of them own their own homes. Most of them farm on shares and the drought has cut off their crops to such an extent that many of them will be in a suffering condition before next spring. They are living now on bread and molasses and will be glad to get plenty of that during the winter.

We appeal to you who are comfortably situated in good homes and whose tables are spread with an abundance of good things, we appeal to you, dear brethren and sisters, to divide your luxury money with God to be used for His poor, benighted, neglected, dark-skinned children in this place. Will you heed the call? The harvest is ready now to be gathered for the Master. Will you help us gather it? "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Matt. 25:40.

Mattie Cunningham.

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CHURCH EXTENSION FUND.

According to the plan published herein, which has been approved by Annual Meeting, on Sunday, Oct. 2, or as near that date as possible, each congregation should have the privilege of so contributing to this meetinghouse fund as the members after having the matter presented in a sermon feel like giving. It is to be hoped that each elder and pastor will see that this is carried out and let there be a response from as many congregations as possible:

For the purpose of assisting in building meetinghouses as hereinafter provided there shall be set apart and perpetuated a fund known as the Church Extension Fund of the General Missionary and Tract Committee.

Providing for the Fund.

This fund shall consist of—

1. All money due the Committee on loans made previous to April 1, 1903, on meetinghouses, known on the Committee's books as the Meetinghouse Bills Receivable Account.

2. Donations made from time to time.

3. A special collection made on the first Sunday in October, or as soon thereafter as possible. On this occasion a suitable sermon shall be preached, setting forth the needs and importance of the church extension work.

Conditions of Loaning.

1. Loans shall be made only to such churches as give promise to permanent life and strength.

2. No loan shall ordinarily exceed one-third the value of the lot and house.

3. No loan shall be made to any church which has not been incorporated, and which does not hold the title to its property in fee-simple, and unincumbered otherwise than to this Committee.

Provisions before Payment.

In the case of all such loans the following provisions shall be made:

1. Satisfactory proof shall be given as to title to the property by which the loan is to be secured.

St. Francis Church, Arkansas.

2. The loan shall be secured by the bond or notes of the corporation, and by a mortgage upon the property benefited.

3. All installments become interest bearing at six per cent per annum after they fall due.

Return of Loans.

1. Loans shall ordinarily be returned within five years in annual installments, the amount of each annual installment to be at the discretion of the Committee.

Responsibilities of the District.

1. Applications for loans shall be endorsed by the District mission board to which the congregation belongs.

2. In cases of default in payment of either principal or interest, the State District or its District mission board shall coöperate with the Committee in enforcing such payment; and loans may be withheld from churches within the bounds of said Districts where previous loans, or the interest thereon, more than a year overdue, remains unpaid.

Preservation of the Fund.

In order that the fund may remain undiminished, the Committee shall insist upon promptness in payment by the churches to which loans have been made of both principal and interest; and in all ordinary cases, after default has continued more than a year, it shall take proper steps to make good its claim.

Help Given in Turn.

When any congregation receives the promise of aid, said aid shall be given as soon as the conditions are complied with and in the order in which appropriations are made by the Committee.

THE KANSAS CITY CHURCH.

On Nov. 20, 1897, a number of members met in a hall in Argentine, Kans., a suburb of Kan as City, elders I. H. Crist, I. L. Hoover, George Wise and Bro. S. B. Katherman having met with them, to organize the Kansas City church. Twenty-four made up the new organization and among them were the following officers: Wm. Holsinger, elder, Jacob Brugh, minister in the first degree, and Samuel C. Keim, deacon. Eld. I. H. Crist was chosen as overseer of the new congregation, which position he has held ever since. At that meeting Bro. W. T. Nininger was elected to the deacon's office. F. W. Gerber, treasurer, Silas H. Keim, clerk, Sister W. T. Nininger missionary solicitor, and Rebecca Armstrong correspondent.

Kansas City Church, Kansas.

Feb. 20, 1898, a site was selected for a churchhouse at the southwest corner of Central Avenue and Bochee Street, Kansas City, Kans., and April 3 of the same year the house was dedicated by Bro. S. Z. Sharp.

From the time of the organization to the present the church has been able to maintain an existence and more. We have at present a membership of 78, with an official body as follows: A. W. Reese, elder, A. C. Brubaker, Lawrence Risk and the writer ministers, and Samuel C. Keim, Daniel G. Sell, E. L. Fahnestock, W. C. Zook, H. K. Garber and J. O. Younce deacons. The church was for a time without an active, resident pastor and of course suffered somewhat in consequence. A new era of activity is now already begun. Steps have been taken for the establishment of a children's mission with one or more branches in different parts of the city, and according to present arrangements sisters Sarah Lotzenhiser, of North Manchester, Ind., and Josie Powell, of Mt. Vernon, Mo., will be here actively engaged in this work before these lines appear in print. Preaching at a branch station in west Argentine is to begin also this month (September).

The district mission board are standing by the work here up to the measure of their ability. When, however, the matter of a children's mission was presented to them, they informed us that they would gladly give us their moral support, sympathy and prayers, but were in no position to promise financial aid. So we undertake this work with only a little fund to start with and not able to see the end from the beginning financially. We do not intend to incur any debts, so only as the Lord moves his people and others to open the way for us will we proceed.

Among our urgent needs is a mission home adjacent to the church for our sisters to occupy while engaged in this work. The Lord will provide this if his people take this work to heart as they should. A number of sisters' aid societies, churches, Sunday schools and individuals have liberally remembered our mission with clothing, bedding and other gifts, and more are promised and still more can be used. We are praying that the Lord may richly bless every one who has remembered us with gifts or shall do so hereafter. Jas. M. Neff.

Kansas City, Kans.

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DES MOINES CITY CONGREGATION, IOWA.

The congregation of the Brethren in the mission in Des Moines, Iowa, is a part of the Des Moines Valley organization, the main congregation centering near Elkhart, about sixteen miles north of Des Moines. The Des Moines Valley church purchased the building near the corner of 16th and Lyon streets, Des Moines, for the mission, about ten years ago. It was bought of the Free Methodists, and was not finished outside at the time. The Brethren have since sided and painted it, and recent repairs are a new roof, new papering and painting inside, gas lights, etc. The house is 36x44 feet in size, with the sexton's residence attached to the rear.

There are about forty members in the city, with an official corps of two deacons and one minister. Members' meetings are held monthly, and prayer meeting weekly. The regular Sunday services are Sunday school and young people's meeting, and preaching morning and evening.

The prospects are that we will develop slowly but steadily into a self-supporting congregation, although at present the district mission board is entirely supporting the work. We have a number of earnest and capable workers and new recruits are trained as rapidly as possible, to be of real use in the Master's service.

Our greatest needs are pastor's assistants, who can give considerable time to visiting and general deaconess's work. We have workers who are thoroughly capable in this line, but are not circumstanced now to enable them to give much of their time. John E. Mohler.

Des Moines, Iowa, Sept. 3.

NEGRO CHILDREN OF PALESTINE, ARKANSAS.

By Mattie Cunningham.

The history of the negro is the history of a downtrodden and neglected race. America boasts of her freedom and Christianity, but we, as American negroes, have known little but to be abused and misled. The parents of the children in my charge are the children of liberated slaves who were taught to work! work! work! work! Hence, when they were liberated they knew not how to instruct their children along lines of morality, politeness, economy, and the like. They simply taught them to work. So to-day we have parents who do not know their duties toward each other, and toward their children. The parents being ignorant along these lines, the culture of the children is sadly neglected.

Pine Grove Church, Arkansas.

Go with me to their homes. We find father, mother and children all in the fields. Meal time comes, so we go to the house. Here we find a small, rudely-built hut in which six to twelve persons are living or rather staying. There are from two to four beds in one room, the floors have no carpets; nothing looks cheerful nor attractive.

While we are waiting for dinner, what few words are spoken are spoken in a very harsh, rough tone, as though the members of the family are cross at each other. Dinner ready and we see corn-bread and fat meat eaten hastily. No rules of table etiquette are observed nor mentioned. Dinner over and all return to the field. Thus the children, instead of being trained and tutored by their parents, are left to "grow up" as best they can.

Their educational advantages are very meagre. They are given but three to four months' school and this is divided

between winter and summer. At the time they have school in winter the roads are so bad that a great many children cannot attend, and in midsummer it is so hot that they cannot study, so they get very little benefit from the public schools.

Many of their teachers are incompe-

be somebody if we only have an opportunity. All we need is a little help. Just look at Booker T. Washington's school. See how many young men and women came from that school qualified for independent citizenship. If industrial education there makes good citizens, it will do the same elsewhere. Why

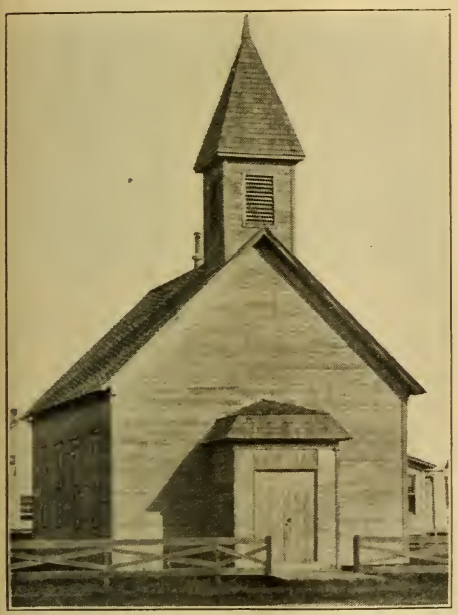
Church at Tekoa, Wash.

tent and the districts are so large that one teacher cannot do justice to the pupils, there often being enough for two. This, however, just suits that class who claim that education unfits the negro for usefulness. They are trying to make the school term even shorter than it is. It has long ago been proven that we can

should not the Brethren have a school of this kind? Why not help the children to prepare for the stern realities of life? As the strength of the nation depends upon the strength of the homes, it should be to the interest of every loyal citizen to help better the homes.

When I first started Sunday school

here, I had but three boys. As my little school increased in numbers, I thought I had never seen the children more ignorant and uncultured than they were. They knew practically nothing about the Bible, neither how to act. But have they made any improvement? You ought to see them. I now have an enrollment of twenty-two children and as nice a little school as you have ever seen. They have proven to me, beyond



Jennings Church, Louisiana.

a doubt, that all they need is instruction. The very children who never took any interest in Sunday school before and only attended when they felt like it, are now so eager that they can hardly wait from one Sunday till the next. When I see how earnest and enthusiastic they are, and how much they seem to enjoy the work, it gives me more real enjoyment than anything I ever did before. I am made to thank God for leading me into this work and for the way he is blessing us here.

We, as a church, have done much in mission work. Much time, labor and money have been spent in foreign fields. While this is a blessed work and much good has been done and we trust that many more precious souls may be brought from heathen darkness to the gospel light, yet we must not spend all our energies away from home to the neglect of the home field. Souls here are just as needy and just as precious in the sight of God as are any others. We are glad for the little work that is started here and trust that it will result in much good and redound to the honor and glory of God. The grown people in this place are pretty well set in their ways. Of course, some will join us but our main hope lies in the children. We ask an interest in your prayers that we may be able to properly instruct and train them, for the children of to-day are the men and women of to-morrow. We ask an interest in your time that you may advocate the work and help get others interested. We ask an interest in your means, not only for the work here, but that other workers may be prepared, and that other missions might be opened among our people. We need your help. Will you come to our rescue?

Palestine, Ark.

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A PLAN FOR LOCAL MISSION WORK.

By D. L. Mohler.

I have been requested to give a plan for local mission work, and know of no better way of doing it than to give the one we are using here in Middle Missouri, in Mineral Creek congregation. I do not mean to say that ours is the best plan that can be devised by any means but I know that it is an effective one.

We have a district mission board and plans, much the same as other districts. We keep our evangelist busy. He cannot fill all the calls.

In our congregation we have a territory about twenty miles square, with the largest body of members near the cen-

ter, around the meetinghouse. We have four elders, John M. Mohler, M. S. Mohler, E. E. John and the writer, and one brother in the second degree of the ministry, C. A. Lentz.

My father, Eld. John M. Mohler, is presiding elder, and oversees the work of the local church. For mission work the congregation is divided into three districts, one for each of the other elders. He is responsible for the development of mission points, and for the pastoral work among isolated members in his territory.

We have a local mission board to secure suitable places for meeting, pay expenses of appointment, secure help for series of meetings at mission points, etc. We have council meeting at the church every month and take mission collections every time. These are sent, three-fifths to the district mission and two-fifths to the treasurer of the local mission. We try to hold a series of meeting at each mission point once a year. For other appointments we help one another. We are sustaining one Sunday school and one prayer meeting in our mission territory, besides six preaching services a month.

One thing I can say for our plan is that it makes lots of work for the preachers. I present this plan because I know something about it and trust it will be suggestive of good to others. Let us hear from others and learn from one another.

Leeton, Mo.

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TEKOA, WASHINGTON.

Through the hearty good will of our brother, Geo. L. McDonaugh, colonization agent for the Union Pacific lines, the Visitor is indebted for the good picture we have here of the churchhouse at Tekoa. As will be seen, it has the appearance of being two stories high. This provides for Sunday-school rooms and other conveniences which the church felt they needed. Perhaps some time in the future a full description of the house will be given the readers. The church is on the frontier and working with a will that is sure to bring success.

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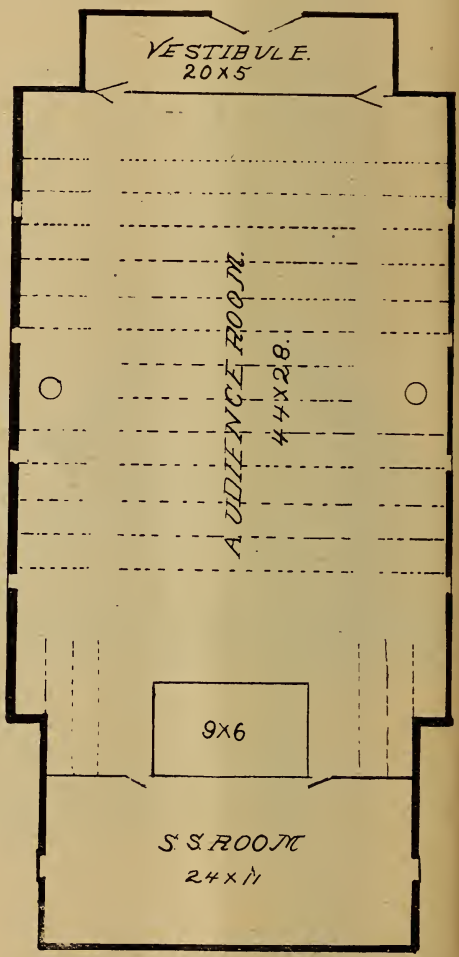
THE ROANOKE CHURCH, VA.

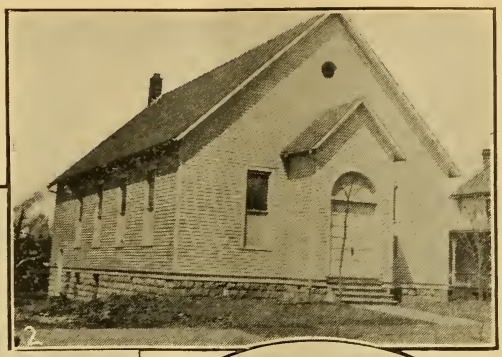
This congregation was organized in the city of Roanoke in September, 1893. There were thirty-two members at that

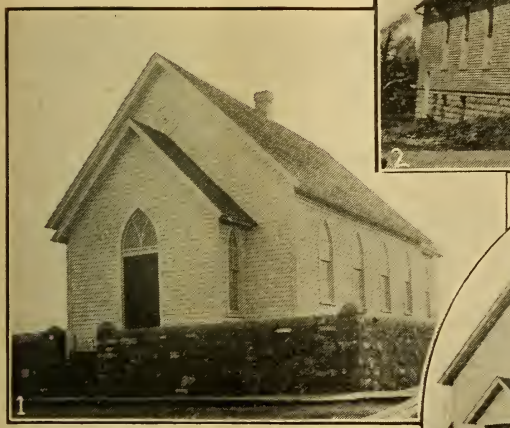


Floor Plan, Roanoke House, Va.

time. In 1895 they built a house 28x40 and six years later added a Sunday-school room on the rear. The entire cost, including fencing, is $2,200.

While the location is somewhat to one





1. Roanoke Church, Virginia.
2. Lima Church, Ohio.
3. Des Moines Church, Iowa.
4. Lordsburg Church, Cal.

side in the city, their membership, through persistent effort, has steadily increased, until at present they number 140. The church has a good corps of officials and the membership is wide-awake. Their regular attendance is large, and attention the best.

Two needs seem apparent at this place, (1) More time to make personal calls upon the members and others who enjoy our services. (2) A good, live sister to visit those who attend the services and others, and teach all to live deeper consecrated and spiritual lives.

P. S. Miller is elder in charge of this congregation.

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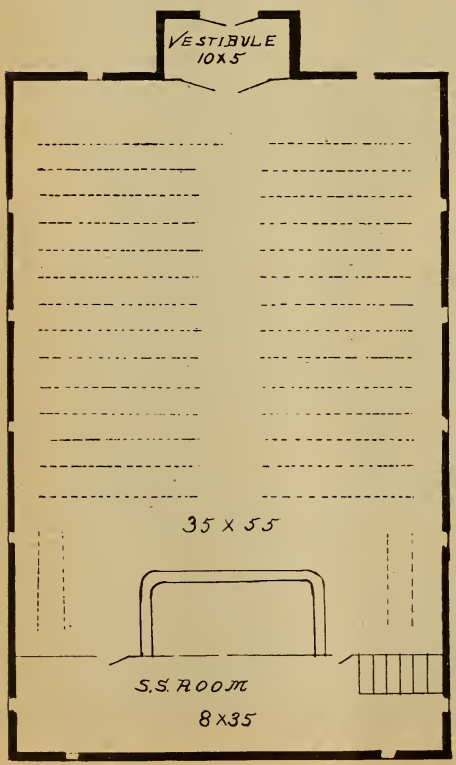
LIMA CITY CHURCH, OHIO.

In the early part of 1900 some fifteen to twenty members of the Brethren met to organize this congregation. Among the number were two deacons as officials. A nonresident elder was in attendance. They began work as best they could and February 2, 1902, their meetinghouse, which had been built in the meantime, was dedicated. The size of the house is 35x56 and cost, exclusive of the lot, $3,300.



Floor Plan of Lima Church, Ohio.

The present membership is forty-five, with the same two deacons and one resident minister. Eld. J. R. Spacht though not residing in the city presides over the congregation.

Some accessions have been made since the church was organized, but, like in most congregations, a deeper consecration on the part of every member would enable the church to do much more.

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LORDSBURG CHURCH, CAL.

At this place an active, well-to-do membership had in recent years located and organized Nov. 1, 1890, with twenty-seven members. Soon was felt the need of a churchhouse outside of the facilities afforded by the college at that place. In 1901 the house shown in the illustration was built at a cost of $3,500. It is 62x36 with one addition 28x18 and another 12x36. Through the influence of the college the ministerial force is quite large, there being six elders and seven ministers in the first and second degrees located here. The present membership is 121.

The outlook for the church is fair, all things considered. A deeper consecration, and a greater enthusiasm and willingness to sacrifice for the Master's work would add greatly to the power of the Lordsburg church. On the other hand, the congregation can in many ways be commended for her zeal and hearty good will and hospitality.

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CONGO STATE RULE IN KATANGA.

A long report, detailing some of the most appalling instances of the ill-treatment of natives which have come under

his personal observation during the past eleven years as a missionary in Katanga, has been received by the Aborigines Protection Society from the Rev. Dugald Campbell, now in Rhodesia. That report shows that in a portion of the Congo State, far remote from the districts visited by Consul Casement, and under conditions widely different from those enquired into by him, the concessionaire system having but lately been enforced, and the principal article "traded" in being ivory and not rubber, the same evils have grown up. "The treatment of natives," says Mr. Campbell, in summing up his observations, "is, and ever has been, shocking, and the cause of the revolts, troubles, and exodus into the territories of the other Powers," and he gives a list of twenty "villages," or groups of natives under their separate headman, who, within the past few years, have migrated from Katanga to Rhodesia, "where they live in peace, and are to-day settled contentedly under the protection of the British flag."

"Formerly," he says, "we reckoned fully 3,000 people in Msiri's town, and I should say 1,500 of them were men. To-day, the chief tells me there are only about thirty men left. Old Msiri—"who was overturned and killed in 1891"—was undoubtedly a tyrant, and ruled the Katanga or Garenganze kingdom with a rod of iron. But I do not think there was anything in his rule a thousandth part as execrable or so oppressive as the Congo State sentry system. After all, with a native despot, it was native dealing with native on native lines and according to established African law. But what did the sentry system represent? It was inaugurated to serve one end, and that was to collect all the ivory in the country, and see that the chiefs and hunters sold none elsewhere. Ivory had to be brought in, the alternative being villages burned and pillaged and people taken to serve as State prisoners—that is, to build State buildings, plant State gardens, cut State roads, and all to the tune of the State chicotte. When two black soldiers were deputed to a sentry's post, how did they proceed to fulfill their duty? The chief's wives and the village women were paraded, and several of the best looking were picked out to become sentries' wives. The remainder and the men were told off to build a large house for white men, and a camp for their carriers, in the event of their visiting, and two large houses for the sentries, to plant gardens, and do whatever other work was required. Beer also had to be brewed regularly and brought in, and goats, fowl, and other food to be produced. These sentries sometimes lived eight or ten days' distance from any European officer. I have known them to tie up chiefs for a week in ropes, and keep them tied until sufficient ransom was brought. Ordinary natives, especially women, were continually being caught and held up to ransom, and soldiers used to tell me it was the only means they had of obtaining calico to clothe their women. I have met them on the road on plundering expeditions, traveling in hammocks, with some twenty or thirty carriers — these, of course, impressed into the work, besides other carriers who carried their pots, cloth, provisions, and guns wherever they went, and helped them in raiding, sometimes sharing the spoils. I say emphatically and solemnly, from what I have seen, that these sentries exercised more power over the natives than their master and lived like little kings. These sentries had to appear before the white officer each new moon and, if the tale of tribute fell short, they were always in terror of punishment. It was a common practice to remove the sentries who were unsuccessful in securing sufficient ivory, and to replace them by others, more ruffianly disposed, whose ivory-extorting powers had previously been tested. Thus the State made the sentry system produce what should have been the outcome of honest trade."

This is the conclusion of the whole

matter according to Mr. Campbell, who alleges that he has been protesting in vain for more than ten years against the growing evils. "The treatment of the downtrodden Congolese, since the State occupation, has brought about a moral and material degeneration. Through the gross and wholesale immorality, and forcing of women and girls into lives of shame, seeds of disease sown broadcast over the Congo State are producing their harvest already. Formerly native conditions put restrictions on the spread of disease and localized it to small areas. But the 11,000 black soldiers moved hither and thither to districts away from their wives and relatives to suit the Congo policy, must have women wherever they go, and these must be provided from the district natives."

The material portions of this report have been communicated to the Foreign Office in support of the demand made that the proposed commission of inquiry, if it is actually set to work by the Congo government, shall investigate the state of affairs in other parts of the territory as well as in the Upper Congo district.

One of the gravest of the charges here brought against the Congo government is that it tolerates and profits by the traffic in slaves, which it takes great credit for having suppressed. The actual slave raiders for the foreign market are alleged to be the Batelele rebels, who are still a force in the southern parts of Congoland; but the Congo government is blamed for making no effort to check the trade, which is now "as lively, as busy, as ever in the districts around Labudi River." We are told of one slave caravan, consisting of as many as 3,000 slaves, whom the authorities allowed to be collected, and deported for the Bibe and Benguela marts. "I have crossed the continent between Benguela and Mozambique several times," says Mr. Campbell, "and I do not hesitate to say that the only regular slave trade that now goes on to a large extent is in the southern and southwest corners of the Congo State," in which the slavers "are well supplied with guns, rifles and ammunition." Not long ago, moreover, "on my return journey from England I went ashore at Principé and San Thomé Islands, and I saw crowds of slaves from the heart of the Congo State to whom I spoke in their own tongue." This is a matter which ought to be looked into.—London Times, Aug. 19, 1904.

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WHY PASTORS TALK ON MISSIONS AS THEY DO.

[Though a name has been sent with this article, it has been misplaced, greatly to the regret of the Editor.]

Pastors in many respects are not unlike their fellows. They generally speak on the side of conviction. Hence their relation to missions almost wholly depends on the angle of their thoughts.

Words are suggestive, and second to action show the drift of disposition. Disposition is moulded by affection, and affection is the result of heart promptings. By tracing thus the Bible doctrine, "Out of the abundance of the heart the mouth speaketh," is manifest.

We then infer that pastors talk as they do because of heart condition. This condition is due to a development which we will not discuss herein, but simply quote as the gist of the theory: "Where your treasure is there will your heart be also." Pastors, however, do not all talk alike on this great problem. Observation has demonstrated that among our own number diversified arguments obtain.

The sub-castes, which are numerous, will not be discussed. There are three great divisions which will consume our attention.

The first of these classes are promulgating a world-wide mission, preaching that "God so loved the world that He gave His only begotten Son, that whosoever believeth in him should not per-

ish but have everlasting life." The cause of this kind of preaching lies in the kind of vision they possess, which for convenience I designate—spherical. When reading such passages as Matt. 24:14; 28:19; Mark 13:10; 16:15 and Luke 24:47, 48, they behold Asia, Africa, South America, Australia and the islands of the sea bedecking the same. Filled with the same Spirit that breathed forth these loving words, the mighty chorus. "The world for Christ," is the inevitable.

The second division are those favoring home missions only. I presume they have the same Bible and read the same language quoted above, but from some cause the word "world" is transposed into a less important, namely, United States, and "whosoever" is qualified by the phrase "on this grand division." The why of this class comes from the planiform system of vision. The mission of Christ and the church being spherical, and the vision of this class planiform, their horizon is soon reached. Hence beyond this it is burdensome to talk.

The last faction, the most dangerous but, I trust, the fewest, are the "congregational." They also have the same literature but from causes best known to God their soul is fired with no broader idea of missionary activity than the home congregation, or at most the State district. This system of pastoral teaching comes from an inverted order of vision, brought about by a contracting force on the nerves of the soul's eyes. Self-aggrandizement, self-conceit and total indifference to God's Word and the world's needs are some of these forces.

Columbus advanced the theory of the earth's rotundity. He received this idea, not because he could span with his eye the bounds thereof but from his incessant study of the stellar worlds. This fastened the belief that the planet on which he was living was conformed thereunto. Fixed by faith in this spherical order of world creation, he began agitating his conception, which developed into the present commercial activity.

So with the different pastors. None with the natural vision can see the returning gospel ship that is now circumnavigating the globe, coming with precious souls of the black, yellow, brown, red and white races into the heavenly port. But they that speak for and agitate its accomplishment do so because their eyes are turned upward to the excellency of God and inspired by the words, "My word shall not return unto me void" and "God is no respecter of persons, but in every nation he that feareth Him and worketh righteousness is accepted of Him," they put to sea, expecting sooner or later the spiritual commerce of the world will have reached the climax: All and in all—God.

Pastor, why do you talk as you do?

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A CONTRAST.

A rich woman dreamed that she went to heaven and there saw a mansion being built. "Who is that for?" she asked of the guide.

"For your gardener."

"But he lives in the tiniest cottage on earth, with barely room enough for his family. He might live better if he did not give away so much to the miserable poor folk."

Further on she saw a tiny cottage being built.

"And who is that for?" she asked.

"That is for you."

"But I have lived in a mansion on earth. I would not know how to live in a cottage."

The words she heard in reply were full of meaning: "The Master Builder is doing His best with the material that is being sent up."

Then she awoke, resolving to lay up treasure in heaven.

What are we sending up? What kind of material are we building into our everyday life? Is it being sent up?—Zion's Outlook.

Editorial Comment.

CHRISTIANITY IN EARNEST.

To go out on the streets and preach Christ is certainly a very commendable method of propagating Christianity. But the passer-by only comes and goes and the words linger in his ears for a greater or less time and all is gone. To be sure, "bread cast upon the water will after many days return again," yet this comes about in God's own good time and place. The church should not wait for its return before putting forth greater efforts for the Master.

There is a better and more lasting and more effectual method of propagating Christ's work than preaching to the passer-by. It is in settling down in a community and living Christ as well as preaching Him. If the person be alone "in the faith' and is full of desire to see Christ prosper in that place, he will soon have a Sunday school and a prayer meeting going. He need not wait for a preacher before beginning active work.

If perchance there are a number of members in a locality they can show their faith in God and His cause not only by living the Christ life day by day, but at once setting about to erect a temple to His worship.

There is no more outspoken evidence of a strong spiritual life in a community than a churchhouse well filled Sunday after Sunday with worshipers. Formal worship may make small houses and small congregations, but real, vital, earnest worship is bound to bring together a goodly number of people. The fire does spread when it is fire, more than smoke.

How often has this fact been illustrated. Thirty-odd years ago Kansas was settled up by emigrants who went in there to make homes, live Christ and establish truth. Four State districts and a goodly membership are the results of that "Christianity in earnest." North Dakota is a later illustration. As the trainloads of immigrants were parceled out at the different stations, one of the first concerns of the party, even while selecting their own home sites, was a good place for a churchhouse. In some instances that same year, when the financial strain was still great, did the membership contribute liberally and build a meetinghouse. Others waited a year or so, but the site had been selected and all in the community turned their faces towards the place of the temple as morning after morning they worshiped God.

Washington, Idaho, Colorado and other frontier points are repeated examples of this same spirit.

Now it must not be thought that a meetinghouse is essential to Christianity. It is not. But there is no better evidence of faith in Christ than a well-built churchhouse, filled constantly with a good congregation. The house adds greatly to the joy and power of the membership in establishing the truth. But the real merit lies in the congregation itself.

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THE OLD AND TRIED.

No one who has wandered away, in life's trend of duties from the old churchhouse back in Pennsylvania, can look upon the cluster given on page 416 without going back to earlier years and youthful experiences and living some of life's sweetest moments over again.

Perhaps an aged father and mother, whose children have long since left their fireside for themselves — gray-headed parents—who are now waiting, only waiting for the shadows to get a little longer, will see in one of these houses the place where God called them to serve Him,—where they attended their first love feast,—or where they attended

church service the first Sunday after their wedding.

Or it may be some one in middle age, living in the far west in one of the large and flourishing churches, who can look back home to the house where "father and mother worship."

Be all this as it may, these "pioneer houses" have clinging around them friends who have worshiped within their walls, the number of whom cannot be counted or equaled by any western church home. Often and often has the tear flowed freely from many and many an eye, as the individual sat in one of these churchhouses and thought of this being the last service for a long time. It mattered not then, nor does it to-day how old the house was, how hard were the benches, how long the sermon, or anything else of that kind. The day is remembered, and the sacred altar holds first place in the heart of the member.

"God bless these 'mother churches' of the east" (only a few of which are shown here), comes the cry from a thousand hearts. "Yea, God bless the faithful ones who still gather and worship within the walls sacred to the memory of many far, far away to-day."

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GLIMPSES INTO GOD'S ACRE.

The Visitor is very glad to be able to give its readers glimpses of a few spots where rest some of the earlier workers of the church. These photos as well as the photos of houses of eastern Pennsylvania, given in this issue, were furnished some years ago by Brother Jay G. Francis.

The pictures of these tombstones have been given because closely associated with each churchhouse over the country is "God's acre" where those near and dear, whether or not they have died in the Lord, are laid away to rest and their memory cherished by their nearest friends. Some,—yea, the most,—have not labored in such paths of usefulness as to bring themselves in notice before the world and their resting spots are not of general interest. However, if they have proved faithful to their trust as it was given to them by God this does not in the least detract from their title over there.

Then, here and there, have arisen men whose ability came from God, whose piety was marked and placed them above their fellows, and whose labors have been so distinguished as to call forth besides the reward in the world to come reverence among those who have come after them. Such are some of the fathers of Israel who endured the fight in the beginning of the church in America, when many of the inconveniences that tried men's hearts passed away with them and they left a better heritage for their children.

As approaching a friend near and dear, —yea, more as approaching a shepherd of the fold,—let us look reverently upon the pictures of these resting places and thank God that such men as Alexander Mack, Peter Becker, Christopher Sower, John H. Umstead lived as they did.

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HOME MISSION WORK BY DAILY LIFE.

Perhaps it is realized but little by the members in the city churches what a power their life is or may be for Christ. In some ways the individual life stands for nothing save seat space when the member happens to come to meeting. In other ways the member is a real hindrance to the cause.

In an inquiry for information as to hindrances in the work of the churches in the city, several things stand out very prominently in a number of reports.

1. A deeper consecration would do much.

2. A more consistent daily life would help greatly in many places. In some cities, in fact in all cities of ten or more thousands, the merchants band together

to protect themselves by having a rating list. What is the sad, sad comment when members' names appear in that list, rated as not reliable for any credit? Yet one brother gave this as an illustration where he lived and it is probable that the church officials with such poor standing are not aware of their rating. Be that as it may, what is the use for such persons to invite people to Christ? It does not take a perfect man to be a good Christian and a power for Christ, but it does take one who sincerely and honestly seeks to do the best he can,—one willing to pay his debts or to make arrangements till he can.

3. The official body do not work together. Some who are not able to do city work acceptably want to lead in the work. Others, who are adapted, are given little encouragement. How sad that personal preference should sap the life of a congregation in that way. Yet it seems that such times must come now and then to a congregation. When they do come, let the members get through with them just as soon as possible, for during such seasons how great is the darkness of the body!

Home missions! City missions unsolved! Yes they are unsolved, and they are so, far more because of the improper conduct of the membership than by the peculiarity of faith which the Brethren church holds. The principles of the church are admired, are endorsed, are upheld even by the worldly-minded people when back of it all is a godly life even to the heart. But when the world finds the same sinfulness, deceitfulness and dishonesty in a membership making a loud profession of holiness as is found in members of churches making no such profession, missions with the Brethren are a failure and will continue so until the work there is a decided change.

The Visitor calls upon every member of the Brethren church in the city not to be so much concerned, for a while, about the sin of the city as the sin within self. That righted and the other will be cared for through the might of God's power.

TO THE CLOSE OF 1905.

Recently every minister in the Brethren church received a circular letter, stating that he would get the Visitor for certain considerations mentioned therein, but we did not state for how long. This arrangement will stand good till the close of 1905.

Will not each minister, as he knows more and more the character of the Visitor, use his best endeavors to enlarge its usefulness in every way possible?

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A HOUSE FOR OUR COLORED BRETHREN.

A handful of workers at Palestine, Arkansas, have begun work in great faith and earnestness. Sister Cunningham writes about the outlook and their needs. Why would it not be a good plan in making donations to let a part go for this house and help them start in the work of the Master with that much prestige? The Arkansas workers are so few and so circumstanced that they are unable to do much; yet every one helping them may be assured they will do all they can to the proposed house, and it is for the church to say whether or not they will help in its building.

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ASSISTANCE BY THE COMMITTEE.

Save in the case of the Hagerstown, Maryland, house and the houses in eastern Pennsylvania, shown in this issue, all the churchhouses herein mentioned and many others were given assistance by the General Missionary and Tract Committee. While not all that have been helped are prosperous churches, yet the percentage of those that are is so large that there is no better way to accomplish much good for the Master than to help weak congregations build meetinghouses.

The Committee hopes that this number of the Visitor will be a real inspiration to every minister and member and that he will use his best endeavors to push out in home missions, and at every opportunity lend aid in building meetinghouses.

This is Christianity in earnest.

Reading Circle and Christian Workers' Topics

By ELIZABETH D. ROSENBERGER.

TOPICS FOR NOVEMBER.

Sunday, November 6.

Topic.—Righteousness.

Text.—For I say unto you, that except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven. Matt. 5:20.

References.—1 Sam. 16:7; 1 Chron. 28:9; 2 Chron. 12:14; Psa. 34:18; 51:10; 51:17; Matt. 5:8; 12:33; Luke 16:15; Eph. 3:19; Philpp. 2:15; Col. 2:7; 2 Cor. 5:17; John 15:14; Prov. 4:18; Rom. 8:35; Col. 3:3, 4; Isa. 65:14; Rom. 8:14; Rev. 22:4; Heb. 13:5, 6; Philpp. 4:19; Rom. 6:23.

A Whited Sepulchre.—Jesus did not approve of the methods followed by the scribes and Pharisees. He condemned their hypocrisy. He said they were like whited sepulchres, fair on the outside but loathsome within. When they gave money in charity it was announced and proclaimed by their servants so that men would praise and honor them for their generosity. No wonder Jesus said, "When thou givest alms do not sound a trumpet before thee." When they prayed they stood on the corners of the streets where many people passing by would see them, and then they would try to appear good. They wanted men to say that they were good and holy. The phylacteries were slips of parchment on which were written some texts of Scripture. The Pharisees made them broader and bound them on their foreheads. The fringe on their robes they made deeper so that men would call them "Rabbi" and think they were more holy than others; and while they were trying to make a show of their goodness they were cruel to the poor, for Jesus speaks of their robbing widows' estates. But all this was very wrong, because long before this we are told that "man looketh on the outward appearance but God looketh on the heart." And in this lesson we want to learn something about right thinking, right doing and heart-righteousness. There is no use in trying to tinker the outside of our life when the inside is wrong.

Righteousness is Contagious.—Jesus told His people, "Ye are the salt of the earth." Now this salt is worth nothing if kept only in sacks or boxes, but when used to season our food we find it indispensable. A dinner without salt would be tasteless. It permeates every bit of the boiling meat or vegetables, and we would not like to be without salt for one day. Then, too, we are to shine as lights in the world. A light is always most effective in a dark room, or on a dark night. A traveler going along a lonely road is cheered by the light streaming from a little window in some poor home by the roadside. He feels less lonely and very often he there finds rest and shelter for the night. If our light is shining others will see it, and we will find plenty for our hands to do. A small package of yeast covered with tin foil has laid on my shelf for several weeks. It is of no use to me as it lies there, but if I should take some flour and water and mix with this yeast it would leaven the whole and I could soon have bread of snowy whiteness. We are sorry that bad boys and girls have a bad influence on our children, but it is just as true that good boys and girls will help them to do right. It is easier to do right when in their company.

"He abideth with you and shall be in you."—John 14:17. When Moses was up on the mountain talking with God, the people did not know what had become of him, and they grew tired of

waiting and planned the golden calf and danced and prayed in their idol worship. They were good as long as Moses led and watched them, but when he was gone they went wrong. It is not so with people who have received the Holy Spirit. There is a moving force within them that guides them into the straight paths, that keeps them in spite of all the temptations that assail them. They have the impelling motive to do right within them, and folks that are impelled don't have to be propelled or compelled.

"If the Heart is Right All is Right."—How often you have heard people say this, and it is true. A heart that is filled with the love of Christ will find errands of mercy for the feet and work of all kinds for the hands to do. There will be messages tender and forgiving for the lips to speak. Sometimes the hands may lack skill and the feet swiftness and the message may be given by a feeble, faltering tongue, but these are mistakes that care and practice will rectify. Every ambitious young Christian wants to arrive at the full stature of manhood in Christ Jesus. He wants to improve in his work and service.

"Over it all—the hope and the fear,
The struggle for right when wrong is near,
The kind intent though the words be cold,
The prayer for patience and love's sweet hold—
Over it all are God's clear eyes
Unchanged by sudden or dark surprise."

The Pure in Heart Shall See God.—A lady missionary in Japan was traveling on a steamer. A Japanese merchant whose business anxieties so worried him that he was seriously contemplating suicide noticed her. "It must be something in her religion that makes her face so calm and peaceful," he thought. Addressing her with profound respect he asked her what gave the heart a peace so great that the face spoke it in every look. The missionary was glad to tell him of Jesus and the peace that passeth all understanding, and it was the message that he wanted for he gladly gave his heart to Christ.

Heart Religion.—The Chinese have a wood which though buried a little way underground fills the air with fragrance. All through the Sermon on the Mount Jesus makes it plain that what we carry unseen, and we think concealed in the heart, gets out in looks, words and acts. You would not know what caused the fragrance, as the wood is not visible. So it is the secret of His presence that makes delightful the atmosphere in many a home. It makes no difference what the difficulties, our hearts determine the atmosphere of our daily life.

Shine Where You Are:—

"There is need of the tiniest candle
As well as the garish sun;
The humblest deed is ennobled
When it is worthily done.
You may never be called to brighten
The darkened regions afar;
So fill for the day your mission
By shining just where you are."

Topics for Discussion:—

God's Promises to the Righteous.

1. Our desires shall be granted. Psa. 37:4.

2. God will help us when in trouble. Psa. 50:15; 55:22; 62:8; 32:6.

3. God is our strength. Psa. 28:8; 29:11.

4. He will sustain us in our trials. Isa. 43:2.

5. God has promised us the blessings of life. Prov. 16:7; 21:21; 28:25; 2:21.

6. The righteous shall be a happy people. Psa. 5:12; 15:2-5; Isa. 66:13-14.

Sunday, November 13.

Topic.—Receiving and Giving.

Text.—Freely ye have received, freely give. Matt. 10:8.

References.—Jas. 1:17; 1 Peter 4:10; Eph. 4:7, 8; Rom. 8:32; John 16:23, 24; Psa. 21:2; Deut. 8:18; Matt. 6:1-4; 1 Cor. 16:2; 2 Cor. 9:6, 7; Ex. 23:15; 25:2; 35:5; Lev. 19:5; Prov. 22:9; 28:27; Eccl. 11:1; Isa. 32:8; Prov. 13:7; 11:24, 25; Luke 6:38; 1 John 3:17; Luke 12:33; Rom. 12:13; Acts 20:35.

Freely Give. — There is a prodigal wealth about this text that makes us lose sight of our small means and reduced assets and poverty-stricken feelings. Jesus said, "Freely ye have received," and how true that is. We have received unnumbered gifts, physical, temporal, intellectual and spiritual, and these are to be used to the honor and glory of God. Are we honest? Are we giving the Lord what we owe Him, and giving it freely? Under the law all first-fruits were holy unto the Lord, and the Jews gave one-tenth for the support of God's house. Do you think God is pleased with less than that now? He wants some of our money. He has claims upon our time as well as upon our money, and upon our energy as well as upon our time. What a revolution it would bring about in the church if we would all fully make up our minds to obey this law. If God has prospered us in a very small degree, we owe Him something. Appeals for mission funds would not be necessary because an overflowing treasury would make it possible to send out missionaries and build schools and homes and take care of the poor. If your prosperity has been multiplied, your obligations have multiplied too. Be honest with God.

One Millionaire.—"There goes a millionaire," said a man, indicating a boy across the street—a boy who looked almost shabby. Then the man explained, "I do not mean that he is worth a million of money, but you may call him a millionaire of cheerfulness. He is merry and bright the whole day long, not alone when all is sweetness and light but when it is not. He has such pluck and spirit and such unfailing good nature that he must have a million to draw upon, though he pays no taxes upon his capital. You never see him scowling or hear him whining. So he scatters his fortune all about and is a blessing to the neighborhood." I wish there were many such millionaires of cheerfulness, who would give comfort and joy and gladness to everybody, for we all need some one to give us courage and help us to forget our troubles. Let us take our turn at making sunshine for somebody.

Giving Time and Work:—

"The helpful hands so true and tender
Are ofttimes neither white nor slender,
And yet what gracious deeds they render!
They glorify the simple duty
And touch the life of home with beauty.

"Though marred and scarred with work unending,
With all their baking and their mending,
The helpful hands need no defending
To those who love their lovely bearer,
No jeweled hands were ever fairer."
—Young People's Weekly.

Helping the Poor in our Cities.—We hope that our young people will learn all they can about the organizations that help the poor in our cities and then do what they can to assist. We like to feel that the Circle members and Christian Workers are like a reserve corps, drilled and ready to do valiant service for Jesus wherever needed. For the young people of our cities there is much being done. Christadora House in New York City is a kind of a slum settlement for children and young women. Their motto is the single word "others." which means that the members think more of others than they do of themselves. They take the children of that district and teach them to be useful men and women. In the summer they are given boat rides and trolley rides out into the country. Then there are pleasant little social gatherings in the bright, clean rooms, and the boys and girls find a helping hand when they need it. They learn the way to live clean, honest lives from men and women who live among them to teach them; and who shall estimate their power for good? Never in this world will we know the full extent of the spiritual forces they have developed.

Give.—It is easy to write about giving. It is not a very hard matter to preach about it, and we rather like to talk about our duty to give to others. The difficulty comes in reaching down into our pocket and giving the money to the Lord. There are many calls for money,

it is true; but have you ever given up a single trolley ride and put the money in the Lord's treasury? Have you done without a new dress to give something towards supporting an orphan in India? So long as we have never denied ourselves of anything it is foolish to talk of sacrifice, and we should pray for the grace of liberality. We should give to the Lord gladly and sincerely.

What Shall it Profit? — You have known people who could not give. All their money was their own. They could not part with any of it. And as time went on they grew hard and cold like the silver they kept. They had money, but all the brightness and warmth had gone out of their lives. Kindly feelings were smothered, and pity and sympathy were crowded out of their hearts. When the gold fever at Melbourne was at its height one miner, who had no work and was starving, went to the owner of the mine that had been worked out and asked permission to try his luck. He consented. The desperate fellow took the pick and went down to the bottom of the shaft. In a few minutes he drove his pick against a huge lump of gold. He came up out of the shaft knowing that he had found a pretty big sum; it weighed 196 pounds. That morning he had been a beggar. Now he was the richest miner there. "Is—all—that—mine?" he asked in a heavy whisper. They told him it was. "All mine," he said softly and then dropped to the floor, dead. He had broken his heart over the richest piece of gold on the globe, and no one even knew his name.

Topics for Discussion:—

1. What is Paul's advice to rich people? 1 Tim. 6:17-19.
2. Does any one give grudgingly? 2 Cor. 9:6, 7.
3. What is the promise to those who give? Luke 6:38; 12:33; Prov. 3:9, 10.
4. What were the rules of the harvest among the Jews? Deut. 24:19; 16:17.
5. When we seek the Lord with all our soul, there will be something for us to do. 1 Chron. 22:19; Hag. 1:8.
6. How about our collections? 1 Cor. 16:1-3.

Sunday, November 20.

Topic.—Thanksgiving.

Text.—Giving thanks always, for all things, unto God and the Father in the name of our Lord Jesus Christ. Eph. 5:20.

References.—1 Kings 8:56; Psa. 13:6; 28:7; Isa. 63:7; Psa. 100:4; Col. 1:3; 4:2; Joel 2:26; Philpp. 4:6; Heb. 13:15; Rom. 2:4; Col. 3:15; Psa. 50:14, 15; 102:18-20; 116:12-14; 26:7; Acts 2:46, 47; Matt. 14:19; Acts 27:35; 16:25; Eph. 5:19; Luke 17:15; Psa. 140:13.

"The Best Thanksgiving is Thanksliving."—"We have plenty of flour and plenty of bread all the time," said a little girl, "why do we keep praying, 'Give us this day our daily bread'?" "What was the flour before it was ground?" we asked her and she promptly answered, "Wheat." "And where did it come from?" "The farmer raised it in the field," she said. "And who sent the rain and sunshine and made it grow?" "God," was the reverent answer. And if God would He could withhold the rain and the sunshine so that there would be no harvests. We see that He does give us our daily bread. And now another harvest has been gathered in and God is over it all and through it all. We have received showers of blessings from Him. Now let us thank Him and praise Him for His goodness. That is the reason we pray before we eat our meals. We want to thank Him and praise Him for His mercy and kindness.

"For all that God in mercy sends,
For health and peace and home and friends.
For everything give thanks."

Thank God for our Homes. — How much home means to us, a place of shelter, of rest. Father and mother help us to bear all our troubles, and share our joys. They are trying to fit their children to be useful men and women. No matter how humble the abode, if it be garnished with kindness and smiles, the

heart will turn lovingly toward it. Toward the cheerful home the children gather "as clouds and as doves to their windows." In our homes we must have industry and sympathy. Sympathize with your children until you understand them. Look on the bright side. There is no path but will be easier traveled, no load but will be lighter, no shadow on heart or brain but will lift sooner, in the presence of determined cheerfulness. What though things do look a little dark? The night will end in broad day. Praise the Lord for your homes on this Thanksgiving day.

Thank God for Educational Opportunities.—What a wonderful thing it is that the American boy and girl can get an education by a little effort. What a store of happiness the door of the public school opens to our view. Our free school system, the maker of innumerable men, is an outgrowth of Christian principle. We hope that our public schools will be better fitted to educate the children of to-morrow than they were for those of yesterday. Thank God for a common school education.

Let us be Grateful for our Friendships.—The first law of friendship is sincerity. As we sit by the fireside on this Thanksgiving day, while the winds are blowing stormily without, we think of the friends tried and true who will never come among us again. Then we look forward with pleasure to a meeting with those who have shared some of our joys and sorrows. If you have a friend who loves you, who has studied your interest and your happiness, be true to him when the test comes. A real, true-hearted friend is more rare than he should be, because there is so much selfishness. It is not that a man has occasion to fall back upon the kindness of his friends, but it is a happiness to feel that he has their confidence. Thank God for such friends.

He that is thy friend indeed
He will help thee in thy need;
If thou sorrow he will weep,
If thou wake, he cannot sleep.

Clear up the Records.—We have never been half thankful enough for our religious privileges. The weekly Sabbath and the church — what blessings are these! The Sabbath with its freedom from earthly toil, its sacredness, the church with its teachings of higher things—how the Lord's benefits crowd upon us here. There is the Bible and the knowledge of Jesus and His love for us. How shall we thank Him? Only by heart payment. He wants not things, but thanks; not gifts, but love; and if we have an offering to bring him let us bring it with praise. Let us confess Christ before men. It will strengthen us and help others. Begin on this Thanksgiving day to praise God with your whole heart.

"He has no need of our poor aid
  His purpose to pursue;
'Tis for our pleasure, not for His,
  That we His work must do.

"Then blow, O wild winds, as ye list.
  And let the world look grim,—
God folds His robe of glory thus
  That we may see but Him."

Thanksgiving Day:—

"Our common mother rests and sings
  Like Ruth among her garnered sheaves;
Her lap is full of goodly things,
  Her brow is bright with autumn leaves.

"Oh, favors every year made new!
  Oh, gifts with rain and sunshine sent!
The bounty overruns our due,
  The fullness shames our discontent!

"We see our Father's hand once more
  Reverse for us the plenteous horn
Of autumn, filled and running o'er
  With fruit and flower and golden corn."

—Whittier.

We Cannot Count our Blessings.—We think of our abundant harvests, our full cellars and garners, and comfortable homes. We think of our local church and Sunday school, the work done and the interest taken. For all these we praise the Lord. How constant has been God's watchcare! He has guarded us from disease and from accident. For many of us the family circle remains unbroken. God has heard our prayers and

blessed us in our efforts to serve Him. He has given us a chance for self-development and culture; and He has opened our eyes to see the wonders, the beauty in this world of ours. Let us rejoice with those who do rejoice and praise Him forever.

Topics for Discussion:—

1. Give the history of the first Thanksgiving day.

2. Describe the feast of tabernacles. Deut. 27:7; Neh. 8:9-12.

3. Why did Moses sing a song of praise to God? Ex. 15:1-19.

4. What did David say about praising God? Psa. 145:1-21.

5. Is it possible to praise the Lord when we are in trouble? Acts 16:25.

6. What did Job say in his affliction? Job 2:10.

7. If we love God, we will thank Him and give praise. Psa. 63:3; 50:23; 32:11.

Sunday, November 27.

Topic.—The Life of Moses.

Text.—And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I. Ex. 3:1-15.

References.—Ex. 2; Acts 7:20; Ex. 3:2-6; 3:7-10; 6:13; 4:1-9; 4:18-20; 4:20-26; 34:29-35; 2 Cor. 3:13; Ex. 32:22, 23; 19:16-20; Num. 17:1-9; Ex. 15:25; 13:21, 22; 14:22-30.

Moses as a Boy.—He was only one of the Hebrew children. His family were slaves in Egypt, and their bondage was a cruel one. The king strove to lessen their numbers by hard tasks that were beyond their strength, so thousands of them were digging the canals under the lash of an overseer who knew no pity. Moses fared better. He was in the king's court. He wore princely robes, he rode in the prince's chariot, every luxury that was known at that day was within his reach. More than all that, he had the best tutors in the land. He was taught all the learning of the Egyptians, and we believe that he became an apt pupil; and then, as now, advantages were responsibilities. If he had not been educated, the secluded mountain side where he tended his sheep might have been a fitting place for him. But in becoming an Egyptian scholar he put himself under obligations to his race and his age. It is not enough to do our work well. We also want to be sure that the work is worthy of us; not only that we are doing our best, but that it is the best that we can do.

Take Time to Get Ready.—We do not know whether Moses was happy when tending the sheep for Jethro, his father-in-law. It may be that he thought of the sufferings of his people; sometimes his mind went back to his boyhood days in the royal family. There was plenty of time now to think of many things. God takes time to prepare those who do His work. The young people who spend their time in schools and colleges, developing every faculty of the mind, are not throwing away their youth. They are wisely getting ready for some work that is worth while. The greater the task to be accomplished, the more thorough the preparation needs to be. Think of that this winter when the lessons are hard and you are tired. Keep at it. It is worth your while.

God's Call.—It does not always nor often come as it did to Moses in audible words with signs and symbols to attest their authority. God may call you through the voice of your Sunday-school teacher or superintendent. He calls from every home of poverty, from every sick room. He speaks through the eyes of every hungry child, and the unresponsive face of every untaught, neglected boy. He calls through the columns of this paper for Christians who are willing to give of their means to help support those who like Moses have been called to work for God. No burning bush is needed to make our duty clearer. Mrs. Browning says,

"Earth's crammed with heaven,
And every common bush afire with God,
But only he who sees takes off his shoes."

Courage.—He was a man of courage. There is no doubt that Moses stood honestly aghast at the work God asked him to do, because he knew better than any other Hebrew what he must meet at the court of Pharaoh. He knew that it would be impossible to win the king's consent to letting his people leave the land. They were too useful to the king. And so he made some excuses, but yielded to God at last. Moses had that true courage that enabled him to take up a burden that was almost beyond his strength and bear it because God told him to. He dreaded to stand before Pharaoh, but when God said "Go," he obeyed. We are more cowardly. We withhold ourselves and our possessions, and so the cause suffers.

"Laborers wanted. The ripening grain
Waits to welcome the reaper's cry.
The Lord of the harvest calls again;
Who among us shall first reply—
Lord who is waiting? Is it I?

"The Master calls but the servants wait;
Fields gleam white 'neath a cloudless sky;
Will more seize the sickle before too late,
And wintry winds come sweeping by?
Lord, who is delaying? Is it I?"

His Lifework.—God did not call him to ease or pleasure. His work was to tax every power of his nature; and after he had done all that he could do his heart was sickened again and again by the ingratitude of the people he saved from slavery. After risking his life to lead them out of Egypt, there came a time when they wished for the onions and leeks of that land. Forgetting the torture and torment they endured there, they thought of the provisions. No matter what occurred they were usually ready to speak against Moses, their deliverer. Their murmurs were loud and deep when anything went wrong. No other general ever led a people under such conditions. There were 600,000 ignorant, debased slaves, who hardly knew enough to fully appreciate their freedom. No wonder that God kept talking to Moses until his face shone as did that of Stephen the martyr. Yet with all this Moses the leader of Israel is more to be envied than Moses the shepherd. God does not call us to easy lives. His honors are kept for those who follow him up the steepest paths, or into the most crowded tenements where the workers are few because the field is uninviting.

The Burial of Moses:—

And had he not high honors,—
The hillside for a pall,
To lie in state while angels wait
With stars for tapers tall,
And the dark rock-pines, like tossing plumes,
Over his bier to wave,
And God's own hand in that lonely land,
To lay him in the grave?

In that strange grave, without a name,
Whence his uncoffined clay
Shall break again, oh, wondrous thought,
Before the judgment day
And stand with glory wrapt around
On the hills he never trod,
And speak of the strife that won our life,
With the incarnate Son of God?
—Mrs. Alexander.

Topics for Discussion:—

1. Describe the childhood of Moses. Ex. 2: 1-10.

2. Was he loyal to his race? Heb. 11: 24-26; Ex. 2: 11-22; Acts 7: 24-29.

3. Moses as a leader. Ex. 3: 10-22; 4: 1-8; 4: 29-31; chaps. 5 and 13.

4. Describe their leaving Egypt. Ex. 13th and 14th chapters.

5. Moses as a lawgiver. Ex. 18: 13-26; Num. 11: 16-30; Deut. 1: 9-18.

6. He appointed his successor. Num. 27: 22, 23.

7. Why was he not permitted to enter Canaan? Num. 27: 12-14; 20: 8-11; Ex. 17: 5-7.

8. Have the children repeat the ten commandments.

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FROM OUR CORRESPONDENTS.

Eld. A. G. Crosswhite, of Flora, Ind., says, "Enclosed find eleven new names for Circle membership, and more to follow. We have now thirty-six members, and all are enjoying their books, improving their spare moments during the busy

season. I have read several of them and have just finished the 'Life of Adoniram Judson,' which I think is intensely interesting. May God bless you in your efforts to have the inviting fields occupied even in this generation."

Sister Mary E. Miller, of Tiffin, Ohio, says, "I send you one new name for the Circle, which makes twenty-three names from this place. This missionary reading has helped us to see that we are not doing very much to advance God's kingdom. The Circle has done much good in our Greenspring church."

Sister Bettie Root, of Eudora, Kans., says, "My son, though only thirteen years old, desires to become a member of the Circle. I gladly send his name, as well as my own. We ask God to bless the cause. We would like to see many others join the Circle."

Sister Grace Hileman Miller, of Lordsburg, Cal., says, "What do you think? God is blessing our efforts so that we can send in four new names. One sister attending our church noticed the Circle program tacked up in the hall, so she wanted to know who carried on that work. Of course I was only too glad to tell her all I knew about it. Then she said, 'Well, Brother Ross stirred me up along that line and I have been wishing to learn more about it.' I told her all I knew about this interesting work. We had a good Circle meeting on Sunday afternoon. Our influence is steadily gaining. At the close of our meeting a number of the Circle members went to the home of an afflicted sister and held a prayer meeting. With His help we want to let our light shine. We pray for more love and faith, and that He may use us in His service."

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NEW NAMES.

2519 Grace Replogle, Lordsburg, Cal.
2520 Peter Dubois, Lordsburg, Cal.
2521 Louisella Whitmer, Lordsburg, Cal.
2522 Mary E. Studebaker, Muncie, Ind.
2523 Delilah Brown, Flora, Ind.
2524 E. E. Eikenberry, Flora, Ind.
2525 Myrtle Hughes, Flora, Ind.
2526 Myrtle Cline, Flora, Ind.
2527 David Bower, Flora, Ind.
2528 Dr. E. E. Blickenstaff, Flora, Ind.
2529 Mrs. Maude Blickenstaff, Flora, Ind.
2530 June Wheeler, Flora, Ind.
2531 Cora McMahon, Flora, Ind.
2532 S. W. Humberd, Flora, Ind.
2533 Emma Michaels, Flora, Ind.
2534 Edith Young, Watson, Ohio.
2535 Mrs. Bettie Root, R. R. 2, Eudora, Kans.
2536 Ernest C. Root, R. R. 2, Eudora, Kans.

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RECEIVED CERTIFICATES.

Mary C. G. Sprenkel, York, Pa., 216 S. Pa. St.
Samuel P. Noll, Ramona, Kans.
M. Clyde Horst, Spencer, Ohio, R. D. 2,

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LOCAL SECRETARIES.

Sometimes we are asked the question, "What are the duties of a local secretary?" To answer briefly we might say, "They are many and varied." But first of all, every local secretary corresponds with us. He must send to us the names of those who are willing to join the Circle. He writes to us for circulars and information and he reports to us the progress that the members are making in this work.

We are very anxious to have a great many live, wide-awake secretaries. A secretary who is interested in missions, and who can persuade others that it is their duty to be interested too, will do good service. One who is patient and can intelligently answer the questions that many brethren and sisters will ask is almost sure to organize a large Circle. The reason some of our brethren stand aloof from this Circle is simply this, they do not know what it is, they do not understand its methods nor its purpose, and they are not quite sure that it is necessary to concern themselves so very much about missionary work. Now, a

(Concluded on page 460.)

From the Field.

FROM UNION BRIDGE, MD.

Dear Brother:—

I just received a letter enclosing one of your spiritual thermometers. That is a lucky hit and may God bless the efforts of the Visitor in its mission in the church.

I am exceedingly glad to tell you that I find the Visitor highly praised over the country and I find many opportunities to speak a good word in behalf of the papers and the work of the Publishing House.

I have had some varied experiences on my trip. I see the different churches, their modes, the differences, etc. It is wonderful to see the growth of churches in some localities over others. While some are not pushing forward as they might, a goodly number are pulling with all their might. There are many live Sunday schools and Christian Workers' meetings and lots of young people and all seemingly are up to ninety-eight degrees. You do not need to take their temperature either to find it out, for it is very evident from the outside.

M. D. Early.

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THE HOME FIELD AND WHAT OF IT.

There has been much said and written of foreign fields, and of what might be done there had we the workers for said fields. I am glad for the spirit manifest among the donors who give of their substance that the work of the Master might be pushed forward as well as the spirit manifest on the part of those who make the sacrifice and say, "Here am I, send me." The funds for world-wide missions are much the largest and the General Mission Board is allowed to use the same as in their judgment seems best. A goodly sum is also given for special places. All this is right.

Now what of the home field? Let us see. Suppose our population is 75,000,000. With us there are, say, 2,700 ministers, but as only about two-thirds are actively engaged it leaves just 42,000 persons for each active minister. Now suppose you have a regular congregation of 500 to preach to. You then reach much less than one in a hundred. How about the ninety and nine? Possibly not over half of your audience is on the Lord's side. How about the others? Now we are so constituted that with our eyes we look out, but to look in a mirror it reflects back. Brethren, try this on the home field.

G. E. Studebaker.

1319 Northern Ave., Pueblo, Colo.

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THAT SOUTHERN WHITE MISSION AGAIN.

I wish to call the attention of those interested in mission work to an article written by Bro. James M. Neff, published in Missionary Visitor No. 8, page 355. Subject, "Southern Native White Mission."

Bro. Neff gives some facts which are worthy of our consideration and attention. I especially want to call attention to the dear brother who is faithfully laboring under many disadvantages in Mississippi. I had the pleasure of meeting the brother referred to in his home before he was a member of the Brethren church. At that time he was preaching for another denomination but was reading the Brethren's literature which Bro. Neff gave him. I was satisfied at that time that he was under conviction, but he waited some time before he made the change. He was not hasty. He was comparing or proving our doctrine by the Bible and when not away preaching

he would attend the Brethren church in Fruitdale. Here I first met him. He was an honest seeker after the truth or the whole Gospel.

About two years ago I had the pleasure of making a second visit to Fruitdale, and it was a pleasure to me to find this brother amongst us, preaching the Gospel with all its fullness and power. I found him an earnest, energetic worker, and I believe him to be loyal to our beloved Brotherhood in every respect. He has passed through some severe trials since he is with us but I believe him to be well proven.

I would like to see him come in touch with the General Missionary Committee, or meet with them, so that those interested in home mission work, or wishing to give, need not depend entirely upon what Bro. Neff and I have said. This brother ought to be in the field constantly, but he must labor to support his family. His family does not enjoy many of the luxuries which we enjoy, or even the comforts we have in our homes. I often wonder if the Lord will not hold us accountable for the money we spend unnecessarily. Could we not make some sacrifice or, in other words, give unto the Lord that which is due him, and keep this brother in the field?

I will not name him because I have written this letter without asking his permission, but those interested in home missions will find his name in Brethren Almanac. He is the only minister in Mississippi.

For further information address Eld. M. M. Ennis, formerly of Fruitdale, Ala., but now addressed at Darlow, Kans.

W. I. Buckingham.

Laplace, Ill.

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BROOKLYN NOTES.

During the past month we did some soliciting in eastern Pennsylvania for funds towards our churchhouse. We now have secured enough to buy a lot, and this we hope to purchase when elders D. L. Miller, A. B. Barnhart and Jesse Zeigler arrive, Aug. 30.

We will now need funds to put up the much-needed building. Pray much over this matter, and give as the Lord would have you give toward this noble work.

The following gifts were sent us by mail during the month of August: M. S. Young and wife, $7.75; C. B. Spicher, $10; Sunnyside church, Wash., $5; W. S. Cubbage, $15; Nancy Smith, $1; G. W. Hepner, $5; Mary Flory, $5; Hickory Grove church, $11; Mary P. Bach, $1; Joseph H. Dillon, $1; Alva Sprecker, $1.

The Lord add His blessing. Yours in His service, J. Kurtz Miller.

5901 3rd Ave., Brooklyn, N. Y.

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MISCHIEF IN THEIR HEARTS.

Psa. 28: 3.

Last month I baptized a young sister fourteen years of age. Her mother has been dead several years. The father left the girl to the care of good neighbors and relatives most of the time. For over two years she wanted to unite with the Brethren, but was strongly opposed by her father and relatives, who finally induced her to unite with another body of believers. In this she was not satisfied, so July 22 she came to us and was one of five then baptized. One of our Brethren went to see her father about giving her a home with him. To this he agreed and remarked, "She can do as she pleases. I have turned her free to do the best she can." So this brother took her in good faith. But in about a week, when her father heard she had been baptized, he saw her at her aunt's and said to her in tears, "I didn't think you would leave our good church and go with those Dunkards." Then he compelled her to get her things and come home to him. He said he could kill the man that baptized her. I was scared, of course.

So the poor girl is tormented and is not allowed to wear her covering or worship with us, as she would like to. "Mischief in their hearts" is a very mild way of putting it, to describe some of the things we have to contend with by

such unholy, unchristian, unmanly and even inhuman spirits as these.

I received a letter from a brother the other day stating that the ——— church had such a big meeting that they had converted everybody in the country and there was nothing left for us to do, but instead of making things easy for us some such meetings make more and harder work for us. The people thus converted need to be taken and shown the way of the Lord more perfectly. When we undertake that we find out the "mischief that is in their hearts." If it is not there, the preacher of such religion will soon put it there. I could report many such cases. When will men cease to pervert "the right way of the Lord?" Ira P. Eby.

Poplar Bluff, Mo., Sept. 2.

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FROM SWEDEN.

Dear Brother:—

The August number is at hand with its feast of fat things. We are glad for the information it gives about South America. It is a place where a great work ought to be done. But it is only one of the fields that we ought to occupy. However, the Missionary Committee is acting very wisely in looking ahead to the needs of the fields already occupied, and measuring to some extent their future demands to make the work a success there. It is better to have the missions now established properly supported than to have more missions and have them all in a crippled condition.

I am glad to learn that there is a determination to open another field, and I herewith send my vote and my reasons for the same. Not long ago a brother was visiting us and we were looking at some distant objects through a field-glass, and he remarked that he had one that was much better, and I requested him to bring it to me and let me see it the next time he came. In a few days he came with his glass, and I took a careful look at some distant objects with both glasses, but when I had made the comparison I saw that mine was considerably better than his. After he examined them he admitted it to be true. He made a mistake because he had no good means of comparison. I feel myself in a similar condition with this question and I suppose that many others feel much the same way. But our experience in the foreign field, in connection with the reports we have from other fields, convinces us that in the near future our new openings should be in heathen fields. But to say which is the best field, with the limited knowledge we have, may not be so easy for us to do. However, we can give the one that has impressed us most as a field that we should enter.

Last Sunday I was at Landskrona, and at the close of the meeting a man said he had decided to follow the Lord more closely and offered himself for baptism. Others say they are soon ready.

We are looking forward with fond anticipation to the visit of our American brethren and have arranged to keep them pretty busy during their stay in Scandinavia. A. W. Vaniman.

Malmö, Sweden, Aug. 17.

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FROM OUR INDIA WORKERS.

Bulsar, India, Aug. 11, 1904.

Dear Brother:—

This week, when I write, Eliza, my sister, has gone for a rest. I assure you we miss her, but then we all thought it best for her good to go. She has been in the work now several years and worked very hard too. A month's rest will do her good.

I wish you could have seen the girls when they found out that she was going. You know that these people are not in the habit of keeping things and so they have no secrets at all, and this makes them wonder how we can keep such things. Of course we knew it for at least a week that Eliza was going but only said it among ourselves, not

particularly trying to keep it. Yesterday, about two hours before she went away, she came over on the girls' side where I was with them during the noon hour, and her purpose in coming was to break this news to them. She said it was a burden on her heart all day to think of it for she well knows how they carry on. Well, just before she offered thanks for the meal she said, "Now I have something to tell you which I think will make you all feel good" (?). They all smiled and then you should have seen the turn on their faces when it was said that she intended going away. Immediately some cried out, "O dear, she is going to America," and others another thing. They were all in tears and it spoiled their dinner.

Then she left them and said, "I will be over to give you good-bye shortly before I go to the train." So she had a second trial of it. Now I am not telling you this, my brother, to boast or anything of the kind but only to show you how very much we become attached to these people and they to us. I cannot tell you what a deep interest of feeling comes over me when I think of these girls who are already so dear to me. They look to us as a child to its mother and when we are gone they miss us equally as much. I am so happy to be able to be such to the motherless children. My heart overflows with joy when I think of it. I thank God that He has given me this privilege. Yes, we consider it a privilege rather than a sacrifice to be here. Some people talk about the sacrifice. In my joy I have thus far failed to see a bit of sacrifice.

We are still pegging away on the language and feel very much encouraged each day. I do not know what others may think about it but I am perfectly satisfied in my place of work and feel that it is just what I have been wanting. The more I can do the more I get to do and the more I do the happier I become. May I ever remember that it is for the glory of God. The Lord has truly been good to us. I have not had a sick day as yet. I feel as if I can never thank our heavenly Father enough for it all. Some people seem to think that it is an awful thing to think about dying in this land but I am glad that you do not think that way and more glad that we do not. Yes, I suppose that when the word once goes home that one of our number has passed away there will be great sorrow, yet it should not be more than if we were at home. The main thing is to be ready and waiting for the time. We know not who will go first among us but we are not thinking about that, for the time will reveal all things, and if I should be the first one I will be as near the curtain here as at any other spot in this world. It is only a lifting of the curtain and we are in the great beyond with the ransomed hosts. It is glorious to live here for Him but it will be more glorious over there. Yes, that will be glory indeed. Sadie J. Miller.

Bulsar, India, Aug. 10, 1904.

Dear Brother:—

Firstly I want to say "Amen" to your editorial in the Visitor on the "Dual Mission of a Missionary." We have not been long on the field, yet long enough to realize the strength and help of the church in the homeland and to be thankful for all that this means to us. We have seen in the few months here some results or rather the lack of them in the cases of missionaries who have come out independently, or who after being here have for one reason or another left the mission under which they came out. They claim to be following the Lord's call and to be dependent on Him only. They ignore the Lord's organized means for the world's salvation—the church. A good missionary remarked at our breakfast table that so many were being called of the Lord that one needed to be careful in accepting all these called of the Lord—so called—as genuine.

We are thankful for the church and trust that our lives and work may always stand for and represent her best

life. Her prayers, her sympathy, her support in all that makes for righteousness make us stronger to do this. May it always be so and may there be no break in the unity between the church and her missionaries whether those missionaries be in the home churches doing what they can to increase missionary interest and missionary work and missionary giving or out on the field trying to extend the borders of the kingdom and to gather into it the many for whom the ransom was paid.

The Visitor constantly grows better. May it soon be welcomed into every home in our good Brotherhood.

Thursday evening, Aug. 11.—This letter was interrupted yesterday morning and this evening I had just sat down to finish it when Wilbur called us out to see a native dance. This is a holiday—a Hindoo holiday—and some of our neighbors were having a jubilee. The music sounded like a lot of boys banging tin pans. The man who made it was in a circle of men and women who with locked arms were dancing back and forth around him as he pounded on a flat brass instrument which looked like a brass plate. A crowd was looking on of course. If some of our good people at home could see these people as we see them and as the workers here have seen them through all these years they would not, they could not think mission work overdone. It almost makes my heart stand still to think how the need for work and workers constantly appalls us, and then to think that any one thinks it overdone. We wish every one of us could be ten. Then there would be many more needed.

Eliza has gone to Dhamtari to spend a month with the Mennonite friends with whom she came out to India. She was much in need of a rest, as she had been working very hard, and some of us felt a bit anxious for her. She is a host in herself and can do much more work in the same time than the rest of us ordinary mortals.

God bless you and all your household! Joyfully and thankfully in the Master's love and service. Mary N. Quinter.

Bulsar, India, Aug. 19, 1904.

My Dear Brother:—

Indeed I was glad to get a letter from you. Although you didn't write to me while I was sick, yet I heard from you and received your words of sympathy. Oh, how the comforting words and the prayers that were offered here and there did help me. I cannot express it in words.

I am now so glad that I am able to do what I am. It is so good to get back to the place where you can do things that you once did. As I have often said, these things come to us and we cannot see why, but God has some purpose in it. One thing we know that God will not give His children more than they are able to bear.

I have not lost heart in my study. Although I cannot do as much as Sadie and Mamie, yet I do what I can. They have just four months more of study than I have. I think they do very well with the language. I do enjoy the study so much. Each day new opportunities come for us to use what we have and that is one way for us to learn. If we did not use the words and expressions that we have in our lessons, they would not stay by us.

Sister Eliza has gone for a visit. We miss her very much, but we all felt that she needed the rest. She surely has deserved it, for she has worked faithfully ever since she has been here. When she told the orphan children that she was going away, they commenced to cry and guessed that she was going to America. Their faces brightened when she told them that it was not so far and she would only stay a little while. We have taken her classes. I have the girls' sewing class. They number thirty-three and they keep me quite busy.

Soon the time is here for Bro. Miller's and Berkebile's to sail from New York. We will think of them on that day and

all through their journey. After they are started it will not be so long until the rest of the missionary party will leave their homes and sail out on the broad sea. I well remember the day that we cut loose from America and sailed out into the deep. I can imagine what their feelings will be,—joy mingled with sorrow. Sorrow because of leaving home and friends behind, and joy because they will soon be at their field of labor.

Oh, what joy there is that comes to one from serving the Master, and how many, many ways there are in which we can serve Him. To do mission work or to work for Christ, does not mean that we must only read our Bibles and teach. If it meant only that, I fear that little would be done. The saying it implies the doing—from the littlest kind of labor up to teaching. What a vast field of labor. We are not all of us fitted to all kinds, but while others can teach and guide I can use what I know, no difference how small. If it is done to His glory it will be blest.

Yours in His service,

Aug. 19. Nora Arnold.

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FROM UDRI, C. P., INDIA.

Dear Brother:—

I am in the Central Province, with the American Mennonite missionaries. I left Bulsar a week ago to-day for Bombay, where I remained until Thursday noon, when I took the Nagpur mail train for this place or rather for Rarpin, fifty miles away from here. The journey from Bombay to Rarpin by the fastest train is made in twenty-six hours, a distance of 754 miles. I came alone all the way, and had a much pleasanter journey and less tiresome than I anticipated. I arrived in Rarpin on Friday at 2 P. M., where I had to wait until Saturday morning at 7 o'clock, when I got a train on the "toy railway" (narrow gauge) for Dhamitari, four miles from where I am this morning. There I met Brother and Sister Burkhard, Mennonites, who came out with me in 1900. I found them well and happy in this work, to which they seem to have adapted themselves beautifully. They are in charge of two hundred and fifty orphan boys, most of whom were gathered in the famine of 1900. Bro. Burkhard's have two dear little children, Esther and Samuel, aged two and a half years and eight months, respectively.

I remained with them until yesterday, when I came to this place, which is in direct charge of Brother and Sister Lapp, who came out in 1901. Bro. Ressler, the superintendent, divides his time between these two places. At present he is here overseeing the building of a splendid bungalow and the completing of the girls' orphanage building. This place was begun about a year ago. It is a farm of about fifty acres in the heart of the jungle, and a lovely place. Everywhere and in every direction is jungle, jungle, jungle. Beautiful large mangoes, tamariod and mora trees are scattered about plentifully. A little distance away is a large river, lined on the bank by huge boulders, from which their bungalow is being built. The yellow sand from the bank is also used in building. Both are as free as the air. They can be had for the bringing away.

In using this material much expense is avoided. Over in our country we have to pay for every cart load of stone or sand that is brought from the river or from the seashore. Labor, too, is cheaper here than with us. The best carpenter or mason here receives but eight annas, while with us it is double that. The same difference in general laborers is also true between the two places. I suppose our new stations in the Dangs, Bomda, Dharampore, and Jewar will be much like this out in the jungle, away from the railway and the public highway. It is such a change from Bulsar, where we are,—such a prominent road, near the railway, and where there are always so many people coming and going.

Here, like everywhere one goes, there

is the great need of men and means to carry on the work. These people have had several losses among their workers. Dr. and Mrs. Page, who had come out with Bro. Ressler, were compelled to return after a year and a half in the country, being unable to endure the tropical climate. Only in the month of June, this year, Mr. and Mrs. Detwiler, who had come in 1902 had to give up the work and return home, owing to Mrs. Detwiler's failing health. She was carried on board ship and no one ever thought that she would even reach Aden alive, but now letters from them from Suez, Port Said and the Mediterranean tell of an improvement in her condition, and hopes that she would reach America in safety. If all has gone well, they are in the United States by this time.

I do not know what I would do under such circumstances. It seems to me I would rather die here than go home in such a condition. So often people start for home so sick and weak. Then the ocean voyage does them so much good that they seem quite well on reaching America. In that condition people wonder and many doubt whether you were very sick at all. I suppose I ought to say little about it, since having been here such a short time. I realize keenly that the climate is trying and that this gift, given in an earthen vessel, does yield rapidly, more rapidly than at home under a certain amount of pressure.

There is a limit to every one's capacity of strength and, in order to still be of service to mankind, there is a time when we must have a vacation. This has been felt by those who have been on the field longer than I have been, else the strict rules, with respect to rest, in some of the missionary societies, had never been formed. The Irish Presbyterian people—our neighbors in Gujerat—require every one of their missionaries to take at least a month's rest every year, and for it they give them £10 extra allowance. The Bible and medical departments of the Church Missionary Society require everybody to take a vacation to the hills once a year. In the last "Baptist Missionary Review" I saw a strong article, advising missionaries to heed its warning concerning rest, and advising all societies to make the time furlough at the end of six years compulsory. All these things, along with one's own experience and observation, as time goes on, set one to thinking seriously. We all want to be of the greatest good to the greatest number for the longest time possible. It would be folly, then; to kill yourself in a few short years, when you might have many years of service, had you been careful.

In Rarpin, on Friday night, I was with the German Lutheran missionaries, Mr. and Mrs. Stall. They have been in India thirty-eight years, and have not had a furlough for twenty-five years. They yet seem well. Their work, however, has not been so hard as that of others. An associate with them in the same place has been out eleven years, but now goes on furlough, much worn out. A young lady in the Irish Presbyterian mission, who came out the same year and month as I did, went home last month with nervous prostration and will likely be unable to return. So, summing it all up there is the old conclusion that "circumstances alter cases." One thing I know and that is in the future I mean to guard my strength with more zealous care than I have in the past.

In the foregoing I said something of the great need of men and means. Especially do we need good, honest, upright, faithful, Christian native men and women to fill the positions that are now looming up. Everywhere there is that cry. We often say how good it will be when we get our boys and girls trained for the places, but, like Bro. Ressler just said, "it will take work until you have gray hairs, to get them there." When even the best turn out unfaithful sometimes, we almost despair trying further with the unpromising ones. But we trust and we pray. Oh, that we might see less and less by sight and more by faith! Oh, that we might stop

the mad rush more often and close our eyes to sight and open our vision to faith so much more assuring and bright. "Not by might nor by power, but by My spirit, saith the Lord of hosts." The promises are all in our favor. He who has bidden us "go" into the warfare has also locked the command with "Lo, I am with you alway."

Sometimes there comes a hint that too many foreign missionaries are sent out. Ah, how it grieves me when there is so much to do everywhere. Where, indeed, is the faith of the one who so doubts? "Pray ye therefore the Lord of the harvest that He would send forth laborers into His harvest." I wonder sometimes if we forget to pray that urgently commanded prayer. We pray daily, "Our Father who art in heaven," etc., but how often we leave out the more laborers! Perhaps it is the support of the work and of the workers that makes some doubt, and some shake their heads. Ah me, that all might give as did the widow, then there would need be no appeals for funds. There would need to be no stop in the wheels of progress, because of a lack of funds, there would come the time even as the prophet has said, "Prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

I am not meaning to find fault with the dear brethren and sisters who are making it possible for us to be here and who are helping so many to the light. I am thoughtful for the many individuals, churches, Sunday schools, districts, missionary societies and Reading Circles that have come forward, pledging their support for orphans, native workers, foreign workers. And has not the blessing, in every case, proved far more abundant than the giving? While these things have been good, I still hope for better things and my faith is strong enough to see the time when the same individuals and organizations, along with others, shall come with their gifts for schools, churches, hospitals, dispensaries, mission homes and homes for the helpers. We shall see the day when we shall have the "Allen School," the "Whitaker Church," the "Dallas Hospital," the "Walker Dispensary," the "Orange Bungalow," and the "Bower Orphanage," named according to the ones who have made their existence a possibility. What think ye?

I have finished the Annual Meeting Report; also read the Chicago Sunday School Extension, both of which I enjoyed. I rejoice in the news of the conference. Surely it must have been good to be there.

Your last letter was full of things that did me a lot of good. I wish our people at home could realize how much their words of encouragement and sympathy are to us sometimes as we struggle along among the great mass of humanity wrecked and ruined by ignorance and superstition.

Since coming over here, little "Jerabai" has died. She is another of the little girls whose picture accompanied those in the April Missionary Visitor. Poor little thing, she suffered awfully. It seems so bad to see the poor little things go there so much. But the Lord has said, "I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me." What an ancestry this poor little child had! That alone has sealed the doom of how many? How thankful we need to be for a holy, blessed ancestry that has given us so much and helped us to what we are. May the Lord help to cherish our inheritance with willing and obedient love and service!

Now I close this long letter, extending fraternal feelings and good wishes to you and all in your work. May the Lord bless you and all His children everywhere! Eliza B. Miller.

Aug. 17.

Acknowledgments.

All things come to Thee, O Lord.
And of Thine own have we given Thee.

Offerings are asked to sustain missions on the frontier in the various parts of the United States under the General Board, to aid the forty-seven Districts of the Brotherhood in their respective fields, to support the work in Sweden, Denmark, France, Switzerland and India. The workers on the fields labor for a support, the members of the General Missionary and Tract Committee give their services free.

A copy of the Visitor marked "Sample" is sent to each person from whom money has been received within the time of the acknowledgment herewith made. Should any one thereby get two copies, please hand one to a friend.

See that the amount appears properly herewith. In case it does not, write at once to the Committee.

All mission funds for general work should be sent to and in the name of General Missionary and Tract Committee, Elgin, Illinois.

The General Missionary and Tract Committee acknowledge receipt of the following donations during the month of August, 1904:

WORLD-WIDE FUND.

Indiana—$187.10.

Northern District, Congregations.
Union Center, $22.50; Pleasant Valley, $18.00; Elkhart, $48.02; Camp Creek, $7.00, ... $ 95 52

Individuals.
D. B. Hartman, South Bend, $2.00; Daniel Whitmer, North Liberty, $2.00; Thomas Cripe, Goshen, $5.00; D. P. Miller, South Bend, 63 cents, ... 9 63

Middle District, Congregations.
Beaverdam, $6.30; Wabash, $8.25; Eel River, $23.70, ... 38 25

Individuals.
Susan Metzger, Mulberry, $1.00; Wm. Finney, Ft. Wayne, marriage notice, 50 cents; E. M. Crouch, North Manchester, marriage notice, 50 cents; W. I. T. Hoover, North Manchester, marriage notice, 50 cents, ... 2 50

Southern District, Congregation.
Pyrmont, ... 40 20

Individual.
A Sister, Indianapolis, ... 1 00

Ohio—$99.26.

Northeastern District, Congregation.
Black River, ... 10 51

Individual.
A Sister, Louisville, ... 30 00

Southern District, Congregations.
Salem, $29.75; Beech Grove, $6.50, ... 36 25

Individuals.
Noah Horn, Roseville, $1.00; Adah Baker, Palestine, 50 cents .. 1 50

Northwestern District, Congregation.
Silver Creek. 20 50

Individual.
Ezra Flory, ... 50

Pennsylvania—$79.94.

Middle District, Congregation.
Buck Valley, ... 3 23
Sunday school.
Dry Valley, ... 2 80

Missionary and Temperance Association, Martinsburg, ... 8 08

Individuals.
Philip Harley, Juniata, $5.00; Catharine White, Mahaffey, $1.00,. 6 00

Eastern District, Congregations.
Ridgely, $26.03; Indian Creek, $1.00, ... 27 03

Individuals.
Anna M. Brunner, North Wales, $10.00; I. F. Price, Oaks, $10.00; S. H. Hertzler, Elizabethtown, $5.00; I. N. H. Beahm, Elizabethtown, marriage notice, 50 cents, ... 25 50

Southern District, Congregation.
Upper Codorus, ... 7 05

Individual.
Maria Rebert, Carlisle, ... 25

Kansas—$59.50.

Southwestern District, Individual.
Mary Buckman, Conway, ... 50 00

Southeastern District, Congregation.
Ft. Scott. 8 00

Individual.
Geo. Eller, Grenola, marriage notice, ... 50

Northwestern District, Individual.
Lydia Humphrey, Russel, ... 1 00

Maryland—$50.01.

Middle District, Congregation.
Beaver Creek. 30 37

Individuals.
L. W. Rinehart and wife, Medford, ... 5 00

Western District.
Ministerial Meeting. 14 34

Individual.
Eva Geltmaker, Rohrersville, ... 1 30

Iowa—$39.40.

Middle District, Individuals.
David Brallier, Greenville, $3.00; Sarah Miller, Frederickburg, $2.90; A. E. West, Ankeny, $5.00; S. Beegley, Conrad, $10.00, ... 20 90

Southern District, Individual.
Peter Brown, South English, ... 13 50

Northern District, Individual.
L. S. Snider, Missouri Valley, .. 5 00

Virginia—$30.83.

Second District, Congregations.
Pleasant Valley, $26.23; Orange mission, $2.00, ... 28 23
Individuals.
John H. Garber, New Market, $1.35; Louisa E. Evans, Salem, $1.00; C. E. Nair, Broadway, 25 cents, .. 2 60

Illinois—$11.50.

Northern District, Individuals.
A Sister, Mt. Morris, $5.00; Mrs. G. N. Harshman, Dixon, 25 cents; Jacob Lilly, Pearl City, marriage notice, 50 cents; Katharine Strickler, Lanark, 25 cents, ... 6 00
Southern District, Congregation.
Oakley, ... 5 00
Individual.
J. C. Stoner, Palestine, ... 50

California—$7.90.

Congregation.
Oak Grove, ... 2 00
Individuals.
Walter Stephens, Imperial, $2.50; Samuel Henry, Laton, $2.40; Eunice Horning, Long Beach, marriage notice, 50 cents; C. S. Holsinger, Laton, 50 cents, ... 5 90

Missouri—$7.58.

Congregation.
East Prairie, ... 2 08
Individuals.
E. A. Markey, Warrensburg, marriage notice, 50 cents; H. M. Gitt, Cabool, $5.00, ... 5 50

New York—$5.00.

Individuals.
Lewis Keiper and wife, ... 5 00

Oklahoma—$4.82.

Individual.
John Merkey, Cloud Chief, ... 4 82

Tennessee—$3.75.

Congregation.
Knob Creek, ... 3 75

Michigan—$3.59.

Congregation.
Sugar Ridge, ... 3 59

Idaho—$1.50.

Individual.
Jos. Brown, Mendian, ... 1 50

South Dakota—$1.00.

Individual.
A. Schrader, Egan, ... 1 00

Total for the month, ... $ 592 68
Previously reported, ... 7991 58

Total for year so far, ... $8584 28

INDIA ORPHANAGE.

Pennsylvania—$60.84.

Eastern District, Congregation.
Indian Creek, ... 2 00
Individual.
Madilla Moyer, Philadelphia, ... 16 00
Sewing Circle, Elizabethtown, .. 16 00
Western District, Individuals.
Mr. and Mrs. D. F. Shumaker, Myersdale, ... 16 00
Sisters' Aid Society, Johnstown, 8 00
Middle District, Sunday school.
Lewiston, ... 2 84

Illinois—$20.50.

Northern District.
Christian Workers, Milledgeville, $16.00; Children's Sunshine Society, Elgin, $4.50, ... 20 50

Indiana—$10.40.

Middle District.
Sisters' Home Missionary Circle, Summitville, $8.00; Christian Workers, Nappanee, $2.40, ... 10 40

Michigan—$4.00.

Individual.
A Brother, Lake Odessa, ... 4 00

Kansas—$23.29.

Northwestern District, Individual.
E. E. Riddlesbarger, Scandia, ... 20 00
Southwestern District, Sunday school.
Slate Creek, ... 3 29

Ohio—$5.00.

Southern District, Individual.
Maggie Halladay, North Star, .. 5 00

California—$1.25.

Individual.
Walter Stephens, Imperial, ... 1 25

Maryland—$1.00.

Eastern District, Individual.
Wm. H. Stonesifer, Westminster, 1 00

Total for the month, ... $ 126 28
Previously reported, ... 1663 19

Total for year so far, ... $1789 47

INDIA MISSION.

Ohio—$59.63.

Southern District, Congregations.
Lower Stillwater, $42.00; Salem, $2.30, ... 44 30
Sunday school.
Ludlow, ... 9 93
Northeastern District, Congregation.
Chippewa, ... 5 40

Illinois—$50.00.

Northern District, Congregation.
Sterling, ... 50 00

Indiana—$19.05.

Middle District, Congregation.
Roann, ... 15 05
Southern District, Congregation.
Stony Creek, ... 14 00

California—$5.25.

Congregation.
Oak Grove, ... 4 00
Individual.
Walter Stephens, Imperial..... 1 25

Maryland—$4.00.

Eastern District, Individual.
J. S. Geiser, Baltimore, ... 4 00

Pennsylvania—$2.65.

Middle District, Congregation.
Tyrone, ... 1 15
Sunday school.
Tyrone, primary girls, ... 50
Eastern District, Congregation.
Indian Creek, ... 1 00

Virginia—$1.50.

Second District, Congregation.
Pleasant Valley, ... 1 50

Missouri—$1.00.
Southern District, Individual.
Sarah J. Miller, Nevada, ... 1 00

Total for the month, ...$ 153 08
Previously reported, ... 754 62

Total for year so far, ...$ 907 70

CHINA'S MILLIONS.

Ohio—$50.00.
Northeastern District.
A Brother, Smithville, ... 50 00

Total for the month, ...$ 50 00
Previously reported. 25 00

Total for year so far, ...$ 75 00

BROOKLYN MEETINGHOUSE.

Pennsylvania—$158.02.
Eastern District, Individuals.
A. H. Longanecker, Reading. $110.47; John Slisher and wife, $2.00, ... 112 47

Sunday school.
Ridgely, ... 13 00

Southern District, Congregation.
Back Creek, ... 22 00

Individual.
H. B. Dicks, Hampton, ... 5 00

Middle District, Individual.
John H. Smith, Swales, ... 5 25

Maryland—$72.40.
Eastern District, Congregation.
Meadow Branch. 30 50

Sunday school.
Pipe Creek, ... 6 13

Middle District. Congregations.
Welsh Run, $18.43; Broadfording, $32.77, ... 51 20

Western District. Congregations.
Mt. Savage mission, ... 3 00

Indiana—$29.25.
Northern District, Congregations.
Oak Grove, $15.00; Union Center, $12.00, ... 27 00

Middle District, Individual.
Mrs. H. C. Cloyd, Union City,.... 2 25

Iowa—$10.35.
Middle District, Sunday school.
Des Moines mission, ... 5 35

Northern District, Individual.
David Brallier, Greenville, ... 5 00

Ohio—$6.93.
Southern District, Individual.
Wm. M. Brubaker, Eaton, ... 3 93

Northwestern District, Individual.
G. S. Byerly, Lima, ... 6 00

Missouri—$5.00.
Southern District. Individual.
H. M. Gitt. Cabool. 5 00

Virginia—$5.00.
Second District. Individual.
L. R. Dellea, Bartonsville, ... 5 00

Sweden—$5.00.
Individual.
Mrs. A. W. Vaniman, Malmö,.... 5 00

Nebraska—$4.62.
Sunday school.
Beatrice, ... 4 62

South Dakota—$1.00.
Individual.
Daniel Stover, Roubaix, ... 1 00

Total for the month, ...$ 297 57
Previously reported, ... 189 40

Total for the year so far, ...$ 486 97

CHURCH EXTENSION FUND.

Pennsylvania—$1.00.
Eastern District, Congregation.
Indian Creek, ... 1 00

Total for the month, ...$ 1 00

NEXT MISSION FIELD.

Ohio—$3.00.
Southern District, Individual.
Minnie F. Bright, Union, ... 3 00

Total for month, ...$ 3 00

JAPAN MISSION.

Pennsylvania—$2.00.
Eastern District.
A Sister, Springmount,..... 2 00

South Dakota—25 cents.
Individual.
Emma Horning, Frederick, ... 25

Total for the month, ...$ 2 25

SOUTH AMERICA.

Pennsylvania—$2.00.
Eastern District, Individual.
Amanda Cassel, Vernfield, ... 2 00

Total for the month, ...$ 2 00

WASHINGTON MEETINGHOUSE.

Maryland—$6.12.
Eastern District, Sunday school.
Pipe Creek, Limewood, ... 6 12

Total for the month, ...$ 6 12

Correction.—In July report, under Philippine Fund,—$11.75 should have been credited to Rogue River congregation, Oregon, instead of Jacob Bahr.

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REPORT OF BROOKLYN MISSION FOR AUGUST, 1904.

Balance, ...$ 12 60
Mission Board, ... 120 00

$132 60

Expenditures.

Rent and gas, ...$ 57 00
Allowance. 20 00
Living fund. 48 47

$125 47
Balance, ...$ 7 13

J. Kurtz Miller.
5901 3rd Ave.

REPORT OF CHICAGO MISSION FOR AUGUST, 1904.

Cash Received.

Balance on hand,	$14 09
Emma Carstensen, Elgin, Ill.,	1 00
C. T. Eller, Benson, Ill.,	50
Edith Brubaker, Wabash, Ind.,	50
Brethren and sisters of Middlebury, Ind., per Susan Schrock,	2 62
J. V. Felthouse, Elkhart, Ind.,	25
General Mission Board,	25 00
J. P. Holsinger, Mt. Morris, Ill.,	1 00
Sale of eggs (donated by friends), per G. C. Everding, Constantine, Mich.,	3 60
Ludlow church harvest meeting, per Wm. Royer, Arcanum, Ohio,	30 30
Thomas Cripe, Goshen, Ind.,	5 00
Sister Howe, Maitland, Pa.,	25
Joseph H. Dillon, Floyd, Va. (special),	1 00
Mrs. Oliver, Chicago,	75
Mrs. Cora Wenger, S. English, Iowa,	70
Industrial school,	2 92
Total,	$89 48

Cash Paid Out.

Living fund,	$14 30
Rent,	10 00
Gas,	1 60
Help to poor,	7 23
Industrial work,	90
Incidentals,	4 85
Support for workers,	22 00
Car fare for mission visits,	1 40
	$62 28
Cash on hand,	$27 20

Cora Cripe.

660 S. Ashland Ave.

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LOCAL SECRETARIES.

(Concluded from page 448.)

secretary who can make them see that the Circle is a band of over twenty-five hundred members pledged to do something for missions, if it is no more than to read a book on the subject, and that it has been an incentive to many of our missionaries, for most of them belong to the Circle, will soon get them to see that much good has already been done by this humble means. They will see that it is our purpose to live for others and lose sight of self, to preach Jesus and Him crucified to all the world, even as Paul the missionary apostle went from place to place and established churches. We pray that our secretaries may have a double portion of the Holy Spirit, so that they may all make a fresh effort to win new names for this organization.

Every one of our secretaries will receive some of the new circulars, the best we have ever had. There are three courses of reading, and they are all missionary books. Most of them are intensely interesting. How we wish that every secretary would go to work and bring these books to the notice of the members and other people. May we hope that every secretary will think it a privilege to talk to his friends, his Sunday-school teachers and schoolmates, also the ministers in the church, about the need of this Circle in his home church. This is the time of the year to begin. Our new course begins with September, 1904, and ends with September, 1905. Let us be up and doing and make this the best year in our history.

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FROM THE MISSIONARY SOCIETY, MT. MORRIS, ILL.

Dear Editor:—

With the opening of school many members of our missionary society are back again. On the evening of Sept. 10 officers were elected. The election resulted as follows: Sister Eva Lichty, president; Bro. Nelson Shirk, vice-president; Bro. L. S. Shively, treasurer; Sister Jennie Blough, secretary. The society also chose a missionary band to do work among the different congregations of Northern Illinois. Those selected for the missionary band are brethren S. S. Plum and C. H. Keltner and sisters Eva Lichty and Ella Miller. We are now ready to do what we can this year.

Jennie Blough, Sec.

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The eggs in the nightingale's nest transform into plumage and song;
Out of the acorn at last comes the oak tree stately and strong;
Out of the savage soul, out of the thrall and slave
Come patriot, martyr and saint, the noble, the true and the brave;
Out of poor ignorance, truth, and out of man's fetters release;
Out of the tempest the calm, and out of the battle sweet peace.
For the Master who made us, made all with a wisdom transcending our thought,
Infusing that wisdom in all the countless creations He wrought.
And stars in their courses, and men, or nations, the lowest and best,
Are neither no more nor no less than the trees or the eggs in the nest.

—The Missionary American.

The Missionary Visitor.

Vol. VI. NOVEMBER, 1904. No. 11.

ELDER D. L. MILLER.

After looking into the face of this deeply spiritual, kind-hearted, whole-souled and sainted mother in Israel, as shown herewith, is it any wonder that of the seven sons that came from her home, five of them are to-day ministers and one a deacon in the Brethren church? From the father, Abram Miller, a miller by trade, the sons inherited their business tact; from their mother, best known among her acquaintances as "Aunt Kitty," they received their piety and devotion.

"Aunt Kitty" Miller.

Daniel L. Miller, the eldest of the sons and better known as "D. L." was born near Hagerstown, Maryland, October 5, 1841. The old mill still stands, in the basement of which his voice was first heard. During his childhood's happy days the race, the mill pond, and the water wheel, with its continuous splash, were familiar scenes to him.

For several successive winters after reaching the age of seven he was permitted to attend a four-months subscription school. At the tender age of twelve he hired out to a farmer for $2.50 per month and school days were to an end for a time. Here in the home of this farmer, and away from his fond mother's smile, while in the silent watches of the night he lay upon his couch in the loft he had his first call from God.

Years passed. Farm work and "tending the mill" each in turn engaged his time until in 1860 he made his first trip to Illinois. He stayed but a short time. Returning he prepared and taught several terms of winter school in Maryland.

About this time he came under conviction but fought hard for over a year against the wooings of the Spirit. Finally he gave up, became victor over sin and self within him and was baptized in the Conococheague creek near the Broadfording meeting-

The Old Homestead in Maryland.

"Thinking of the Days of his youth."

house in Maryland on Feb. 22, 1863.

In 1867 he returned to Illinois and with a partner went into the grain business in Polo.

During the first part of 1868 he made a short trip back to Philadelphia and on Feb. 6 was married to Elizabeth Talley. He attributes much of his success in life to her counsel. She has been his constant companion ever since, even going abroad with him on every trip save one. None know "Mija" (the Gujerati name

"The Old Spring where oft we quenched our thirst."

for mother and given her when in India) to-day but to love her and many are glad to call her "mother" who can lay no claim whatever to relationship.

In 1871 Daniel and his partner failed in business. They lost not only all their own money but all they had borrowed. Then he went into the grocery business for himself and succeeded from the start. In this he continued until 1879, when he sold out and joined his entire forces with

studying in Halle, going through Palestine, and writing a series of letters for the Messenger. These letters at once increased the subscription list by the thousands. Upon his return home he took up editorial work; he also published his first book, "Europe and Bible Lands." Since that date he has published "Wanderings in Bible Lands," "Girdling the Globe," "Seven Churches of Asia," and "Eternal Verities."

The Conococheague Creek.—At the base of the tree in the foreground D. L. was born into the Kingdom of Grace.

others in establishing a school for the Brethren at Mt. Morris, Illinois. Not having the education he much desired, at this late date in his life and while acting as business manager of the college, he was found in the rank and file of the students in the class room, applying himself diligently to his studies.

In 1882 he and Bro. J. Amick took hold of the publishing interests then at Mt. Morris, Illinois. 1883 and '4 found him and his wife traveling in Europe,

In 1885 he was elected deacon, in 1887, minister, and in 1888 advanced to the eldership.

He has made a number of trips abroad. His books have been popular in and out of the church. His articles in periodicals are of unusual interest to every one. He has been blessed with this world's goods and has shared liberally with the Brethren schools and her missionary work. For many years he was the president of Board of Trustees of Mt. Mor-

The Broadfording Meetinghouse in whose graveyard lies Abram and "Aunt Kitty" Miller.

ris College, laying aside that duty only the past summer.

But perhaps in no avenue in his life were his efforts more effectual, more far-reaching, more appreciated than in the mission work of the church. He is the one member who started in with its organization and has been successively reëlected until he has served twenty-one years. He started in as secretary and treasurer and retained the treasurership until he was elected president of the Committee. Well does the writer recall the expression of delight when in the '80's Bro. Miller would receive $30, $50 or $80 in a day's mail for missions. He also recalls vividly the comment, "It is almost too good to believe" when at Bellefontaine the collection at one offering reached $5,632.04.

Because of his long service to missions it has been thought befitting that his name should head the list of biographies in this number and the more so since he and his wife are traveling with the mission party to India to visit the faithful there, and if health permits, to spy out new fields for missionary endeavor.

JAMES WILLIAM SWIGART.

Of English descent and coming up through a series of trials and reverses which would have a tendency to make firm and strong both body and mind, did the parents of the subject of this sketch push their way to the front in their own community near Lewistown, Pa.

The father was called to the ministry of the Brethren when but twenty-five years of age, and to-day he presides over the congregation as elder and enjoys a great degree of confidence on the part of every one that knows him.

James William was born near Maitland, Pa., October 9, 1878. The family lived there several years afterwards and then moved to Lewistown, where the father engaged in the tanning business. Will went to school in Lewistown when he reached the school age and continued his studies even after the family moved back into the country. He finished the

high school course and taught school a couple of winters in order to earn money enough to go to school at Juniata. This he succeeded in doing, and in the spring of 1903 finished the Bible course at that college. The following spring he completed the college course.

His father being a minister in the Brethren church, he was born and reared in her spirit, and, according to his own statement, he knows nothing else than the feelings and desires of the Brethren. When Brother Stover years ago made his first trip among the churches before going to India, Brother Swigart, though of tender years, made a resolve to be a missionary. All his public school work looked to this end; his college work was for better preparation; the church responded to this noble desire by calling him to the ministry in 1903; and it was the happiest moment of his life perhaps when the wires carried the message from the late Annual Meeting saying he was appointed to go to India.

Brother Swigart has come up through many trials and discouragements, yet he has proven faithful to his purpose and strong enough in his resolves to make his highest ambition a reality as he now sails to his chosen field of labor.

He goes with a "God bless you" from every one who knows him; but with a special interest by the Quemahoning congregation of Western Pennsylvania, who are glad to call him their representative on the field and are supporting him in the work.

Later.—After the above was in type we learned that Bro. Swigart was taken sick with a low form of typhoid fever. When his steamer ticket arrived he signed for it, but his father reported he would have to go later. His father wrote about the delay, "It has been a very sad disappointment to him, but he is now fully resigned." Oct. 19, just as we go to press, again word comes that on Monday at two P. M. he passed over. Words fail to express the thoughts that roll in on the mind. A needy field in India, a willing family to give a son, a congregation giving the needed support, a good worker ready to go! Yet God called him to the field in glory instead. It is for good. Our Father knoweth best and we all praise him. The united Brotherhood extend their sympathy to the bereaved family, the Quemahoning congregation, and the workers in India who looked for his coming.

The home of Eld. S. J. Swigart, father of J. Will Swigart.

STEVEN P. BERKEBILE.

The invigorating atmosphere and hardy and healthful surroundings of Cambria county, Pennsylvania, do much to make the inhabitants thereof men and women of strong character and create in them ideals of life. Such were the environments which lent their influences to mould the character of David Berkebile and his wife Sarah. Both were reared on the farm. After their marriage in 1864 David was drafted. He had choice of hospital work and helped to care for the wounded and dying. In 1872 the family moved to the present home in Fulton county, Ohio. Here in rapid succession the ministry and then the eldership were placed upon Brother Berkebile. Here also were born to them eight children, five sons and three daughters. Steven is the sixth, born July 30, 1877.

Where Steven Berkebile was born in Ohio.

Steven's country school life lasted from his sixth to his sixteenth year, in which time he closely applied himself. He then went to Delta high school, spent several terms in Bible school at North Manchester, and also took special Bible study by correspondence under Brother E. S. Young, of Canton, Ohio.

At the tender age of ten he was deeply moved about the condition of the heathen. So much did this spirit take hold of his childish heart that at one time he went to the barn, and with the horses as the heathen he preached to them Christ with all the fervor of his youthful heart. For some reason he did not accept Christ at this time; but when sixteen at one of the regular services where his father was preaching he applied for membership. The father led the son into the water and received him

into the church fellowship. At twenty he was called to the deacon's office and the next year to the ministry.

In 1900 he began evangelistic work, preferring this with its certain support from the Lord to a position as cashier in a bank near home, with its support from the world.

The following year he was called by the Northwest District of Ohio to take charge of the mission point at Fostoria, Ohio. He went there to find four members in the city and began in a quiet way to work. In 1903 he called to his side by marriage a most efficient helper in the person of Nora Flory. The two continued their labors at this place until they were ready to sail for India. When they left Fostoria the membership through letter and accession had increased to twenty-seven. A flourishing Sunday school with many boys and girls from the streets of Fostoria deeply regret seeing them go to other fields of labor.

Brother and Sister Berkebile sailed Sept. 1st, with others, to visit the churches in Europe on the way to India.

He and his wife are supported by their home district, and a more enthusiastic and devoted district is behind none of those who are going abroad.

NORA E. BERKEBILE.

The Poplar Ridge congregation has to-day within its bounds the first member who was baptized into its fold after its organization. That member is Grandmother Shock, grandmother on the mother's side to the subject of this sketch. John Flory, the father, was born and reared on the farm where the family now resides.

September 7, 1877, Nora came into the home to gladden the hearts of her parents. Not having the opportunity of school themselves they early sought to mould the minds and hearts of their children in the right way to give them as good an education as their means would allow. When Nora was yet a mere child "Birdie's Sunday Picture Book" was purchased, and "Bible Pictures" and others of missionary work created an impression which has proved very fruitful indeed.

Nora Berkebile's home in Ohio.

School life was pleasant from the start, her first teacher, Sue Carpenter, being an ideal lady and the means of inspiring Nora to be a teacher also. This aspiration was judiciously fostered by the father and fully attained in later years.

While young, a little sister came into their home to gladden the hearts of all. But she remained but a few years and was gone again to Him who sent her, and the circle was broken. Later two brothers and two sisters were born into the home. At eleven Nora with two others were buried with Christ in baptism in the Maumee river, and ever since she has been an active member of the church.

School work was continued until she was prepared to teach. For seven successive years she taught in the village school near home. In 1897 she started to North Manchester, where she spent her time in Bible and literary study. The following year she returned home and taught school for four more years.

Her greatest delight was Sunday-school work among the children. She served four years in charge of the primary classes of the Poplar Ridge Sunday school. At seventeen her father was called to the ministry and she felt an added duty of seeking to help her father in his work as well by her own example as by helpful suggestions. She was ever ready to go with him to his appointments when the mother could not go and was a good listener. She was so strongly attached to the pupils under her care that it was a struggle for her to feel her work was not at home among the unsaved here rather than among the unsaved in other lands. In this she did not mean to spurn the call abroad but felt keenly the need at home.

Feb. 1st, 1902, she was united in marriage to Steven Berkebile, of Fostoria, Ohio, and joined him in his church work in that city. She was a valuable helpmeet to him and they together labored zealously and under God's blessing successfully in the mission.

She with her husband was the unanimous choice of their district to be sent as missionary to India, and so decided was the choice that the district was willing to wait one year to know if they could not go. Health seemed to be a barrier for a while, but this has been removed and now they are on their way to India, having visited for a time the churches in Europe.

GERTRUDE E. ROWLAND.

It is a goodly heritage to be born of blood that has from one generation to another been infused with the spirit of the Brethren church. It makes that blood only the richer when it has been maintained in such a favorable Christian atmosphere as Washington county, Maryland. Of such stock is Abram S. and Susan Friedly Rowland, father and mother of Gertrude E. Rowland.

Gertrude was born near Reids, Maryland, October 10, 1876. Five brothers preceded her in the home. Her childhood was uneventful. She attended the public school until 1895, when through the kind and persistent solicitations of Prof. David Emmert, and endorsed by her parents, she was induced to go to Juniata College to school. Two years there prepared her for school teaching. This she enjoyed greatly, even to regretting the day when the term closed. 1898 found her back at Juniata with a greater appreciation of life and its duties and a stronger determination to prepare herself for them. In a year she finished a course and returned home to teach. But the strain of the schoolroom seemed to be too great and at the end of two years the physician directed a rest for her nerves.

About this time she offered herself as

Gertrude E. Rowland's home in Maryland.

a missionary to India and was accepted at the Harrisburg, Pa., Annual Meeting. Her health, however, would not permit her to go. After some months of treatment and care her health was reëstablished and a year ago she entered mission work in Chicago as a helper with Sister Cora Cripe.

The duties here are heavy but she proved equal to the task. She threw her whole being into the work and won the admiration and friendship of every one who learned to know her in Chicago.

But India called her, she felt, and again this year she was endorsed by Conference and now sails for her chosen field of labor.

In 1896 while at Juniata she gave her heart to the Lord, and in that beautiful stream, the blue Juniata, nestled among the mountains,—that crystal tide where so many have passed through the water of regeneration and started out in the new and better life,—was Sister Rowland baptized.

While in school she was a diligent student and the appreciation of her labors was shown in the marks of honor conferred upon her. She was leader of the Young Ladies' Christian Band, superintendent of the Sunday school at home one summer and always took a deep interest in all the work of the church.

She goes under the direct support of the Sunday schools of California.

JOHN MILTON PITTENGER.

Of Scotch descent on his father's side, hence Calvinistic in early influences, and from the sturdy Senseman stock of Lancaster county, Pa., on his mother's side, John M. Pittenger, of Pleasant Hill, Ohio, has back of him much that has helped to make him the young man of unusual piety, sterling integrity and noble manhood which he has thus far shown to those who know him best. Limited means, large families, and like conditions ground the principles of econ-

J. M. Pittenger's Home in Ohio.

omy and simplicity of life into every member of earlier families. Attending this was also lack of opportunity for good education, though the parents were anxious to secure it for themselves and did all in their power to give their children proper facilities.

John M. was born at West Charleston, Miami county, Ohio, March 6, 1869. Two years later the family moved to the farm two miles east of Pleasant Hill, Ohio, their present home. When he began to attend public school, timidity was so strong in him that it was with much humiliation and pain that he spent his first months in the school room. Yet he loved to study, making his lessons his first purpose and after that, play. His public school days hold a pleasing place in his memory, even in spite of the birch that now and then helped him to mend his ways.

In March, 1886, his father passed beyond. This changed the question of life very decidely for John. He was the fourth of the family of children, five sons and three daughters, and now had, by the help of his mother, to lead in the management of the home.

Early he had an ambition to teach. At fifteen he tried for a certificate and failed. Spurned on for success, in 1889 he was master and teaching his home school. Successive terms in teaching, a year at Mt. Morris College, where he remembers with special tenderness Bro. G. N. Falkenstein, who at that time was a teacher there, three years of school teaching rotating with farm work, and John M. entered Juniata College in 1895. Here he completed the Normal English course in '97 and the Classical course in 1902. During his school work he set his heart upon mission work. Closely associated with Bro. Jesse Emmert the two worked towards the same end, though one was called earlier to the field than the other.

In 1897 he and Bro. Chas. O. Beery, of Elderton, Pa., were called to the ministry. His Sunday-school and Christian work in his college days were fruitful of much good.

During the college days at Juniata he formed the acquaintance of Sister Florence Baker, and May 18, 1904, at the home of Elder J. B. Brumbaugh, of Huntingdon, Pa., they were united in marriage. They at once departed for Carthage, Missouri, where they met the Missionary Committee and had their appointment to India confirmed.

He goes to India under the direct support of the Sunday schools of the Southern District of Ohio.

FLORENCE BAKER PITTENGER.

It is not easy for any one to do right. It is striving continually for each one who would excel. But some have imparted certain qualities that make for piety and righteousness, and these have the advantage over those not thus endowed. Blessed is he whose ancestry have led noble, pious lives; likewise more is expected of such.

The parents, Daniel Baker and Lydia Kemp Baker, of Sister Florence were on the mother's side of Amish and on the father's, the Brethren faith. The pinch of poverty marked their early life. Their garments were homespun. The conveniences and advantages attending church surroundings were not theirs. Sunday schools there were none,—preaching not often. Yet in the fastnesses of the rocks in Garrett county, Maryland, Brother and Sister Baker reared their family and instilled within them the principles of Christianity. They sacrificed much that their children might have the advantages of education.

Florence is the fourth child and second daughter in the family of five sons and three daughters. School days were always a pleasure and no greater disappointment came in early life than that she was compelled to stay at home because of the weather. In childhood a bereavement almost beyond endurance bore down upon her when her cousin, Clara Baker, a dearest associate, was called away by death. The event had an influence in calling Florence early, too early to suit the judgment of the church, to accept Christ. So she patiently waited until she was fourteen, when, at a love feast, she was permitted to enter the fold.

Florence Baker Pittenger's home in Maryland.

During 1896-'7 Sister Baker taught her first term of school and in 1897 entered Juniata College. In 1900 she graduated in the Normal English course and then taught several terms. In 1902 she returned again to Juniata, took higher branches and Bible study. She was also assistant librarian, which position she held until she was called to go to India.

All through life a lively interest was maintained in religious work. Every student knows how many services are in progress in our colleges. To these Sister Florence was a regular attendant. As high as seven in a day did she attend and take a lively interest. In them she gained much spiritual strength, and because of her faithfulness was made leader of much of the work.

When the subject of missions came before the attention of the students, in fact before that, Sister Baker espoused the cause and gave her best endeavors to establish an interest among the students. She taught a mission study class one year, was leader of the mission bands, and was a quiet but important factor in each revival service during the seven years she was at Juniata. As early as 1899 she set her heart to be a missionary, believing in God's own time he would call her to the field.

May 18, 1904, she was united in marriage to Bro. J. M. Pittenger.

A brother in Pennsylvania, whose name is withheld, most gallantly bears the expense of her going to the field. In this way he is on the field, while [illegible] at home with his work.

AMOS W. ROSS.

AMOS W. ROSS.

In 1849 Robert Ross, a Clark county, Ohio, boy, moved with his parents to Indiana and settled on a farm not far from Sidney. The trip was made overland by wagon. Here after reaching manhood he was married to Susan Snell, a sister to the Snell brethren, four of whom have become loyal ministers in the Brethren church.

Amos was born Sept. 27, 1879. He is the second child of a family of three sons and one daughter. Childhood passed without any special event save that on one occasion his hand was badly mangled in the pulley of the hay rope. His first school years were not profitable because of over-crowded school, but after he reached ten his opportunities were better and he applied himself diligently and made very good progress. The acquirement of knowledge did not come easily to Amos but as soon as he realized his need of any branch, he had no lack of push to acquire it just as thoroughly as he was able to get it.

From common school he entered North Manchester in 1896. He was preparing to be a teacher; but failure to pass the county examination put him back in college again in '97. This second year turned his life. Before holidays his heart was moved to accept Christ and he resolved to do so at the revival to be held in January by Bro. T. T. Myers. Before a year rolled around he was called to the ministry, but for three months he withheld acceptance, feeling deeply his inability to become a public speaker. Through the encouragement of Bro. E. S. Young and others he decided at last to do what he could.

In 1899 he entered school at Mt. Morris, with the express purpose of studying music. Here in January he heard Sister Bertha Ryan speak in behalf of India several times. The die was cast. His heart was aflame for missions. He entered the Circle class. "Divine Enterprise of Missions" deeply impressed him. The earnest appeals of Bro. D. L. Miller and others drove conviction to

his heart. In 1901 when at the close of a meeting on Porto Rico, the remark was made, "Talk is as far as this will go," he could not rest. He felt there must be action, and suddenly one evening the idea came to his mind of a missionary society. He took it up and one was formed, and at the end of the first year $287 was in the treasury and Bro. Daniel J. Lichty was being sent to the field. In 1902 Bro. Ross became a volunteer for the mission field. The preceding year he had finished a Bible course. This year the academic classical.

From school he went to Nebraska and on June 12, 1902, was joined in marriage to Flora M. Nickey. That fall both returned to go on with school work. Africa rested upon their hearts the year through and in the early spring they were forming a plan which they with others had prayed for that would take them to Africa.

About this time a strong call came from Sterling, Colo., for a pastor, and ever ready to do what he felt the Lord wanted him to do, and by the recommendation of D. L. Miller, he dropped the African idea for the time and went west. He was not there long until he organized the forces, built a meeting-house, brought the membership together, and established an active congregation of members.

From this field unexpectedly he was called last Conference to go to India. The brethren and sisters at Daleville, Virginia, having raised the funds to send two and not being able to find those suited among their own number, have gladly taken up the support of Brother and Sister Ross on the field.

A. W. Ross's home in Indiana.

FLORA M. ROSS.

When the call was first made to raise funds to support orphans individually, Bro. A. J. Nickey, then of Juniata, Nebr., was the first one to answer with a $30 pledge, payable annually. This promptness and liberality has characterized the

life and work of the father and mother of Flora M., the subject of this sketch.

The father was born in the Lower Cumberland Valley of Pennsylvania, and the mother belongs to the Heckman family living near Cerrogordo, Illinois. Brother Nickey has been a minister since 1881, laboring earnestly according to his ability. His work is to be commended in that he sought the out-of-the-way places to preach the Gospel. This prompted him to leave his good surroundings in Southern Illinois and go to Juniata, Nebr., in 1898 and then again to move to Alvo, Nebr., his present home.

May 5, 1881, Flora, the oldest of four children now living, was born near Cerrogordo, Illinois.

When but eleven years old she accepted the call of the Savior under the tender, yet powerful preaching of Brother Solomon Bucklew, who was conducting a revival in the Oakley church. She seldom missed Sunday school, and when it did not suit her mother to accompany her father to his preaching appointments she was glad to go. The long journeys were spent in talking about church work, the Scriptures and like themes. It frequently happened at these outposts that Flora was the only member present besides her father, the minister, and she would lead in prayer at the close of service. When about twelve years old she began to teach a Sunday-school class.

In 1899 she went to Mt. Morris to school and for several successive years was in regular attendance with the exception of two terms or semesters. Here she roomed with Sister Nora Arnold, now of India, Lydia Stauffer, of Pitsburg, Ohio, and Mattie Nickey, of Laplace, Ill.

These sisters used to talk missions, but it was usually some place at home. Flora's brightest ambition was to reach the unsaved in her own home congregation. This desire was enlarged when the family moved to Nebraska. Yet the "heathen lands" seemed so far away and beyond reach until Sister Bertha Ryan's visit to Mt. Morris and her talks on India were given. Then when a couple years after Brother Stover gave his talks on India she signed the volunteer pledge to go wherever the Lord called her.

June 12, 1902, she was united in marriage to Bro. Amos Ross and has been a constant spiritual help and encouragement to him in his work. She stood faithfully by him in his work at Sterling, Colo., and when the African project was under consideration (see biography of A. W. Ross), she feared not the trials and dangers that confronted her on such a field.

As stated in the biography of Bro. Ross, she goes to India with her husband under the direct support of the church at Daleville, Virginia.

ENOCH HOWE EBY.

As soon as it becomes known that a young man pushed his way through college and boarded himself for a whole term at a rate as low as 35 cents per week, there is at once a new interest quickened in him and the world may expect endurance, persistency and results from such a life. Such a feature of life is a part of E. H. Eby, while in school at McPherson, Kansas. His school experiences are too many for these columns at this time, and the reader must be satisfied with that general review which is accorded to each one.

E. H. Eby, as he is known, is the son of John Eby, eldest son of Enoch Eby, so well known over the Brotherhood. His mother's maiden name was Anna Price, who belongs to the Price family so well known in Northern Illinois.

This at once shows a good ancestry back of the young man.

Soon after the marriage John moved to Iowa. Here young Enoch was born. Here the baby boy went with his father to church and sat in the pulpit while the father declared the "Word of Life." When seven, the father moved to Kansas. Here Enoch began going to school. He had some (vivid) experiences at first, but as years wore on, school work went better. Clinging round these earlier days are many precious recollections. Among the books of his library that moved his early life are Pilgrim's Progress and Bro. Zollers' "On Land and Sea."

At sixteen, having completed the public school work of Kansas, he entered McPherson College and remained working his way through eight years of college life and completing five different courses. These were precious days and nothing but pleasant memories does he hold for every one. But above all, Bro. A. C. Wieand seems to hold the largest place in his heart. He speaks in most tender words of the departed president, Prof. Arnold, and then the present president, Bro. Frantz, as well as others.

The Sunday school found him a diligent worker. He was one of the organizers of the association work in the college that is wielding a power for good among the students. A mission Sunday school in the city was superintended by him for a time. Mission study classes and volunteer work were other lines in which he pressed.

May 16, 1900, the McPherson church called him to the ministry. His first sermon was preached at home. A short time, soon after, was spent with Sister Nancy D. Underhill in Colorado in Christian work. Vacation meant work to pay school debts and pay in advance for the coming year. There was a determination that meant success in every step of his life.

Early in college life he formed a friendship with Sister Emma Ada Horner, which resulted in their marriage on April 12, 1903.

Well equipped in mind and heart, the McPherson church sends forth these two from their midst and at their expense to the India field. Behind these workers is an enthusiastic and loyal band to support them both in prayers and gifts.

EMMA HORNER EBY.

Somerset county for the father, Abraham Horner, and Huntingdon county for the mother. Anetta Wicks Horner, both of Pennsylvania, at once promises much for parentage for any one. Add to this that both father and mother were deprived of a father's sturdy and steady support early in life, and Sister Emma Horner Eby has behind her some of the best blood that can flow in any one's veins.

Soon after marriage the parents moved to Nebraska in 1869. In this goodly State, near Carlisle, is the home of the gray-haired parents. Emma is the fourth in a family of eleven, and was born April 15, 1874.

Her earliest recollection is of getting ready to go to church in a lumber wagon, a schoolhouse for meeting place, and a father in Israel, "Uncle Johnnie Holsinger," as the preacher, this is the setting of the first day clear in memory's casket.

At the early age of four Emma began school and though going two miles to school, miles on a prairie where they seem longer than anywhere else,—and home again, yet she has never grown tired of the school room. Sister Lizzie Flory was her Sunday-school teacher and made impressions on Emma for good which will never be effaced.

When fifteen years old she was plan-

ning for life,—a school teacher Emma would be. About this time her heart was moved to accept Christ and on May 12, 1889, she was received into the church by baptism. When seventeen years old she entered school in Beatrice, Nebr., making her home in the godly family of Brother and Sister Young. About this time Bro. Young was laboring among the western sufferers, and hearing from him the story of spiritual as well as physical want, cast the die in Emma's heart for mission work to those who had no Gospel.

1893 found her in the school room as a teacher. Either as student or teacher she continued for ten successive years. During this time she studied to fit herself more fully for the work. Five years at McPherson College, during which time she completed four courses, shows clearly the kind of application she gave to her studies.

Here in college she met her husband. Stirred by the same noble impulses to serve fallen man, it was but a matter of time that their hands and hearts were united for the work.

Sunday-school work, young people's meeting, Reading Circle, and kindred labors were greatly enjoyed by her wherever she went. The young people's meeting in the Bethel church, Nebr., as well as the Reading Circle, is to be credited to her for its beginning.

She is fitted to supplement her husband's work on the field in an excellent way, and she rejoices that she can thus serve the Master and the church sending her.

A BHIL WEDDING.

By S. N. McCann.

Among the Bhils, as among the Hindoos, the parents contract for their children's marriages when they are about seven years old. When the contract is to be made the father of the boy takes about two dollars' worth of brandy to the home of the proposed girl and the parents drink the brandy together, the girl's father making a feast by killing a chicken or a kid. Fifteen rupees are to be paid, the fixed price of a Bhil girl. If the money is in hand the ceremony is soon performed but more frequently the money is not on hand and the ceremony is put off from one to five years. If the marriage is performed the girl lives with her parents until she comes to womanhood, which is often when she is about ten or twelve years old, in this climate. She is then given to her husband. Until the wedding is consummated the boy's parents must bring brandy and a few ears of grain to the girl's parents at every holiday, which among the Hindoos is quite often. The brandy they drink together, the grain is for the girl's food.

When the wedding time is near the girl's father goes to the boy's father and they agree upon the wedding day by taking a string and tying knots in it. First one and then the other ties until they agree, or until one breaks off some of the knots, when the others are counted, each knot meaning a day and the wedding day coming as many days after as there are knots counted. The boy's father then makes a feast, killing a goat or a young buffalo, and he must furnish fifteen gagers of toddy, fermented juice of the palm, each gager holding a little more than five gallons. This means over seventy-five gallons of the beverage. Much more may be furnished but no less. They then divide into two parties, the boy's parents, relatives, and friends, making one party and the girl's the other. They then sit and sing and drink the day away.

The boy's father puts the contracted fifteen rupees on a winnowing shovel, breaks a cocoanut fine, mixes it with gram and sugar and puts it on the shovel, with the rupees; also about three pounds of small beads strung on short strings for the girl, these to be worn on the wedding day. In the evening the girl's father comes and takes his money from the shovel, also the beads, the food is then divided and eaten and all repair to their homes.

When the day representing the last knot on the string has come both parents make a wedding feast for their relatives and friends at their respective homes. This time each party must furnish not less than twenty gagers of palm juice toddy. They say that it often runs to two hundred gallons for each party. Dancing, singing, drumming and general merrymaking is now the order, and all seem completely given up to the occasion. In the evening about nightfall the bridegroom's party moves off with the bridegroom gaudily dressed and smeared with red paint to get the waiting bride. On nearing the house they stop and wait till they are assured that all is ready for their reception. Then they come up in procession, stopping in front of the house under a large tent constructed of bamboos and leaves for the occasion. The tent is hung all around with mango leaves, tied with cotton strings. When the groom enters some of these are pulled down and torn in bits and placed on his head. He is then seated in the middle of the open tent.

The older sister of the bride, or some one else's eldest sister, then comes out and wreaths the groom with flowers, the groom's father handing her a small piece of money. She is followed by a small brother of the bride who climbs upon the tent with a vessel of water and begins to pour the water on the groom's head. If the groom's father interposes with three pice, the groom is saved a wetting. If not, the contents of the vessel are emptied on his head. The bride's mother then comes out with milk, cream and water. She first washes the bridegroom's feet with milk and cream and then with water. As she turns to go the groom catches her by the clothes and will not let her go until she promises to give him a present. This present may not be of less value than three rupees, but may be much more. After this the bridegroom enters the house of the bride and as many more as can jam into it go with him. The bride and groom are seated in front of a hot chula (cooking place) facing each other with right arms extended so as to cross near the elbows, palms up. The open hand of each is filled with food and each strives to put food into the other's mouth, each resisting. When at last one succeeds the whole party clap their hands and laugh. The red hot chula is then liberally sprinkled with red pepper and tears begin to flow and coughing is in order, an effort is made to get out, but the door is closed and will open only when the groom's father presents the magic three pice. This pepper ceremony may be avoided if the groom's father is on the alert and presents the three pice to the one who is about to burn the pepper. When the smoke clears all enter the house again and someone begins to knock on the grain vessels one after another, saying to the bride and groom, Is it full or empty? The answer is always "full." Again all go under the tent, the bride sitting astride of the shoulder of a dancer and the groom astride the shoulder of another. They dance, sing and beat the drum, some in the party brandishing swords and feigning fight which frequently becomes real. Sometimes in these fights some are hurt and they say that formerly arms were cut off.

At this stage the groom and his party withdraw. The bride is then fed and attired and with four or five of her party she joins the groom's party, when all proceed to his home. On reaching his home the bride and groom refuse to enter so all sleep before the door. In

the morning the bride's father comes with the rest of their party and another feast is prepared. This time only fourteen vessels or about seventy gallons of toddy must be supplied. Again the day is spent in dancing, singing and making merry, the bride and the groom sitting on the shoulders as before. This time grain is thrown on them during the day. In the evening the groom and the bride are stood up before the groom's door, their clothes are tied together, a lighted lamp and a handful of grain being placed before them. Upon the grain some brandy is poured, a half-grown chicken is sacrificed and some worship offered to the nearest idol and the wedding is over.

The temptation for our Christians to drop into these old wedding festivities is more than we can appreciate. The trial is greatest when they are having weddings of their own. In order to break off these old customs we paid the way to Anklesvar of any who wanted to be married and married them here, until we secured license to perform marriages in the State. The Christian ceremony seems tame to these people. A number of our members have taken unconverted consorts, which always means a wedding moulded after the above.* When members marry outside and go through one of these heathen festivities they grow cold, sometimes entirely renouncing their Christianity. The temptation is not only to those getting married but to all who join in and have a gay and festive time. We can little sympathize with the passions and aspirations and incentives that work in the minds and hearts of these people whose ancestors for generations untold have known no restraint. Oh! the curse of drink, who can measure its power for evil? Take intoxicants and jewelry out of these festivities and they would cease to be such a power for evil. In the past year six or seven of our Christians have married out of the church and some by so doing have gone out to come back no more. These heathen weddings always mean debts and bitter oppression to follow. One here can learn to appreciate "beside those things that are without, that which cometh on me daily, the care of all the churches."

*In reference to our Christians marrying according to Bhil rites, there is no other way when they marry a heathen. English law would not let us marry a Christian to a heathen. Our license forbids it. All descriptions like the above have more or less of a local setting—ten or fifteen miles may make a difference in some points.

Anklesvar, India.

INDUSTRIAL WORK OF THE DUNKER BRETHREN.

[A Paper read by W. B. Stover, Bulsar, India, at the Gujerat and Kathiawar Missionary Conference, at Nadiad, Aug. 30, 1904.]

During the famine of 1897 we brought about 40 children from the Central Provinces. This was the beginning of our orphanage work. Of these, about ten are with us still. Our present orphanage in round numbers consists of 150 girls and 250 boys.

Soon after they began to be well and strong enough. it became clear that we must needs have more for them to do than to eat and sleep and sit in school, so we got a Christian man who was available, and started some weaving on a native loom. It was with two looms that we continued for a number of months, the weaver sitting while at work, with his feet in a hole in the ground.

This was while we were yet on rented property. After we had quarters of our own, and buildings were going up, we began to enlarge on the weaving work,

but still continued to weave only the commonest country cloth. This we used among the children in part for sheeting, and part we sold to local customers. Up to the present time we have local patronage for all the cloth we can make, and very little gets outside of Bulsar.

About two years ago, I sent to Mr. Park, and got of him

A Fly-Shuttle Loom,

and also borrowed a man from him to show our fellows how to manage it. Since then our carpenters have been making fly-shuttle looms as we need them, along with their other carpentry work. The boys like the fly-shuttle looms, and it gives them a kind of a healthy dignity to be able to manage a good machine well.

We have in operation at the present time ten small native looms in the hands of the children. These are making the simple chusi cloth, that sells for three rupees a taka of 24 gaj.* Also five fly-shuttle looms are making a better grade of cloth, for the best of which, one yard wide, we are getting 4 annas a gaj. Three more fly-shuttle looms are just being set up. Our whole output, as averaged for the last five months, comes to 100 rupees a month.

Our darzi work is not large at all, but we have a Christian darzi at work with ten boys, some of them all day, and some a part of each day. These make jackets and topis, and are aspiring to even a higher grade of work, for the clothes I wear, some of them, are woven on our own looms and made by our own darzies.

With the weaving came the demand for some carpenter work, and we began that on a small scale, putting many of the boys on the work of the building then in progress. Some of them liked it, and showed an adaptability to it. The most of these were put on to the carpentry work. They were on rough general work till early this year, when all the carpenter boys, except a very few, were sent to Naosari, to be under the direct supervision of Mr. Emmert there. Since going to Naosari, they have been doing well, and the output in that line is quite encouraging.

They have made during the year rocking chairs with and without arms, school chairs, sitting and dining room chairs, folding steamer chairs, book cases and cupboards, folding tables, study tables, money boxes and commodes. Besides this, Mr. Emmert is at work on an office chair that promises to be a good thing. His revolving book case works well, as also his extension tables.

Booker T. Washington's Successful Plan.

It is Mr. Emmert's hope and plan that all the boys, and all the girls too, shall do some physical work every day. This, however, comes more in connection with the school question, which is not in our sphere of discussion to-day. Yet, suffice it to say that however far advanced the boys and girls become in their school work, his idea is to have every single one of them doing something in kitchen, shop or field several hours every day, and this to be considered as important as that they pass well on examination day. This is the idea of Booker T. Washington, the great and successful educator of his own people in the southern part of the United States to-day. I need only add that I believe this to be the healthiest solution of the question among our native people with whom we have to deal, and I should like to see the idea carried out to its full limit. It would have a strong influence against the idea that if a man is educated a bit he must not work, lest he lose his dignity!

Our farm and gardening work is carried on chiefly at Ankleshwar. Four boys are out on farms which belong to the mission, and they are doing well. The school is registered, and aided by Government, and all the boys are expected to do some work in the garden

*A gaj is a native measure of about 24 inches.

every day. It is Mr. McCann's opinion that if the gardening and farming were carried on with attention and care, a moderate sized piece of land could be easily made to support a large number of children. His garden at Ankleshwar has become very productive, and it is surprising how he can raise onions—surprising to the natives, I mean!

The same is true with respect to all vegetables and grains. With a careful management of the night soil, which is always plentiful and not much sought after, the best of fertilizer can be produced, which if applied correctly can result only in increased production.

Knowing a little about

Grafting and Budding,

I believe that very many of the trees that now are practically useless can be made into fruit-bearing trees. Once I grafted a Coonoor plum on a wild bor tree, and it grew to be about a foot long, and then died for some cause or other. But that it grew at all is all the evidence we need. Why could not English pear be made to grow on the guava tree, and why not the best English plums be had from the wild bor trees? Why not the peach grow from budding on the mango tree, and why cannot the banian be induced to break itself down with its burden of good figs? I think the time is coming when our industrial investigation will evolve more strange and beneficial results than even this.

At all three of our orphanages we have night school, and all the children who work in the day go to the night school, which continues from seven to nine. Aside from a Singer sewing machine, two fly-shuttle looms and Mr. Emmert's father's own patent vise, which he never gives into the hands of the children, all our tools and machinery is of the simplest native kind. We do not say that we hope to continue to use only native tools, but in the primary stages we have felt that it were best, and without question much cheaper, to confine ourselves to their use only.

Now we pay the boys on the weaving, at the rate of four annas per taka, if the cloth is well woven, and if with two treadles on the fly shuttle, five annas, and with four treadles on the fly-shuttle loom, six annas a taka. Each taka counts 24 gaj in length, and a yard wide

At Ankleshwar the boys are paid according to the work they do, and are able to do. They give to the collection, and put their savings into the post office savings bank.

At Naosari there are all told 22 boys on the carpenter work, all receiving wages. The wage varies from 4 annas to 3 rupees a month, and the sum total paid to the boys is 17 rupees. The boys at Ankleshwar and Naosari do their own cooking, and those who do that work are paid for it, the same as the others who do other work.

At Bulsar I pay on the first Saturday of each month, and the amount paid to them they may use in part as they like, and a good part is expected to be put to their credit in my hands. I keep a cash box, boys' money, and after they hold their money in their hands a few minutes, look at it a bit and feel that it is theirs, they give back to me as much as they want to deposit on their account credit. If they do not offer to put as much by as I think they should, I tell them so, and they put more. At all three stations, where the children receive wages, they buy their own topis, and shoes if they want them, for we have not yet spent any mission money for shoes. Other things too, such as an occasional mirror, a tin box, or better clothes than the mission affords them, they buy if they want to, and if they have the money. Besides this, they buy their own Bibles and hymn books, which we give to them at the lowest possible rate, but not free.

Earnings Paid as Dowries.

With the girls, however, our plan has been different. I have not been generally giving them money for their work, but simply keeping a rough estimate of

what they earn, so that when they come to be married, we give to them proportionately as they have earned, or as we feel justified in giving, all things considered.

We have had no success in several efforts to place boys in shops outside our immediate control. . . . .

In conclusion, I think I should add that we have always endeavored honestly to keep our work in the hands of Christians when at all possible. And now with the exception of the sweepers, and the pundits to teach the missionaries, a general man at Bulsar, two carpenters at Naosari, and teacher in the registered school at Ankleshwar, we have not a non-Christian at all in connection with our bungalows, orphanages, or industrial work. Our night school at Bulsar we have put into the hands of the brightest orphan boys, who are going to the Government Anglo-Vernacular school. We pay them for their work enough to enable them to pay their own school fees, and have some left. Thus they feel that they are working their way through school, the same as some of us have done. And we think it is doing them good.—Bombay Guardian.

WHY NOT HELP THE GISH FUND?

By J. E. Miller, Sec. Gish Fund Committee.

The Visitor now reaches every minister in the Brethren church. This does not say that every minister in the Brethren church is a reader of the Visitor but it does say that he may be. And it is hoped that he is. In many ways has the church in recent years shown her willingness in aiding the ministry. One of these ways became possible because the estate of Brother and Sister Gish was given largely to the aiding of the ministry.

Through the Gish Fund there had been sent out to the different ministers by October, 1903, 20,386 books. If these were well used it meant a considerable help to the overtaxed ministry. This would be an average of over seven books to each of the 2,750 preachers. One had ordered nineteen while 313 had ordered no books. Since then several other books have been added to the list so that the number that has been offered up to date is twenty-four. This includes the Sunday-school Commentaries that have been on the list for several years.

There are those who think that the books should be sent out free. But this has proved to be not the best method. With only a very few exceptions it has been the rule to send the books out for package and carriage. But now it has seemed best to make a slight additional charge in certain cases. But this additional cost is so small that no live congregation will allow its ministers to be without the much-needed books.

The only object in making any charges on the books has been to serve the greatest numbers best. It has always been a source of pleasure to the Committee having this matter in charge that the funds are as large as they are and a regret that they are no larger. If the Gish fund could be doubled it could become twice as serviceable. If it can be increased fourfold its usefulness can be increased in the same degree. There is a Gish fund because Brother and Sister Gish gave much of their means for this purpose. There are others to-day who could increase this fund and so add to the work that has been so well begun.

Recently a good brother expressed a desire to give some of his property to the Missionary Committee for this purpose. Can you think of a more worthy

aim he could have had? The Missionary Committee stands ready to give full information to all who are disposed to aid this cause. There are many places in which one can invest his money but do you know of anything better than an investment in which you become perpetually an aider of the ministry? Think of the 2,400 ministers that have been helped by the books sent out through the Gish fund. And then remember that part of the fund goes to the support of superannuated ministers. It is a great thing to send missionaries to foreign and to home fields. But is it not equally great to take care of them when they have returned and to assist the ministers in securing a good book now and then?

These lines are written with the aim of calling the attention of those of our members who have money and who are blessed with a desire to make the best use of it to the needs of the Gish fund. It should be increased very much and that right soon. The greater the funds the more that can be accomplished. The sooner the money is put to work in this direction the sooner is the needed aid rendered to the ministry. May the Lord raise up many to assist in increasing the Gish fund so that it may do even a greater work in coming years than it has done in the past.

Mount Morris, Ill.

OUR NEED.

By Mattie Cunningham.

As the hand upon the dial of the nineteenth century clock pointed to its last figure, it showed that the American negro had ceased to be a thing, a commodity that could be bought and sold; but was indeed a human being, possessing all the qualities of mind and heart that belong to the rest of mankind, capable of receiving education and imparting it to his fellow-man, able to think, act, feel, and develop those intellectual and moral qualities, such as characterize mankind generally.

The year 1863 saw four million negroes come forth from a state of cruel bondage with little of this world's goods that constitute capital; with few of those incentives to labor that universally are requisites to the full and free development of labor and capital. Evidently one of the first things to be done by which the negro could be reconstructed and become an intelligent member of society was to educate him; teach him self-reliance and self-control; teach him the value of time, of money, and the intimate relationship of the two.

Industrial, manual, or technical training had not, forty years ago, taken firm hold upon the educational system, and school courses for negroes were planned after classical models, perhaps better suited in many instances for students of a more advanced mentality and civilization; for humanity at large can scarcely hope to escape the slow and inevitable stages and processes of evolution. Individual genius, however, may leap and bound from stage to stage; and we point with pride to negroes whose classic education in the early decades of freedom served not only to prove their own individual ability, but the capacity of the race for and susceptibility to a high degree of culture at a time when such demonstration was a prime necessity.

As to the intelligence and morality that constitute the environment of the great mass of the homes owned by negroes, the statistics of education and crime show that negro criminals do not, as a rule, come from the refined and educated classes, but from the most illiterate; from the class that has not been

reached by the moral side of education.

If, to keep up with the requirements of such a civilization as America furnishes to-day, a white child—notwithstanding his inheritance—has to go to school from his earliest days away into the years of his majority and be systematically trained in all the subjects as taught in the kindergarten, the public schools, the academies, the universities, and the professional schools, how much more imperatively necessary must it be that the negro should have like training. It seems to me that he should not only have the same training but that he should have more of it than the white man has. His education should be physical, moral, intellectual, social, industrial and political, and his educational processes should have the highest structural affinity with the educational processes of the whites, so that he may be brought into national and political assimilation with the white man's institutional life.

The time has not yet come, however, for negro colleges to be controlled and managed by negroes exclusively because the negro is not yet able to assume the financial control of these institutions, nor the intellectual control; but he is able to have a large hand in controlling them as donor, as trustee, and as teacher. The negro has no standing in the financial world, because he has made no financial record. This is not so much his fault as it is his misfortune. Without aid from the white donors his colleges would be unable to do the work of a college.

In the words of Booker T. Washington let me say, "I do not wish to convey the impression that the problem before our country is not a large and serious one; but I do believe that in a judicious system of industrial, mental and religious training we have found the method of solving it. What we most need is the money necessary to make the system effective. The indications are hopeful, not discouraging."

Palestine, Ark.

MISSIONARY INTEREST IN THE SUNDAY SCHOOL.

By Etta Brown.

Nothing in the church at present is fuller of promise for the future than well organized missionary work, and the more we become interested in missions the more God is pressing home our opportunities for work among our own people. There is need of the Gospel not only in other lands but in the great field at home where He is preparing laborers to send into the other fields. When we realize that Christianity in its growth must be missionary, that missions began when the Lord Jesus began His work, that our mission work is built upon the foundations of nineteen hundred years, then we will be more concerned about our own work in the great field.

"The restless millions wait
That light whose dawning maketh all things new;
Christ also waits but men are slow and late,
Have we done what we could? Have I? Have you?"

Every Sunday-school worker knows that vastly greater things should be done by the Sunday school than it is doing at present. Some one has said the country Sunday school is a gold mine largely undeveloped and a promoter is in demand to enlist men and means to develop this mine. There is everywhere among consecrated workers a yearning and reaching out for better plans for individual schools, and a union or common sympathy of all schools.

Next in importance to the Christian home as a training agency in Christian growth for children is the Sunday school. "Here the slips are rooted" and pre-

pared for transplanting into other fields "whose rich fruitage will satisfy the soul of the vinedresser."

A gentleman walking over a well-kept farm one day with the owner, and admiring the care everywhere manifest, remarked about the flock of splendid sheep and asked how he succeeded in raising them. The answer was, "I take care of my lambs."

One need of the Sunday school to-day is superintendents and teachers who manifest a love for and take care of the lambs—men and women who are full of the energy and enthusiasm of youth; who study the Word of God more than the creed of their church; whose hearts are full of the love of Christ and their heads full of the knowledge of His work; who take time to cultivate the soul; who take time for prayer and meditation and reading for they are channels of the vitalizing stream through which we drink in the strength of the living God.

Our own ends are largely the limits of our interests. We are indifferent to the work that brings no returns in money value. We may not intentionally hinder the work but are like the willing team. A man described his team as being very willing—one horse was willing to pull all the load and the other was very willing that he should. What we need is "a long pull and a strong pull and a pull altogether." If the same interests in missions were shown the intelligence and energy applied that govern commercial interests, the evangelization of the world in this generation would be "no longer a dream." What do we as Sunday-school workers of this Middle District of Pennsylvania know about the great campaign of world evangelization. Many of us know more about the late wars, about trusts, about politics, or the latest novels, than we know about the effort put forth to conquer the foes of the Christian church.

Allow me to emphasize the necessity of a missionary library in the Sunday school. Of this class of literature there is a great variety, and in the absence of individual personal work it is the spring or fountain whence comes missionary sentiment. We need it to give us a better knowledge of the work and keep us in touch with the workers. The more experience we have in this line of reading the more fascinating it becomes and the more we feel the abiding presence of Him who said, "Lo, I am with you alway," and in gathering up the threads of thought and speech from the written pages we will weave a fabric that will bind together the hearts of all Sunday-school workers and missionary principles will burn in every consecrated heart.

I speak in the name of all Sunday-school workers of this Middle District of Pennsylvania when I say we watch all Bro. Emmert's proceedings with intense interest and earnest prayer that God's rich blessings may be upon his work.

But in the end the problem is one of finances and the lack of money cripples the work. We believe there are those present whose gifts have in them the trace of sacrifice but are there not others who are very much related to the small boy who said a quarter for peanuts looked as big as a pinhead but a quarter for missions as big as a cart wheel.

With forty odd Sunday schools in the district we support one missionary in foreign lands. Will we put ourselves to rest in the work we are doing, or will we find in it an inspiration, an uplift of greater things yet to be done? There are those who are always afraid the work is growing too rapidly and thus may exceed its income.

Some years ago after the wrecking of several vessels a little girl wrote to the Secretary of the Navy: "Mr. Tracy, my cousin was on the warship and he said the sailors wasted the potatoes and I thought if they took thinner parings you might build a ship to send where the others got lost." Perhaps as a people we will have to learn to take thinner paring, learn to practice more of the economy of our fathers, but by no means let us hinder the work to save ourselves from giving.

"The Master's coming draweth near,
The Son of man will soon appear,
His kingdom is at hand.
But ere that glorious day can be
This Gospel of Thy kingdom we
Must preach in every land.

"They're passing, passing fast away
A hundred thousand souls a day
In Christless guilt and gloom.
O church of Christ, what wilt thou say
When in that awful judgment day
They charge thee with their doom?"

"The work nearest to the heart of the Master is the salvation of the human race. It was for that He left the throne in glory, endured unparalleled suffering and died upon the cross." For that He sends us into the world as truly commissioned as his seventy disciples, for that He bids us pray, "Pray ye therefore the Lord of the harvest, that He would send forth laborers into His harvest," for that He says, "The field is the world," and "Lift up your eyes and look on the fields for they are white already to harvest," for that He says, "Other sheep I have which are not of this fold; them also I must bring," and for that He says, "This Gospel of the kingdom shall be preached in all the world for a witness."

A PROBLEM; WHO WILL SOLVE IT?

By Rebecca Bowman.

The experiences of the successful evangelist in the mountains and on the frontier agree in some ways with the work of a successful missionary to the heathen in foreign lands.

Here as well as there the sheep demand a shepherd's watchful, tender care or the fold will suffer loss.

The problem waiting to be solved by the Second District of Virginia rests not so largely upon who will bear the "glad tidings" to the isolated ones, but more urgent still, who will "feed My sheep."

Among the thirty now fully organized congregations of the above-named district, nearly all are doing work similar to that done by the one congregation previously described in these columns, a few perhaps using more practical, aggressive methods, others more indifferent ones; yet about all take part in a work of this sort either among the mountain ranges on the east or those on the west, as the church boundaries may be situated.

In a few instances the home church has supplied from her ranks a brother who located with and cared for these isolated members until a well-built-up congregation with helpers able to carry on the work alone resulted.

This, however, has been the exception. The larger part of the work is yet without its resident minister.

The preaching by the Brethren needs at this time more than any other one thing to be supplemented with the Sunday school. The monthy touring does not supply this. The people without the help and oversight of a strong, energetic leader will fail,—have failed repeatedly. When questioned concerning Sunday schools for their children the reply invariably was, "Yes, we would like to have a Sunday school and we did try, sent for literature, etc., but we had to close it after a few Sundays."

A very few of the people are able to sing. With Sunday schools, singing would be cultivated. How the little folks listen to the simple hymns used. They would learn to sing, too, with a little help given them now. Some of our thoroughly trained young people should consecrate themselves to this work, those whose influence would be

(Concluded on Page 497.)

Editorial Comment.

"LORD, IS IT I?"

It will be remembered that the Master had just said, "One of you shall betray me." In surprise the disciples looked at each other, with the query, "Who could it be?" But they could not see in any one any sign to lead them to conclude he was the one who could be guilty. Not a single disciple asked, "Is it Judas?"

What an exalted estimate these disciples had of each other, and this in spite of the difference of ability, of position sought, and leadership in the band!

And what a commendable heartsearching was there in each one as he said, "Lord, is it I?"

There is a lesson for the disciples of Christ in this incident that it would be well for them to learn.

The spread of the Gospel in the home congregation, the expense to be borne by such work, the burden that falls upon each for the district missions, or upon the Brotherhood at large in the one great purpose for which the church is here in the world—world-wide evangelization,—often causes the individual members and congregations to say, "It is Brother A not doing his part that causes us to be behind." "It is congregation L——— not doing her share according to her wealth and opportunity that makes this lag in the work."

Or, perchance a call comes to help some weak church bear an unusual burden. How often do the words fall from the lips of those solicited, "They had no business to go that far away." "I have no confidence in their work." "They will not succeed."

Oh, brother, sister, quit this finding fault with another for his shortcomings or circumstances in life. Look no longer at them. Lay not the fault of the progress of the Gospel to the shortcomings of others. Draw near to Christ, so near that your words ring in his ears in unmistakable tones, and ask Him, "Master, is it I? Show me where **I** lack so that **I** may make it good."

Do not be afraid to speak loud enough too that the brethren and sisters about you can hear you ask this searching question of yourself. It may surprise some of them and set them to the same drawing near and searching.

Then God's cause shall go forward unhampered.

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SAYING "GOOD-BYE."

"As we stood on the rear end of the passenger train moving rapidly out from the station it was the most touching scene I ever witnessed to see standing there my gray-haired father with his heart too full to say more than 'good-bye' as he waved his wrinkled, calloused hand. And that tear-stained handkerchief of my mother who wept as if her heart would break was lifted up with a 'God bless you.' Oh, how it touched our young hearts and we wept together for joy in appreciation of the sacrifice our dear parents are making." Thus wrote one of the missionaries about the parting at home.

The real experience behind the veil of the home cannot be recorded on earth. Its sentiments are too fine for pen, too deep for thought, and too sacred for unkindred eyes to look upon. Only those who have given a child to missions may know the experience of those who have lately been called upon to say "Good-bye."

'Tis grievous; yet 'tis joyful! In the King's service, under His banner, on His highway, what is more beautiful to behold than these young workers starting out in life in a service for Jesus. Paul

says their mission is beautiful; the church shouts hallelujah because of it. God, Christ and the angels rejoice in heaven and the Spirit joins them in His fullness and goes with them to the ends of their endeavor.

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WHERE LIES THE BLAME?

Perhaps never in the history of missions in the Brethren church has the pressure been stronger and the calls louder for the General Board to take supervision of much church work now within organized State districts. The plea comes in, "We are too weak to help ourselves and our district is not able." "We are off too far to one side of our district, so near the border line that we can hardly be considered in the district." "Our district board is indifferent to our needs and shows no disposition to help us." Such and other similar pleas come to the Mission Rooms so frequently that one is prompted to stop and inquire what is the matter.

It cannot be gainsaid that many congregations are far to one side, that some districts are weak financially, and that some mission boards apparently care very little for the charge placed in their hands. All this is to be regretted.

What is the remedy?

Conference has excluded the General Board from all District territory save as it helps through the District Board. But if the latter will not ask for help then the General Board tenders none. Is it not too bad that there are some district boards who are apparently so indifferent to the needs of their district that they will not try to meet the crying needs of the churches in their territory!

Would it remedy matters for the General Board to step in and take charge in such places? Hardly so. Oh, perhaps that particular point would receive temporary relief, but how about the development of the district? That surely would be neglected.

It does not pay for one point to move faster than the body for it means cutting off from the body.

Then, too, should the General Board take charge of weak churches all over the Brotherhood as some would have them do, what a power would slowly creep into the hands of a few men. While perhaps the brethren now in office would not misuse such power, who can tell how soon some designing one would work his way in and make mischief in the church.

No, such a step is entirely against the broad democratic principles on which the church is founded,—every member having equal right and power with another.

The thing to do is to patiently set about developing the mind and heart of the district. If the district board is not active, the district itself is responsible if such brethren are continued in office from year to year.

Then, too, the district board may not be active because the district does not support the work and co-operate with the board. Again the district is responsible.

It is possible and altogether probable that if the members of the district boards pushed a little harder in their work the districts would respond more liberally. Just as coöperation is the mightiest force to overcome evil, so it is probable the responsibility of better work in each district is well divided between the district itself and the board in charge.

Let each board clear its skirts by using its best endeavors to accomplish the greatest work for Christ.

Instead of turning down the calls on your own responsibility, keep account of them and take them to your district meeting and let that body either turn them down or provide for them.

Such a course will awaken a district as few methods will.

Do not censure the General Board too much for not helping, until your district has asked for help and has been refused. And above all do not censure the General Board when they have never been asked.

"THE BANK OF HEAVEN."

A sister living in Pennsylvania says she has some money which she wishes to place in the endowment for missions on the annuity plan. In making application she makes this statement herself:

"This is the only source of income I have and I would like to place it where it is sure, and there is no surer place than the bank of heaven."

There are good reasons why this sister with many other brethren and sisters are thus placing their means:

There is practically no chance of loss in the investment.

It saves taxes and insurance on the money thus placed.

The annuity drops into the hands of the investor each July 1 and January 1 without any action on his part, it not being necessary to send even a notice of the amount being due.

The investor knows while yet in this life that the amount of money thus given shall go on as long as the world stands in preaching the Gospel to the unsaved and at the end of time when God shall judge him the amount will stand to the credit of the donor.

Others may know fully of the plan by asking.

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LATEST ACTION BY MISSION BOARD IN INDIA.

The Committee in India recently had a meeting to rearrange the work of the missions in general, and took steps which will be far reaching in their results and show a most commendable spirit upon the part of the workers.

Brother and Sister Stover offered to move out on the frontier among the Dangs and at this meeting they were relieved of the charge of orphanage work at Bulsar. Brother J. M. Blough and wife take charge of the Bulsar work save that Bro. Jesse Emmert will direct the industrial work. This means that all orphans will be removed from the other stations and located at Bulsar.

Brother Isaac Long and wife will remain at Jalalpor and to this station brother and sister Ross, and brother J. W. Swigart, will be assigned for study and preparation.

Brother J. M. Pittenger and wife will be located at Bulsar.

As for the others of the party going to India, no record has been made in the minutes. It is probable that action was deferred until another meeting in a few weeks.

The meeting was held at Dahanu and showed an enthusiastic spirit to reach out, and no one need fear there are too many workers in India, even if it does take a little time and forethought to locate all of them to the best advantage for themselves and the work.

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OUR NEW COVER.

Not that we were tired of the old one, or that its form was not expressive to some degree, did we conclude to take up a new cover design. But for upwards of a year we have felt that a cover suggesting still more deeply the church's obligation to the world would help to educate in the right direction.

The design has been worked out by an employe of the Brethren Publishing House, Sister Laura Murphy, and we think shows considerable skill in execution as well as suggestiveness.

May this new dress be the means of winning still many more to be interested in missions to a world still unreconciled to Christ.

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SEVERAL PICTURES MISSING.

Through a misunderstanding pictures of the homes of several of the missionaries do not appear in this number. It is to be regretted that this has happened. These lines are simply to explain why they do not all appear.

A CORRECTION.

Through a loss of record and a guess the picture of the Pine Grove church appearing in the last Visitor was credited to Arkansas. This house stands in Florida and marks a place where once there was an interesting and strong congregation of the Brethren. Reverses came to that part of the State in the way of failure of crops and the members were compelled to seek a living elsewhere. Lately this house has been sold and the point abandoned.

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AN OPENING WEDGE.

Word comes from over the sea through Bro. S. N. McCann that Bro. Stover has received into church fellowship a "good man, a man of intelligence, and a spiritual man" from Calcutta, India. Bro. McCann further states that "he goes back to Calcutta to work among the student class speaking English. He is a thorough Dunkard in principle and will work for what he believes." Brother McCann then requests the Mission Rooms to send him some doctrinal tracts. This was done at once.

This looks like the opening wedge on the east shore of that great country. May the Lord bless our brother and enable him to do much work for the cause at this new point.

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PLOWS FOR INDIA.

Recently Brother D. L. Forney in his tour among the churches in Southern Illinois missed connections and was compelled to lay over one night at Canton and not fill his appointment ahead. While there he called on the Parlin Orendorff Plow Co., and was most cordially received. At Bro. Forney's suggestion the factory agreed to make a present of two plows and the same will be shipped to the mission at Anklesvar, India.

Certainly the Parlin Orendorff Plow Co. has the thanks of the Brotherhood for the kindness. Their kindness is much appreciated.

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INDUSTRIAL WORK IN INDIA.

It will be a pleasure to many to read Bro. Stover's article in this issue, even if it is taken from the "Bombay Guardian" of India. In it our readers will be able to get some idea of the character of employment and development which the orphans are given. Already the harvest is showing itself in many ways.

All over the Brotherhood are brethren and sisters supporting one of these orphans. He may be learning farming, weaving, carpentry, or some other industrial work and during this time he spends a certain portion of each day in study, including the Bible. Thus they are coming to manhood and womanhood and will be better prepared for life's struggles.

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SAILING DEFERRED.

Oct. 20 word came to hand that sailing of Liguria, carrying the mission party has been deferred to November 2.

Friends wishing to write any of the party can reach them up to this date by addressing the person in care of Italian S. S. Company, New York, Outgoing Steamer Liguria, Nov. 2.

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PERHAPS NOT GOING.

While just going to press with the Visitor a message comes from Sister Gertrude E. Rowland saying that she will not be able to go to India.

The particulars are not made known further than that it is on account of her parents.

Whatever may be the nature of the hinderance, it certainly is to be regretted that she cannot go. The Visitor hopes that yet before the sailing of the Liguria, on Nov. 2, the way will open for her to go.

Reading Circle and Christian Workers' Topics

By ELIZABETH D. ROSENBERGER.

TOPICS FOR DECEMBER.

Sunday, December 4.

Topic.—The Judgment.

Text.—And before Him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats. Matt. 25: 31-46.

References.—Matt. 27: 19; Acts 18: 12; Rev. 1: 7; 2 Cor. 5: 10; 1 Cor. 3: 13; Rom. 14: 10-12; John 5: 22; 3: 19; Matt. 12: 37; Eph. 6: 7, 8; 1 Peter 1: 17; Mark 4: 22; Matt. 16: 27; Eccl. 12: 14; 3: 17; Psa. 9: 7; 96: 13; 2 Cor. 11: 15.

The Judgment Day.—When I was a child I was very much afraid of the day of judgment. The thought of the fleecy clouds rolling together in a mass, of the stirring angel wings, of a white throne, all so wonderful, so unlike anything I had ever seen, troubled me. Since then I have learned to think less of the power and sublimity of that scene, and more of getting ready for the judgment. We should read often the description of it in the twenty-fifth chapter of Matthew. For magnificence and pathos it is unsurpassed in literature. Every one of those tests come to us, for we see the hungry often, and sometimes it is our duty not to feed them but provide some work for them so that they may earn their daily bread. He who gives a cup of cold water to the thirsty may have the pitcher at hand, and pouring the water into the glass, easily give it to the thirsty one; or he may have to go a long distance to the well, where it is difficult to draw the water, and if he is already wearied with a hard day's work it is not so easy to give the cup of water. We have the same difference in visiting the sick. Aunt Mary looks well to the needs of her own household. She has little children who look to mother to supply all their wants and wishes. Yet Aunt Mary finds a little time to visit the sick, and she always leaves them feeling better; her visit helps in many ways. Then she hurries home and works the harder to make up for the time spent in visiting the sick and lonely. Mrs. Brown visits the sick occasionally, when there is nothing else she wants to do; she rides in her carriage, and visits the pleasant sick rooms of some of her friends. Quite a difference. Jesus knows our hearts and He will judge righteous judgment and reward us accordingly.

"By faith are ye saved."—Yes, first of all we must believe on Jesus and trust Him. One said, "Though I give all my goods to feed the poor and have not love, it availeth nothing," and that is so true. Both faith and works are essential to our salvation. A poor soldier in Russia was sitting in his barracks in deep despair, for he owed a great deal of money that he could not pay. So he took a piece of paper and made on it a list of all his debts, and underneath wrote, "Who shall pay these debts?" That night when he was asleep the Emperor of Russia came by and looked over the list. Then he took a pen and wrote his name, "Nicholas," at the bottom. When the soldier saw it he thought it could not be true, but the next day the money came round, the debt was paid and the soldier was free. Our sins keep us from God. We cannot get rid of them ourselves. Jesus looks at the long black list, and if we will only believe, He has already paid it all. Calvary made us free. The day of judgment should have no terror for us.

Unconscious Goodness.—Love thinks nothing of sacrifice. When we help oth-

ers from a sense of duty, we are likely to tell what we have done, and perhaps try to make it appear that we have done very much. But a mother does more for her children than she can ever tell. We like best those people whose thoughts and sympathies are broad, who can think and talk about something besides themselves and their own small interests. Unconscious goodness is like the perfume of a flower. It gives pleasure to everybody. It means a real forgetting of self; it demands nothing and it pours out rich stores of love on others. There is so much that goes under the name of love that is poor and paltry and mean, that wants to get rather than give.

"The kindly plans devised for others' good,
So seldom guessed, so little understood;
The quiet, steadfast love which strove to win
Some wanderer from the woeful ways of sin—
These are not lost."

He Did What he Could.—A poor working man, one bitter, wintry night, seeing a sentry pacing in the piercing cold, took off his coat and lent it to him. Long after, the poor man lay dying, and dreamed that he saw Jesus and said to Him, "You have got my coat on." And the Savior said, "Yes, it is the coat you lent me that cold night when you passed by." I was naked and ye clothed me.

Judging Ourselves.—Jesus will come again. When, we cannot tell, but He will judge righteously. Now let us take a good look at ourselves. Have we been mean, small and grasping? Have we been selfish and uncharitable? What has the angel been recording about us? Are we growing more like Jesus? Every day, almost every hour, we see some that are hungry for sympathy, for the stimulus of real friendship, for Christlike love, and you and I can feed them if we will.

The Speed of Arcturus.—On a summer evening you may see Arcturus high up in the south or southwest. You will know it by its red color. That star has been flying straight ahead ever since astronomers have observed it, it would run from New York to Chicago in a few seconds. And yet, if you should watch that star all your life you would not be able to see that it moved at all. And yet the God who watches over these great spaces and who hurls the stars and planets from His hands, is the God who is our Father. He cares for us; and wants us to live with Him throughout eternity. Are you getting ready for the judgment by doing all you can, for Jesus?

Topics for Discussion:—

1. Who are the self-deceived? Matt. 25:44; 7:22.
2. We shall be judged according to our works. Rev. 22:12; 20:13; 1 Cor. 3:8; John 7:27.
3. Who will judge us? Psa. 9:7; 1 Cor. 16:33; Psa. 96:13; 1 Cor. 4:5.
4. Shall the wicked be condemned in the day of judgment? Job 21:30; Matt. 23:14; 13:40-50; Isa. 3:11.
5. What is the reward of the righteous? 1 Cor. 3:8-14; Rom. 2:6, 7; 2 Tim. 4:8.
6. What becomes of the tares? Matt. 13:40-50; Matt. 25:41.

For Sunday Evening, December 11.

Topic.—Christ in the Midst.

Text.—Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, "Peace be unto you." John 20:19.

References.—Isa. 40:11; 63:9; Psa. 90:1; 107:9; 2 Tim. 2:12; Matt. 25:37; Zeph. 3:17; John 17:27; Zech. 2:8; Mal. 3:17; Psa. 48:9; Lev. 26:12; Ex. 6:7; John 14:16-18; Psa. 34:18; 46:7; 103:17; 1 Chron. 28:20; 1 Sam. 12:22; Psa. 94:14.

Christ in the Midst.—What a comfort

to the two or three sometimes gathered in His name, to know that Jesus is in their midst to bless even as He is in the midst of a congregation made up of thousands. He who walketh in the midst of the seven golden candlesticks should be the center of your life and mine as He was the center of Paul's life; Jesus Christ and Him crucified was the motive power. We should say,

"I laugh at famine, smile at fear,
While telling all my riches o'er;
I see my Lord and Shepherd near
And in His fullness find my store."

We can almost see the wondering disciples slowly walking toward the house, one entering and then another; but each one of them was thinking about Jesus. They closed and fastened the door for fear of the Jews; they had met to talk about their Lord, when lo! they saw Him in their midst, and heard Him say, "Peace be unto you." This peace is given unto every believing heart, to every waiting congregation where Christ is in the midst of them.

If any Man will Open the Door.—Did you ever think that Christ can stand at the door and knock for admission; but further than the threshold He cannot come until the man opens the door and lets Him come in. If any man will open the door, there is the limit; if I will not open the door, Jesus cannot enter. There is no "if" on God's part only on ours. God cannot save you unless you want to be saved. The stone chateau at Hougomont, lost the battle of Waterloo for Napoleon. Again and again the French dashed against it, but they retired, baffled, like waves from rocks. Because that stone chateau could not be captured, Napoleon could not conquer at Waterloo; it was the key of the position. So a man's will is the deciding factor in his salvation; if he will open the door then the Savior will enter and take possession of his heart.

He is in the Midst of Them to Preserve Them from Danger.—When Paul and Silas were in the dungeon their songs of praise were heard by the angels and one came to deliver them. When we are in trouble, too often the angels listening, hear only groans and sighs, we forget that God is very near us. Once when a party of Scotch Covenanters were hiding in the mountains from the persecution of the king, they saw a company of soldiers coming to arrest them. They knelt and pleaded the promises of God; and a heavy mist came up from the valley and enveloped them so that the soldiers hunted for them in vain. How they praised the Lord for their deliverance. When we come to our Fortress of Fear, God's angels are encamped about us.

Verily Thou art a God that Hidest Thyself.—Many prophets pleaded with Israel to forsake their idols and worship Jehovah, the God of their fathers, but the altars to Baal were not forsaken and so God permitted their enemies to lead them as captives into heathen lands where there was nothing to remind them of God's temple at Jerusalem. Homesick and lonely, in their exile they hung their harps upon the willows unable to sing the songs of Zion. They prayed to God now, sincerely too. But in their trouble it seemed as if God was not in their midst and they said, "Verily thou art a God that hidest thyself." God pitied them and heard their cries, and just as soon as they had learned the lesson that there is only one true God and they must serve Him alone, King Cyrus opened the gates and left them go back to Jerusalem.

Love-impelled Service.—When we live close to Jesus, it is easy to run errands for Him, to talk for Him, to stand up for Him, to be happy and praise Him.

"If every boy and every girl,
Arising with the sun,
Should plan this day to do alone
The good deeds to be done,—

"Should scatter smiles and kindly words,
Strong, helpful hands should lend,
And for each other's wants and needs
Some help and love would send,—

"How many homes would sunny be
Which now are filled with care?
And joyous smiling faces too,
Would greet us everywhere."

Love's Secret.—The secret of many a happy, well-rounded life is found in a heart filled with the joy of a Savior's love. "Keep thy heart with all diligence" said one of old. Now heart-keeping is very much like housekeeping, it is never quite completed, there is always more dust and rubbish to clean away; you must keep at it or else both house and heart become unclean. We must ask God to cleanse us from secret sins and create a pure heart within us, and then our task of watching and heart-keeping is never done; because we want Jesus to dwell there, it is the pure in heart who shall see God.

Topics for Discussion:—

1. In the midst of the eleven we see Christ, giving them peace. John 20:19; Eph. 2:14; Philpp. 4:6, 7.

2. He commissioned them to reveal Jesus. Acts 4:13; Philpp. 2:15; Titus 2:7.

3. We can have Christ in our midst by being a united church. Lev. 26:12.

4. Jesus wants us to belong to Him. Zeph. 3:17; John 10:15; John 14:18; Hosea 2:19, 20.

5. He will preserve us from danger. Psa. 121:3, 4; Isa. 42:16; 44:21.

6. He will dwell in our hearts by faith. Eph. 3:16, 17.

Sunday, December 18.

Topics.—What we should give to God.

Text.—Present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. Rom. 12:1, 2. Give and it shall be given unto you. Luke 6:38.

References.—John 10:28; 6:39; James 1:5; 1 Tim. 6:17; Ezek. 11:19; Psa. 29:11; Matt. 11:28; John 17:22; Rom. 6:23; Deut. 13:4; 1 John 4:16; 2 Tim. 1:12; Rom. 8:35-37; Gal. 2:20; Col. 3:3; Eph. 5:8; 3:17; Rom. 8:5; 16:19; Isa. 33:15, 16; Psa. 64:10.

We Ought to Give Ourselves.—Some people give themselves to God because they ought to do it, but they would rather not. They try to dedicate themselves to Him, but they are unwilling; it is as if they were chained to the altar and must remain there, though they would like to get away. The spirit of true consecration is found in our text; that you present your bodies a living sacrifice, holy acceptable unto God. You do this freely, willingly because God loves and has saved you. There is no resisting, no trying to pull away, but you lie on that altar glad to be there, feeling it a privilege to do something for the Savior you love. You will say, "How can I love the world and obey my Lord?" Then it will be easy to forgive your enemies, to live in love, to be a righteous merchant, a patient Christian. You can be this by the "faith that works by love."

"Christ to trust, and Christ to know
Constitute our bliss below."

We Consecrate Ourselves to Him for Love's Sake.—In the interior of Africa it is related by an Englishman, that a slave procession passed by, and one of the poor slaves displeased the king in some little way. The king ordered his men to shoot their arrows into the slave and kill him. The Englishman went up to this native king and begged for the poor slave's life, offering him a great deal of money and costly bribes. But the king answered, "I don't want ivory or slaves or gold, I can go against yonder tribe and capture their stores and their villages; I want no favors from the white man; all I want is blood." Then he turned to one of his men and ordered him to pull his bowstring and discharge an arrow at the heart of the poor slave. The Englishman with the instinct of a moment threw himself in front and held up his arm, and the next moment, the arrow was quivering in the flesh of his own arm. All were astonished. He pulled the arrow from his arm and the blood flowed, and he said to the chief, "Here is blood; here

is my blood; I give it for this poor slave and I claim his life." The king said, "Yes, he shall be yours." In a moment the slave had thrown himself at the feet of his deliverer, tears flowing down his face, and he said, "O white man, you have bought Lebe with your blood and now Lebe shall be your slave forever and ever." And he never took his liberty, wherever the Englishman went, poor Lebe was beside him, no drudgery was too hard, no road too wearisome; he gave himself a living sacrifice to the man who saved him. If a poor savage heart was bound by the wound of a stranger's arm, how should you and I feel about the five bleeding wounds of Jesus. How can we help giving ourselves to Him?

Give the best you have:—

"Give love, and love to your heart will flow,
A strength in your utmost need;
Have faith and a score of hearts will show
Their faith in your word and deed.

"For life is the mirror of king and slave,
'Tis just what you are and do;
Then give to the world the best you have
And the best will come back to you."

Freely Give.—We are selfish, and so we give sparingly. Why should we hold back? Give what you have, all your endowment of soul, silver, song or service. It means this when we are told to "Lay down our lives for our brethren." Give bread for the body and bread for the soul. Let the thought of "others" come before the thought of "self."

Give or Die.—My neighbor's hedge of sweet-peas was one mass of bloom. She brought me large bunches of them. When I said that she was giving me too many, she laughed merrily and said, "It is give or die. If we do not give them away we will soon have no flowers." And as I filled the vases and bowls, I wondered whether some Christians who seem to be nearly dead, are in that condition because they stopped giving. All their activities ceased, they had no time for any church work, and so they lost all interest in it. They did not give either time or money or themselves to any active Christian work. We are here to bless, to help, to make this world a better place. If we do everything in the name of the Lord Jesus, then such joy and peace and love will blossom around our pathway that men will think of God, and heaven will not seem so far away.

What does God Expect of You and Me?—I believe that whatever He expects of us He will give us the power to accomplish. Then let us work on, doubting nothing. We do not want our Christian life to be a failure, there is power for us if we have the Holy Spirit; then our work for Jesus will be effective. When Paul and Peter preached the Gospel of Jesus Christ, it was a real force. In half of a century the world was taught the story of Jesus. With no railroads to carry the people, no newspapers to spread the tidings, yet in a short time there was not an important city that was not reached by one of the apostles. We lack this power to-day, and it will be a sad disappointment if we must gather up the fragments of failure in eternity and bring them to our Master's feet.

Topics for Discussion:—

1. What can we do for missions this year?
2. Have you ever done without things in order to give more to the Lord?
3. How much do our missionaries sacrifice?
4. If we present our bodies a living sacrifice, may we keep any bad habits? 2 Tim. 2:21, 22.
5. What was the apostle's glory? 2 Cor. 12:9, 10.
6. Name one important promise? Psa. 34:22; Jer. 17:7.
7. What is the apostle's desire for us? Col. 1:9-13.
8. Who are the children of the light? Eph. 5:8; 1 Thess. 5:4.

9. Where is our life hidden? Col. 3:3.

Sunday, December 25.

Topic.—Christmas.

References.—Luke 1:26-38; Matt. 2:25-35; Micah 2:1-3; Luke 1:46-79; 2:25-35; 2:1-20; John 3:14-17; Gen. 22:18; Gal. 3:16; Isa. 11:1; Jer. 25:5; Mark 1:7; Isa. 52:9, 10; 61:1-3; 12:2; Acts 10:36.

At the Jaffa Gate.—By the Jaffa gate at Jerusalem waited Joseph and Mary, crowded by hundreds of people who had come from city, town, village and desert, to be taxed. They were on the outside of the gate where the press of the throng and noise were the greatest. They had come the long distance of eighty miles — down the mountains, across valleys and over "the hill country." They would naturally take the most direct caravan route. This would afford chance meetings and journeying with friends. Many of the twelve tribes of Israel were represented here, together with other peoples; the costumes worn were from the simplest to those of rich oriental stuffs in their wealth of colors. It is likely that Joseph wore the loose, plain garb of the Jews, Mary was simply dressed and veiled, with no feature except that of the eyes visible as has always been the custom of eastern women.

On to Bethlehem.—Leaving the Jaffa gate and passing southward but six miles more of the wearisome travel remained. And at last after journeying ever upward they make the last tiresome ascent up the steep hillside by David's well and arrive at the Khan of Bethlehem. Since its earliest history this vicinity is known for its fertility of soil; if it were day and in the harvest season, you would see silvery olive groves, green hills dotted with grazing flocks, fields heavy with waving grain, and vineyards growing the grapes of Eschol, just as it was in the days of Abraham when he dwelt in the black tents of Kedar under the oaks of Mamre.

No Room in the Inn.—Perhaps they had traveled more slowly than others, we know that they were so late that the inn was filled. Every room was occupied by people, so Joseph and Mary turned aside and entered a stable. In reality this was a cave similar to that in which Elijah lived and many of the poor of the present day inhabit them. It was dry and sheltered, with an uneven floor upon which the animals were feeding or resting; it was a lowly birthplace for the King of kings.

The Star in the East.—During the night—in the traditional field of Boaz where Ruth "gleaned sick at heart amid the alien corn" and David watched his sheep—were shepherds guarding their sheepfolds. Suddenly before them was the angel of the Lord, they were startled and afraid; but he gave them good tidings of great joy—there was a babe lying in the manger not far away. Then just as suddenly the heavens were luminous, in a blaze of white glory a multitude of angels sang, "Glory to God in the highest, and on earth peace and good will toward men"; the sweetest chorus that was ever heard on earth. Above moved the star which was to guide them to the place where the young child lay in His cradle of stone. That star, blazing like a diamond in the oriental midnight sky, was a fitting accompaniment to this heavenly music, and when the wise men who were at this time in Jerusalem, saw the star they rejoiced with exceeding great joy. Hastening on to where the young child lay, they fell on their knees before Him, rejoicing that the Messiah had really come. Then they gave Him the precious gifts so carefully brought from distant lands, "of gold, frankincense, and myrrh."

Christmas Gifts.—The happiest homes on earth are those in which Christmas gifts are given; the manger made possible the happy care-free childhood of to-day. The "peace" of the angel song broods in our hearts, and little gifts of love for those about us are the outward

expression of our love for everybody. Remember those who have but little to enjoy at Christmas time; do not be content with the joy around your own hearthstone. Kindle a fire in the empty grate of your poorer neighbors. And forget not the little children who look longingly into the shop windows at the toys they cannot buy, hoping that in some way they will get something this Christmas. Surely there is enough to go around, there will be enough if men will stop to think of the star of Bethlehem and the angel-song.

"O music of the past,
The sweetest and the last
Of all the notes of ages gone is this,
That tells of the great birth,
That sings of peace on earth,
And man restored to more than primal bliss."
—Bonar.

Christmas for the Circle.—Oh, I wonder if it is not possible for the twenty-five hundred members of our Circle to make this Christmas a happy one for some poor people! If each Circle member will stop to think that he stands for unselfish living and true service for Jesus, he will see that he has much to do this Christmas. First make the poor happy, who live near you, then think of our missions in the cities; and never lose sight of the fact that our missionaries in foreign lands need your help. You can do something toward making the Bethlehem manger more real to the heathen, who are getting their first glimpse of the Star in the East.

Others.—The world is getting better because Jesus came. His power of love in the hearts of men has made them more tender and forgiving. He pleased not Himself, so His followers have learned to deny themselves for the sake of others; and it is that which makes your home happy, your church a place of peace and your city a desirable one. It is our duty to help teach the angel song to people who have never heard it; let us think of them this Christmas when we are glad. Think of their superstitious fears, their ignorance and their awful need of a loving Savior. What can we do for them?

"O little town of Bethlehem,
How still we see thee lie,
Above thy deep and dreamless sleep
The silent stars go by;
Yet, in thy dark streets shineth
The everlasting light,
The hopes and fears of all the years
Are met in thee to-night."
—Phillips Brooks.

Topics for the Older Members:—

1. What difference is there between the first Christmas message and that of 1904?

2. How do our missionaries keep Christmas in India?

3. To whom does Jesus want us to give gifts? Matt. 25: 40.

4. What shall we give to Christ? Psa. 51: 16, 17; 29: 2.

5. What is the Christmas message about missions? Matt. 28: 19.

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ITEMS OF INTEREST.

Sister Cora N. Ringgold, of Spring Creek, Va., says, "I have the pleasure of sending you one new name for membership. Our Circle is doing us good. We have an increasing interest. We have been holding our meetings at private houses but cannot continue doing that very long if the interest keeps growing as it has been, and we trust that it will. At our August meeting Bro. Geo. Wine, from the Sangerville congregation, was with us and gave us much encouragement. We are trying to work for Jesus as best we can, and we are trying to become willing to be used in His service."

Elder Hollopeter, of Pentz, Pa., is a member of our Circle and his wife, Sister Libbie Hollopeter, is our secretary at that place. By their efforts five new names are added this month. They are also supporting an orphan in India.

We have a good attendance at our meetings in Covington, Ohio. We were very glad to have Brother John Pittenger with us some time ago. He spoke of his work in India, and our duty, for we are coworkers. He is the Sunday-school missionary of Southern Ohio, and we feel that he will be a chosen vessel in the service. Our prayers and best wishes follow him. Last Sunday night we set aside our usual program. Brother S. A. Long, from Dayton, Ohio, talked to us on the subject, "Why Should a Man Live?" When we tell you that Brother

Long is one of the coming lecturers of this country, and that he lectures at Chautauquas and before Christian audiences in many of our large cities, you will know that our young people greatly appreciated the privilege of listening to him. "The Christ-life is the only life worth living," "Christ must give the motive for our deeds," were the two thoughts he impressed upon us. Our Circle here was organized almost eleven years ago, and many of our members have completed the course.

At Girard, Ill., they have elected Bro. Joel A. Vancil president and Sister Nettie Showalter secretary. They seem very much in earnest and we pray that they may be led by the Holy Spirit. Sister Showalter sends us nine new names. They knew but little of the work, but they made a beginning, and we know that the meetings and the reading will be very beneficial to them. We are especially glad to hear from people who do not have a Circle and do not know how to start one. It is a pleasure to answer your questions and give you all the information possible. We are all working together in the Lord's harvest field, and whether we sow the seed or tie the sheaves of ripening grain matters little. The Lord of the harvest rewards each one according to his fidelity.

Begin your meetings on time, don't wait for the audience.

Do not let them drag. Close them at the proper time if possible.

You can have good singing at your meetings if you try.

Does your Circle support an orphan?

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NEW NAMES.

2537 Katie Bodkins, Dayton, Va.
2538 Dora Brubaker, Virden, Ill.
2539 Harvey Brubaker, Virden, Ill.
2540 Irvin Brubaker, Virden, Ill.
2541 Stella Brubaker, Virden, Ill.
2542 Walter Brubaker, Virden, Ill.
2543 Leah Brubaker, Virden, Ill.
2544 Nora Showalter, Girard, Ill.
2545 Mary Vancil, Girard, Ill.
2546 W. N. Brubaker, Rockton, Pa.
2547 Glenn Hollopeter, Pentz, Pa.
2548 Calvin Hollopeter, Pentz, Pa.
2549 E. W. Hollopeter, Pentz, Pa.
2550 Dalla B. Kirk, Pentz, Pa.

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NEW SECRETARIES.

Nettie Showalter, Girard, Ill.
Boyd Zuck, Lanark, Ill.

AN EXPLANATION.

We are very sorry that our members have been waiting for some time for the book entitled "Do Not Say." We were told that the present edition was exhausted and we must wait for a new edition. We try to answer all letters promptly, and this delay worried us. We are anxious now to send "Do Not Say" to all entitled to it, and new circulars to every one in the least interested in our work. And we hope that we will have no more delays.

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A PROBLEM; WHO WILL SOLVE IT?

(Continued from Page 485.)

far-reaching in its helpfulness for good, for in singing a gospel hymn the people thus learn to voice a prayer.

In the church are many strong young brethren, ministers of ability in the use of the Word, and of great physical endurance. To these especially comes this appeal. Oh, do not say, "I cannot leave my home and present situation for a lowly work like this. It is asking too much," but read Philpp. 2: 5, 8, and then ponder these words of Jesus, "The disciple is not above his Master: but every one that is perfect shall be as his Master." Luke 6: 40.

In the character of Jesus nothing was more conspicuous than His obedient faith and self-surrender to God. We are bidden to follow Him. Again His Word declares, John 12: 24, "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit," teaching beautifully the law of unselfish service. In other words, "The seed must give up its life for the sake of the crop; and he who would be life to others must, like his Lord consent to die."

It has been written of George Muller, "He chose voluntary poverty that others might be rich, and voluntary loss that others might have gain. His life was one long endeavor to bless others, to be the channel for conveying God's truth and love and grace to them." Can we as true children of our heavenly Father choose less? God help us to decide for His glory and grant that the loving Christ spirit may fill every heart, excluding all selfishness or thought of personal gain and so make us willing to be used anywhere—even among the mountains of the Virginias, is my prayer in Jesus' name. Amen.

Harrisonburg, Va.

From the Field.

C. M. Wenger, of South Bend, Indiana, has this strong plea for Brooklyn. It is accompanied by a liberal donation.

Dear Brother:—While in New York City recently, I attended services at Brooklyn Mission and could not help but see the very unsuitable place it is occupying, and want to speed the day when they may have better quarters for the work at that place by enclosing check to help obtain it. With best wishes for all our missions, I remain

Yours very truly,

C. M. Wenger.

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Chas. M. Yearout, of Christiansburg, Virginia, under date of September 21, 1904, writes—

My Dear Brethren and fellow-laborers in the Lord, Greeting:—Yes, the Missionary Visitor is making its monthly visits to our home.

My whole heart and soul are enlisted in the work of the blessed Master in trying to save dear ones for whom Jesus died; but I have become somewhat discouraged on account of bodily infirmities. The good Lord has blessed my humble efforts this summer and twenty-four dear ones have been gathered into the fold.

I am in hearty sympathy with the missionary efforts of our beloved Brotherhood. I think the Ministerial Bureau a good thing—just what we need, and I am in hearty accordance with the Ministerial and Missionary Relief Fund. It is an encouragement for faithful workers to give their lives to the Master's service. I think the present or proposed plan of the Board in distributing the Messenger as missionary workers far ahead of the former method, and honestly believe the plan will be the means of leading many souls to Christ. I think the dollar membership a good plan to encourage giving, and at the same time afford the giver good reading matter calculated to arouse a greater interest in the great mission of the church.

How many souls might be led to Christ if every brother and sister's sympathies and a part of their funds were enlisted in soul saving. I sometimes fear that many do not feel the weight and worth of souls as they should. I give up everything, and have consecrated my life to the Master, having been in mission work now for about eighteen years or more. Yet viewing the magnitude of the work and the vastness of the field, I feel that I have done but little. We need thousands of consecrated workers in the field that the people may be won for Christ. God bless you in your noble work of soul saving and may funds be furnished to carry the blessed Gospel to the ends of the earth.

Again thanking you for your kindness I am affectionately your brother and coworker in Christ, Chas M. Yearout.

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Is There not Some Way to Answer the Prayer of Sister Esther Shultz, of Big Sandy, Tenn., as Set Forth Here?—

Dear Brethren in Christ:—

Can not we have a missionary in West Tennessee? We had no meeting since one year ago last July. We were an organized church here till Bro. Geo. Bowman died. Then the members moved away and left our family of six members all alone. One of them died this summer. The field is so large in West Tennessee. There are members in three counties and only one preacher and he is poor and so situated that he cannot travel at all. We cannot pay a preacher's expenses, though we would be willing to do all we could. For three years Bro. B. E. Kesler came to preach for us, and ten were baptized in the Goodhope church. Now Bro. Kesler has left the

mission field and there seems to be no hope of any change. We have the kindest neighbors here and I think their souls are as precious in God's sight as any other people's. I think it would take nearly as much teaching and patience as it does in India. The expense would not be so much, as living is cheap, climate fine and the same language. I know too there is not one member here but would be willing to help bear the expense, as far as he is able. We are so hungry for the Bread of Life and the Gospel Messenger is all we have. It does not satisfy us. Our house has been used for preaching the last six or seven years whenever we could get brethren to preach for us, and is ready to be used again till we can have a better place to worship. The missionaries are all busy in Arkansas, so do not come this way. A number here have talked of joining with us but we would have no preaching and they would drift again. The only hope is to have a missionary and we pray daily to have laborers sent to us for they surely are needed.

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A Wide-awake District, This, and the Visitor is Glad to Report D. B. Eby's Account of What is Being Done. He Writes from Sunnyside, Wash., Sept. 28, 1904.

Dear Brother:—

Our district and ministerial meetings are over and they were the best I ever attended. The mission work is quite encouraging. The receipts for the year, including the $700 from the general board, amounted to over $1,700 and the expenditures left us a balance on hand of some $50. The sale of meal tickets over and above expenses may amount to $50 and the collection for district mission work taken at the meeting reached over $133.

Two years ago the practice of taking up a missionary collection the same as at Annual Meeting was inaugurated and amounted to some $80. Next year we will try and imitate the Annual Meeting still farther and have the churches send in collections with the delegates. Two of our delegates from Southern Oregon had over 800 miles to the meeting. How is that compared with Northern Illinois? An approximate count of the membership in the district is about 1,200. The second week in October our board will meet in Portland, Oregon, to look over the city with a view of starting a mission in Missoula, Montana, but we must defer that point for the time being.

The General Board have our hearty thanks for their liberal assistance during the past year. Our next district meeting will be held at Newburg, Oregon, about the 12th of July next. We vary the time according to location. Last year we had nearly fifteen months; this coming year only a few days over ten months. There were four calls for the meeting of 1905, one for 1906 and two for 1907.

D. B. Eby.

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From Sweden. Bro. A. W. Vaniman Has Written Interesting News as Follows:—

The September number of the Visitor is before us and we find it brimful and running over with good things that are a help to missionary enthusiasm.

It refers to brethren Trout and Miller's visit to the churches in Europe, and we are glad to say that we have had the pleasure of their visit among us in the Scandinavian field. The whole party consisted of D. L. Miller and wife, I. B. Trout, W. R. Miller, from Chicago, S. P. Berkebile and wife on their way to India, and M. R. Murray, who has been connected with the mission work in St. Joe, Mo., for some time.

All these workers for the Lord made an interesting company to visit the different places in Denmark and Sweden. Brother D. L. Miller and wife having been here a number of times before were especially welcome to the members wherever they came. After accompanying the party from Hamburg through Denmark we were glad to welcome them

to our home in Malmö, Sweden. We were glad to surround the family altar together and thank the Giver of all good that He had so far protected them and us and permitted us to meet on this foreign shore.

We had never met Brother and Sister Berkebile before, but we were much pleased to make their acquaintance, and we were together long enough to form a very favorable opinion of their qualifications as workers in the new field in which they are expecting to work.

We are glad to see the party visiting Palestine, whereby they can better prepare themselves for future work. It is in order for every one to fit himself as much as possible for usefulness in the Lord's work. And a trip to the land where our Savior labored, suffered and died is no doubt a great help in a Bible training.

Since our last report three have been baptized in Landskrona and one in Malmö. May the Lord bless them and help them to hold out faithful unto the end. It is one thing sometimes to get members into the church and something else to keep them there.

We had read in the Messenger of the great work that has been done in the city of St. Joseph, Mo., during this past year, and we were especially glad to have an opportunity to talk with Brother Murray, who was fresh from that point and could tell us many interesting things concerning the work that is being done there. After the ingathering comes the caring for the flock, which is often the harder part of the proposition.

The visit of our brethren and sisters from America has been an inspiration to us and will help us in our work for the future. They have now gone from us and as they proceed on their journey we pray that the Lord may be as good to them as He has to the present, and that this journey may be to the forwarding of His work and to the glory of His name.

A. W. Vaniman.

Malmö, Sweden, Sept. 26.

In a Letter to the Missionary Society of Mt. Morris College, Which is Supporting Him on the Field, Bro. D. J. Lichty Sends these Interesting Words:—

Anklesvar, India, Aug. 23, 1904.

To the Missionary Society many greetings, to the school salaams and to all the brethren peace and good will. In the name of the Master do I send them to you. I assure you that I have many things for which to be thankful. I thank the Lord for the church and that I am one of its children. I praise Him for the school in which I was reared. I rejoice in the work which she has inspired me to accept. I am happy to have so many Christian friends who are always praying for me. Praise the Lord that we are living in the present and that the future is veiled from us with the bright star of hope ever leading us on. Praise Him! Praise His holy name!

Now in this brief letter I wish to tell you something about the Bhils of Rajpipla state. Brethren of the jungle we call them for it is there and among the hills that they are most at home. In short they are real genuine country folk so that you may know that they and I are all the more alike. But let us take one of them for our subject as a representative of the average man of that class.

Corporally speaking he is long, lank and erect. Browned coffee resembles the color of his skin. He is fleet of foot, has a keen eye and an acute ear. He wears his coarse black hair long and often in braids. On the whole he is so constructed as to endure great exertion with little food. In not a few cases they work for days with little or nothing to eat. Yet he is the most cheerful fellow that you ever saw, always looking on the bright side of things and taking no thought for the morrow. Of course like all other mortals he is subject to the bodily pains and ills of this life. Naturally he is cleanlier in his habits than many of his other Hindoo brethren

whose cast rank is similar, thus avoiding many of the filth diseases. Yet when famine stares him in the face he yields to the inevitable and dies. Neither is he plague-proof nor is he respected when the time of fever sets in. In short he is very human in these respects just as are we all.

Ask a Bhil anything. Whether you will receive a satisfactory answer will all depend on what you ask him and how much he knows. He can tell you in a minute the way to any village, over the twistiest jungle roads for miles around, and if desired will not hesitate a moment to run ahead to show you the way. The trees and the plants are not strange to him nor is he entirely ignorant of the many uses they are to man. Until he himself gets the disease he knows the medicinal properties of all and is sure just what is best to prescribe for a speedy recovery. He can tell you true stories about the leopards and the tigers that carry off his cattle and children, of the venomous snakes that spring at him from the roadside and in the annals of his own village he is quite conversant and can soon give to your satisfaction accounts of feasts and merrymaking, with all that go with such occasions. But it would not do for you to ask him about the late Wm. McKinley, Peter the Great or even about Buddah the Priest, nor does he profess to know about the "origin and evolution of man," as some other people whom you know. In short what he knows is merely what eye and ear have taught him. He thinks little and feels less. With him the school idea is by no means original and he is slow to fall in with such institutions when they are introduced into his midst. Like many people in America, he is too practical to waste his children's time and energies on anything like so useless a thing as education. However, the schools are making some headway notwithstanding many obstacles and difficulties, and many of the children are in attendance at least part of the year.

It would be unfair to say that the Bhil is dull and not able to learn. It is not so. For the chance he has had few of other castes show greater ability and adaptability. His natural inclination toward a free and wild life and the slavery to which he for so long has been subjected are the two things that most keep him from developing the ability and talent that he has.

It is true that ignorance is susceptible to the influence of either good or evil, and that often when untouched by neither it is mere innocence. In the Bhils we have all three of these conditions manifest. In his natural state he is the wild man of the jungle, with a few ideas of religion and more of superstition. He is neither good nor very bad. Like the beasts about him he lives and seeks his subsistence. But woe to him when he comes in closer touch with the world, especially where the moral conditions are at a low ebb. He soon becomes the receptacle into which more intelligent men pour their deadly drinks and liquors, and a slave to their avarice. Drunkenness and licentiousness soon reduce him from industry to laziness, poverty and ruin. His case then becomes hopeless. But go to the same man in his native state and you will find him just as ready to receive the good as he was to accept the bad. He is easily persuaded your way; in fact too much so. Thus when he is among the good he is good and when he is in bad company he becomes like it. But educate him and the knowledge attained acts as a sort of a governor to give him more stability one way or the other.

Thus you see that it is an easy matter to persuade him into Christianity but to keep him there in a healthy growing condition is so difficult a problem that it can only be met by the missionary by conscientious effort and constant prayer. This has been our experience with the few hundreds of converts that we have in the Rajpipla state. We find that they need some one to stay right by them to encourage and direct. Thus far we have not been able to do so to the extent re-

quired but now with the advent of new workers on the field some one will be free to devote all his time in this particular field. By appointment of our committee I am to go there as soon as a suitable house can be built for my residence, which I hope will be inside of the next three months. It is not without regrets that I am to leave the orphanage but I do so gladly for the work's sake, knowing that there as here I shall be happy, for where my work is there is home and contentment for me. I also go assured of your sympathy and prayers.

Through other sources you must have learned of the unwelcome prospects of another famine. The rain has been very short in these parts. Further north the crops are so far gone that rain could not help them in the least. Here it is better. If we get another good shower the cotton crop at least can be saved and some grain fields. It is pitiful to hear the people talk about it now. What will reality mean to them?

I rejoice at the prospects of having Bro. Ross and his wife with us in the work as well as all those who are to come with them. Then there will be five from the society as I knew it when I was at school. If God has thus wonderfully heard our prayers in the past what can we not expect from Him in the future? You will be interested in knowing that all those who came out last year are well and doing nicely in the language. Nor do they merely study. They take hold of the work in a commendable manner.

In your work, in your devotions and in your going in and out among each other I think of you very often and at times long to see you. The Lord bless you always.

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Eliza B. Miller, While Still at Udri, Central Province, India, Has This to Say:—

My Dear Brother:—

Last Saturday with Mr. and Mrs. Lapp I visited the Leper Asylum, superintended by Mr. Lapp. There are about 150 inmates. Government and the mission to lepers in India and the coast help in carrying on the institution. One sees some pitiable sights. One woman I saw had a chubby little babe in her arms. The mother's hands were mere stubs. Some of the fingers were sore at the ends. The little baby was sucking at the stub fingers. Neither the mother nor the child thought of such a thing being dangerous. As a rule children are taken away from the parents as soon as possible and kept in the quarter as untainted children. There are several such boys and girls. But they never know when leprosy will break out on them. The untainted girls are kept here at the girls' orphanage so they have access to school privileges. One bright girl some time ago discovered a leprosy spot on her back. She was at once taken to the leper asylum. The other day when I saw her, her face was swollen and her lower limbs from the ankles to the knees were broken out with the horrible disease which will soon end her days. Sunday night one of the untainted girls here died of fever and dysentery. The leper mother from the asylum came Monday morning weeping and wringing her hands for the lost daughter. As she beat her breast she would cry, "Oh, if I had only kept you with me, oh, if only the 'sahib' had not taken you. One Sunday I came to see you and I was not allowed to come in," and so she enumerated all her trouble in her wailing, not knowing that the poor child by this death from a short illness had not so much suffering as if she would have had to go piece by piece from leprosy.

I had a most interesting letter from D. L. Forney telling about a hasty visit to my home at Waterloo, Iowa. Somehow it always brings the tears unbidden to read about those who have been to see father, mother and the boys. I suppose it is true with every one. There are no two sweeter words in the language than "home" and "mother," and while we work away over here talking little, though feeling a lot, concerning our

loved ones in the far-off lands, there comes a deep longing sometimes to be there and see them all.

I was glad for an expression Bro. J. K. Miller made in one of his notes some time ago. Writing of the Brooklyn work he referred to it as "the work to which I have given up my life." I think that I have written you before that we missionaries over here think it just as necessary for the city missionaries and frontier missionaries to give themselves up for life to their work as it is for us to give up for the foreign work. I believe more effective work could be done if such a requirement would be made.

The coming year for the Bombay Presidency looks dark. There has not been a bit of rain over there since I left and Mary Stover in her letter of a few days ago writes that the Political Agent is already trying to get men to take charge of famine relief work. It begins to look serious. If a famine is on hand it will mean much work; but the work will not be half so hard on us as the sad sights and the terrible conditions we will have to meet. The Lord will take care of us even as He has so lovingly in the past. He will accomplish His own work in His own wise way.

The August Visitor reaches me to-day along with my letters from mother and Walter. I enjoyed it thoroughly, though have not read it through. How glad I am for the Visitor. Truly it must be a welcome visitor to those who are interested in the extension of the Lord's work. I trust that its subscriptions and contributors increase with each number sent out. And I hope too that soon the missionary news from home and abroad and the articles for publication may become so many that the paper will need to be enlarged. There are plenty of men and women ready to help you get it out when you are not able to manage it alone.

To-morrow Bro. Miller and Bro. Berkebile's sail. Soon the others will be ready to sail! Soon they will be here with us! How glad I am for those who are coming! Many more will come. There is plenty of work for many more to keep busy. I hope all the new missionaries may quietly adjust themselves to India as have those who came last year. They are all doing so well. Nearly all I think will have completed the first year's course before they will have been here one year. I am so glad they are getting the language the first thing. A missionary is put to a disadvantage all through his missionary career if he does not make the getting of the language the first and most important thing. We want all the new ones to have just as good a chance to study as have those who came last year. Oh, I am so glad we are all getting ready for work. It's such a joy to work when once you are ready and when you are well. A good missionary said some time ago, "Keeping sanctified means keeping well." There is much gospel in that. I pray that we all may keep very near the Lord and then shall we be kept calm and pure and patient and sanctified.

Fraternally,

Eliza B. Miller.

Acknowledgments.

All things come to Thee, O Lord,
And of Thine own have we given Thee.

Offerings are asked to sustain missions on the frontier in the various parts of the United States under the General Board, to aid the forty-seven Districts of the Brotherhood in their respective fields, to support the work in Sweden, Denmark, France, Switzerland and India. The workers on the fields labor for a support, the members of the General Missionary and Tract Committee give their services free.

A copy of the Visitor marked "Sample" is sent to each person from whom money has been received within the time of the acknowledgment herewith made. Should any one thereby get two copies, please hand one to a friend.

See that the amount appears properly herewith. In case it does not, write at once to the Committee.

All mission funds for general work should be sent to and in the name of General Missionary and Tract Committee, Elgin, Illinois.

The General Missionary and Tract Committee acknowledge receipt of the following donations during the month of September:

BROOKLYN MEETINGHOUSE.

Pennsylvania—$564.13.

Eastern District, Congregations.
Spring Creek, $42.75; Harrisburg, $10.42; Springville church and friends, $47.23; Ephrata, $44.06; West Conestoga, $21.00; Tulpehocken, $105.00; Spring Grove, $23.55; West Greentree, $33.84; Fairview, $29.08; Big Swatara, $40.40; Chiques, $57.80; Springfield, $9.57,. 464 70

Southern District, Congregation.
Back Creek, ... 34 88

Sunday school.
Mill, ... 37 50

Middle District, Individual.
Adam Frederick, Woodbury,..... 24 03

Sunday school.
Dry Valley, ... 3 02

Ohio—$70.64.

Northeastern District, Congregation.
Ashland, ... 43 65

Individuals.
S. M. Friend, Spencer, $8.60; Mary Lutz Shiloh, Ashland, $1.00, 9 60

Southern District, Congregation.
Upper Stillwater, ... 6 39

Individual.
A Brother and Sister, Bradford, $10.00; Noah Horn, Rossville, $1.00, 11 00

Indiana—$52.00.

Northern District, Individuals.
C. M. Wenger, South Bend, $50.-00; Samuel Neher, Petroleum, $1.00, 51 00

Middle District, Congregation.
Pipe Creek, ... 1 00

Iowa—$16.45.

Middle District, Sunday school.
Garrison, ... 4 45

Individuals.
D. E. Rodabaugh and wife, Ankeny, $5.00; W. E. West, Ankeny, $4.00; Alice Rodabaugh, Ankeny, $1.00; L. S. Snyder, Mo. Valley, $1.00, ... 11 00

Southern District, Individual.
Jos. Sniteman, South English, .. 1 00

Illinois—$10.00.

Individuals.
Mary Lahman, Franklin Grove, $5.00; Kate Boyer, Lena, $5.00, ... 10 00

Kansas—$5.00.

Southeastern District, Individual.
Mary Meadow, Nickerson, ... 5 00

Virginia—$1.25.

Second District, Individual.
Walter I. Bowman, Harrisonburg, 1 25

Missouri—$1.00.

Northern District, Individual.
Eva Bailey, Cherry Box, ... 1 00

Total for the month of Sept.,..$ 720 47
Previously reported, ... 486 97

Total for year so far, ...$ 1207 44

WORLD-WIDE FUND.

Indiana—$131.64.

Northern District, Congregations.
Yellow Creek, $20.90; Baugo, $20.-76; English Prairie, $13.14; Springfield, $10.00, ... 104 80

Individuals.
Thomas Cripe, Goshen, $15.00; Samuel Neher, Petroleum, $1.00; Annetta Johnson, Nappanee, $2.50,. 18 50

Middle District, Congregations.
Santa Fe, $4.00; Eel River, $17.-23, ... 21 23

Individual.
Irvin Fisher, Mexico, ... 50

Sunday school.
Burnett Creek, ... 5 40

Southern District, Congregation.
White, ... 21 21

Pennsylvania—$93.72.

Western District, Congregations.
Johnstown, $31.69; Montgomery, $10.00; Elklick, $8.49, ... 50 18

Middle District, Congregation.
Koontz, $19.19; Woodbury, $15.-30, ... 34 49

Individuals.
Mary Rohrer, McCullocks Mills, $5.00; H. A. Spanogle, Lewistown, marriage notice, 50 cents; John A. Landis, Manada Hill, marriage notice, 50 cents, ... 6 00

Southern District, Individuals.
Martha Martin, York, $2.00; W. C. Koontz, Waynesboro, marriage notice, 50 cents, ... 2 50

Ohio—$71.03.

Northeastern District, Congregations.
Wooster, $34.00; Reading, $8.50, 42 50

Sunday school.
Paradise, ... 2 00

Northwestern District, Congregation.
Eagle Creek, ... 24 24

Individual.
J. B. Rinehart, West Cairo,..... 2 29

Iowa—$49.90.

Southern District, Congregations.
North part of English River, $4.-00; English River, $8.90; English River, $6.00, ... 18 90

Individual.
L. M. Kob, Garden Grove, marriage notice, ... 50

Middle District, Individuals.
A Brother and Sister, Panther,.. 30 00

Northern District, Individual.
W. O. Tannreuther, Waterloo, marriage notice, ... 50

Kansas—$46.61.

Southeastern District, Congregation.
Parsons, ... 8 64

Sunday school.
Kempsey, ... 30 00

Individual.
I. W. Fishburn, Overbrook, ... 50

Southwestern District, Individuals.
A Brother and Sister, Belpre, $5.-50; J. J. Yoder, Conway, marriage notice, 50 cents; S. J. Miller, McPherson, marriage notice, 50 cents; L. C. Weddle, Larned, 47 cents,.... 6 97

Northwestern District, Individual.
Henry Fry, Atwood, ... 50

Illinois—$40.54.

Northern District, Congregation.
Sterling, ... 1 60

Sunday school.
Sterling, ... 12 67

Individuals.
Lizzie A. Rohrer, Mt. Carroll, $5.00; Sister Isaac Gara, Sterling, $1.04; Mrs. Von Plees, Elgin, $1.00; Enoch Eby, Lena, marriage notice, $1.00, ... 8 04

Southern District, Congregations.
Pleasant Hill, $9.00; Naperville, $4.43, ... 13 43

Individuals.
W. Q. Calvert, Lawrenceville, $4.-00; Levi Brubaker, Farmersville, $1.30, ... 5 30

Missouri—$15.74.

Middle District, Congregations.
Warrensburg, $7.35; Walnut Creek, $7.26, ... 14 61

Individual.
Amos Wampler, Knobnoster, ... 13

Northern District, Individual.
J. H. Keller, Cherry Box, marriage notice, ... 50

Southern District, Individual.
J. J. Wassam, West Plains, marriage notice, ... 50

Nebraska—$11.17.

Congregation.
Alvo, ... 10 32

Individual.
K. Heckman, Beaver City, marriage notice, 50 cents; W. B. Sandy, Elwood. 35 cents, ... 85

Maryland—$10.00.

Eastern District, Individual.
Henry J. Hutchinson, Cordova,.. 10 00

New York—$5.00.

Individual.
Lewis Keiper and wife, ... 5 00

Virginia—$4.71.

Second District, Congregation.
Woodstock, ... 4 71

Colorado—$4.15.

Congregation.
Grand Valley, ... 4 15

North Dakota—$3.00.

Congregation.
Berthold, ... 3 00

Oklahoma—$3.00.

Individual.
H. H. Ritter, Guthrie, ... 3 00

Alabama—$1.50.

Individual.
W. B. Woodard, Fruitdale, ... 1 50

North Carolina—75 cents.

Individuals.
F. L. Davis, Darden, 50 cents; N. N. Garst, Seven Springs, 25 cents,. 75

Louisiana—50 cents.

Individual.
LaFayette Sutphin, Welsh,..... 50

Canada—50 cents.

Individual.
Abram Buck, Wolseley, Assa., marriage notice, ... 50

Total for the month of Sept.,..$ 503 46
Previously reported, ... 8584 26

Total for year so far, ...$9087 72

INDIA ORPHANAGE.

Illinois—$47.77.

Northern District, Congregation.
Rock Creek, ... 7 18

Sunday school.
Elgin, Chas. Taylor's S. S. class,. 4 00
Elgin Missionary Reading Circle, 31 59

Individual.
J. E. Miller, Mt. Morris, ... 5 00

Ohio—$41.40. ..

Northwestern District, Congregation.
Eagle Creek, ... 24 40

Individual.
Alva A. Neher, Tippecanoe City,. 17 00

Iowa—$20.50.

Southern District, Sunday school.
North English, ... 12 50

Northern District, Individuals.
E. S. and Flora L. Doughty, Eldora, ... 8 00

Indiana—$19.13.
Middle District, Congregation.
Monticello, ... 19 13

California—$16.00.
Individual.
C. M. Cox, Lordsburg, ... 16 00

Pennsylvania—$16.00.
Middle District.
Raven Run Christian Workers,.. 8 00
Individual.
J. B. Shaffer, Grampian, ... 8 00

Missouri—$16.00.
Middle District, Individual.
R. F. Maxwell, Monsterat, ... 16 00

North Dakota—$16.00.
Sunday school.
Enterprise, ... 16 00

District of Columbia—$8.00.
Christian Workers, Washington,. 8 00

Kansas—$6.00.
Northeastern District.
Sisters' Aid Society, ... 6 00

Michigan—$4.00.
Sunday school.
Sunfield, ... 4 00

Virginia—$2.00.
Second District, Individuals.
Walter I. Bowman, Harrisonburg, $1.25; Lula May Blaine, Harrisonburg, 75 cents, ... 2 00

Colorado—$1.17.
Sunday school.
Rockyford, ... 1 17

Total for the month of Sept.,.. $ 213 97
Previously reported, ... 1789 47

Total for year so far, ... $2003 44

INDIA MISSION.

Illinois—$81.53.
Northern District, Congregations.
Arnolds Grove, $9.00; Batavia, $4.52; Milledgeville, $7.00; Rock Creek, $5.00; Silver Creek, $9.01, ... 34 53
Individuals.
J. D. Lahman, Franklin Grove, $42.00; A Brother, Coleta, $5.00, ... 47 00

Indiana—$26.07.
Middle District, Congregation.
Somerset church, ... 11 82
Northern District, Congregation.
Blanche Chapel, ... 1 50
Individual.
J. A. Plank, Elkhart, ... 12 75

Pennsylvania—$15.00.
Middle District, Individual.
Rufus Replogle, Roaring Springs, 10 00
Eastern District, Individual.
M. S. Ebert, Philadelphia, ... 5 00

Nebraska—$10.87.
Congregation.
Alvo, ... 6 87
Young People's Meeting, Peru,.. 4 00

Colorado—$6.79.
Sunday school.
Rockyford, ... 6 79

Washington—$5.00.
Individual.
Mrs. Lavina Holdren, Tekoa,.... 5 00

Michigan—$4.05.
Sunday school.
Thornapple, ... 4 05

Tennessee—$3.00.
Congregation.
Pleasant View, ... 2 00
Individual.
D. J. Gross, ... 1 00

California—$3.00.
Individual.
A Sister, Lordsburg, ... 3 00

South Dakota—$1.00.
Individual.
A. Schrader, Egan, ... 1 00

Total for the month of Sept.,.. $ 156 31
Previously reported, ... 907 70

Total for year so far, ... $1064 01

COLORED MISSION.

Illinois—$25.00.
Northern District, Individual.
Mary C. Lahman, Franklin Grove, 25 00

Indiana—$25.00.
Middle District, Individual.
Richard Cunningham, Russiaville, ... 25 00

Ohio—$1.00.
Southern District, Individual.
Noah Horn, Rossville, ... 1 00

Total for the month of Sept.,.. $ 51 00
Previously reported, ... 50 75

Total for the year so far, ... $ 101 75

SOUTH AMERICA.

Pennsylvania—$10.00.
Western District.
Missionary Reading Circle, Hooversville, ... 10 00

Iowa—$3.00.
Middle District, Individual.
Rebecca Miller, Davenport, ... 3 00

Total for the month of Sept.,.. $ 13 00
Previously reported, ... 2 00

Total for the year so far,..... $ 15 00

CHINA'S MILLIONS.

Iowa—$2.00.
Middle District, Individual.
Rebecca Miller, Davenport,..... 2 00

Pennsylvania—50 cents.
Western District, Sunday school.
Elklick, ... 50

Total for the month of Sept.,.. $ 2 50
Previously reported, ... 75 50

Total for the year so far, ... $ 78 00

PALESTINE MEETINGHOUSE.

Illinois—$5.00.
Northern District, Individual.
Mary Lahman, Franklin Grove,.. 5 00

Pennsylvania—$1.25.
Southern District, Individual.
Nellie Morgan, Kauffman, ... 1 25

Total for the month of Sept.,.. $ 6 25
Previously reported, ... 10 00

Total for the year so far, ... $ 16 25

JAPAN MISSION.

Iowa—$5.00.
Middle District, Individual.
Rebecca C. Miller, Davenport. ... 5 00

Total for the month of Sept.,.. $ 5 00
Previously reported, ... 2 25

Total for the year so far, ... 7 25

AFRICA MISSION.

Pennsylvania—$1.25.
Southern District, Individual.
Mary Flory, Waynesboro, ... 1 25

Total for the month of Sept.... $ 1 25
Previously reported, ... 10 00

Total for the year so far,..... $ 11 25

CHURCH EXTENSION FUND.

Pennsylvania—$1.00.
Southern District, Individual.
Nellie Morgan, Kauffman,..... 1 00

Total for the month of Sept.... $ 1 00
Previously reported, ... 1 00

Total for the year so far, ... $ 2 00

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REPORT OF CHICAGO MISSION FOR SEPTEMBER, 1904.

Cash Received.

Balance,	$27 20
Ella Miller, Nappanee, Ind.,	25
Israel Cripe, Shelby, Mich.,	25
Mrs. Oliver, Chicago,	1 50
Minnie Weirich, Osnaburg, Ohio,	5 00
Mansfield Ill., S. S., per Rufus A. Robinson,	5 45
"A brother," McPherson, Kans.,	1 25
"A sister," Jasper, Mo.,	4 30
Mrs. Oliver, Chicago,	1 00
General Mission Board,	30 00
Industrial school,	3 83
	$80 03

Cash Paid Out.

Living fund,	10 25
Rent,	10 00
Help to poor,	13 00
Gas,	1 40
Industrial school,	50
Incidentals,	1 30
Support for workers,	22 00
Car fare for mission visits,	75
	$59 20
Cash on hand,	$20 83

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BROOKLYN NOTES.

September and October have been very busy months to us in our work both in Brooklyn and in Eastern Pennsylvania. Every department of our work is moving along nicely, and especially is the building fund growing. We are glad to report the following sent in during September and forepart of October for our much-needed church-house:

Iowa.—J. H. Cable and family, $5.25; Emma Folger, $1.00; Elizabeth Gable, $1.00.

Illinois.—Sewing society, per Lizzie Shirk, $5.00; J. C. Lightcap, $1.00; Mary Brubaker and father, $2.50; a brother, $2.00.

Indiana.—Cora and Ada Hazlett, $6.00; Elizabeth Robison, $2.00.

Ohio.—Mrs. I. H. Rosenberger, $20.-59; S. Beck, $5.00; Catharine Hutchison, $5.00.

Kansas.—L. J. Porter, $2.00; H. S. Eberhart, $1.00.

Maryland.—Frederick Co., brother, $5.

Minn.—Mary Broadwater, $1.00.

Missouri.—Sunday school, Adrian, per Mollie Lentz, $6.00.

Pennsylvania.—H. K. Miller, $1.00; Lewis Kimmel, $5.00; C. H. Balsbaugh and wife, $2.00; Frank Miller, $1.00; Lizzie Balsbaugh, $1.00; cheerful givers, $1.25; Vernfield sister, $1.00; Margaret Hibshman, $5.00; John Bennett, $2.00; Della Bechtel, for young people's missionary society, $3.00; W. H. Kough, $10.00; Sarah E. Metzker, for M. M. T Ass'n, $3.00; Sisters' mission board, per Elizabeth J. Carroll, $5.00.

Virginia.—Bertha F. Miller, $1.50; Annetta V. Miller, $1.00; W. K. Conner and wife, $2.00; S. S. Conner, $1.00; L. B. Flohr, $1.15; John and Eva Hinegardner, $2.00; Lelia R. Flory, for Middle River church, $11.20; Lizzie F. Showalter, $2.00.

West Virginia.—M. W. Reed, $2.00; "Crimora sister," $1.00.

No State Given.—Lydia Freed, $1.00.

With what money we have on hand, and the above now reported, we have enough to buy the plot 60x100 chosen, by the locating committee, D. L. Miller, A. B. Barnhart and Jesse Zeigler. What is next required will be to raise funds for the building. This is beginning to come. Fifty letters brought $100 last week.

The Lord bless all of His consecrated children everywhere who are praying for His work in Brooklyn.

Yours in His service,

J. Kurtz Miller.

5901 3rd Ave., Brooklyn, N. Y.

DEAR READER:—

For some months or more you have been a steady reader of the VISITOR. Hence you know its spirit, the character of its information and illustration, and how helpful it has been to you. I propose that in the future it shall be better in a number of ways and have already matured plans that will prove this to you.

What is good for your soul is good for the soul of your brother and sister. There are members who practically know nothing about the VISITOR and we have no way of reaching them save through our readers. I dislike troubling you with such matters and would not do it were it not for just two things:

By a little effort you can help us to these subscriptions.

By having them read the VISITOR you will help your church work at home, as well as the interest in church work everywhere.

Liberal inducements are offered you if you will try. See third page of cover for terms.

The VISITOR now has about 8,000 subscriptions. If each one secures just one subscription 15,000 will be reached. That would be a growth fully in keeping with the noble missionary spirit so general in the brotherhood.

There, of course, will be a few who will not try. Will YOU put yourself in that class, or will you prove your interest by sending in some subscriptions and a list of those who do not subscribe? I shall be glad for both. Send your lists to Brethren Publishing House.

Yours for missions and 15,000 subscriptions to the VISITOR for 1905.

THE EDITOR.

The Missionary Visitor.

Vol. VI. DECEMBER, 1904. No. 12.

God's Economy.

By the Editor.

Not that it is possible for any one to understand the ways of the Lord or comprehend His plans is this written. But now and then there are events in life which cause one to stop and ask, What is God's idea of saving or making the best use of the seemingly limited material at his command? This question must be taken too, in that New Testament sense that God has in matters of salvation limited Himself to human agency, and as men are or are not willing to serve the Lord, so is he for this present time limited more or less in the glorious proclamation.

The instance which lately presses this question upon the mind of every thoughtful one is the sudden death of our dear Brother Swigart. Had there not been a needy field in India to which he had turned his face, and had there not been a scarcity of workers who were found ready to go, perhaps the question might have passed unnoticed. But every one who is in any measure acquainted with the India field knows there are almost countless millions without the Gospel; that there are whole states without a missionary and some of them are sending to the church the true Macedonian cry,—why then in this great need was our brother called to glory? Then look in the home land. A brotherhood just awakening to real active missionary work, having only a few well-qualified volunteers for the field,—a brotherhood which at the last Conference had more money pledged for the foreign field than workers could be supplied,—why should one of these workers who was ready to go, be snatched from the anticipated labors in India for service in a higher realm?

If there had been two or three workers ready for every offer of support, little might have been thought of Bro. Swigart's sudden death over the death of another in the rank and file of the church. But with a congregation eager to send a worker and loving faithful parents gladly giving a son to such a good work, the event has more than an ordinary lesson in it for the church.

First, then, it may be with safety said that in God's economy He is seeking more workers for the field. Not that He would in any sense depreciate the ability of the servant now called home,—no, the seal of approval rests upon our beloved departed brother at an early time in life. But He knows the progress of the Gospel is made across the graves of those most willing and devoted to His work. Unless a grain of corn fall into the ground and die, there can be no abundance of fruit. Just in the same spirit as the husbandman might save his seed for bread instead of casting it into the ground for more bread than he now has, the church, had the Lord consulted her at this time about taking our dear brother away, would have cried most pitifully, "No, Lord, we need him now—thy workers are too few."

But the dear Lord, seeing the end from the beginning, knows no wastefulness of material even in the scanty hour, but sees

in such a moment a glorious opportunity to "bring forth much fruit" for use a little later.

It may be a little early to gather results from such an event; yet already there are good ones to be seen. At Juniata college where Bro. Swigart finished his preparation for life the classes in missions have a much larger number in attendance, and a deeper interest than was ever before manifested is seen on every hand. This new enthusiasm, this deeper consecration of young members, all gives promise of noble young men and women for the Lord's field.* It will only be a matter of a short time until there will be ten or perhaps fifty brethren and sisters just as talented and consecrated as Brother Swigart, who will be ready for his place and others for whom no one thus far has been provided.

There is, however, another lesson connected with this event which shoud not be overlooked. Ever since missions have been started a large portion of the membership have always been fearful of the financial problem, fearful lest there would not be money at the command of the church to send her workers. Money is needed, and is very important in such a cause. But how strange that when the money was in hand,—plentiful—the worker should be taken away and the money left idle for a time! Is the lesson not apparent? Have not too many laid stress, or undue trust on "the money"? Have not many in making offerings grieved at heart because they could not give more? Have not hundreds wished that they had thousands to give instead of the few dollars they could cast in? Oh brother, sister, we forget that the "earth is the Lord's and the fullness thereof" and that money, while it is an important consideration in all good work, is not the one thing needful to-day, the most important thing is missions.

The Master here on earth, when He saw the great harvest fields white and wasting because of lack of reapers, did not command his disciples to pray the Lord to have more money given so more workers could be sent into these needy fields. Not for money, but for laborers were the disciples urged to pray.

So the command comes to the church to-day. There are too many members who instead of preaching the Gospel in this and other lands, are staying behind their plows and satisfying their consciences by sending their money instead. There are too many young men in the church training not for world-wide evangelization in the thought of being one of the number to go, but planning to make money to send some one else. There are too many ministers of the Gospel, some of them elders,—leaders of flocks and of larger followings, who are concerning themselves too much about investments of various kinds, thereby absorbing their spiritual power, and all the while saying to themselves, "When I prosper in these worldly ends, I shall share with the Lord." To this rapidly growing list the Lord speaks through the death of our brother, "I am not needing YOUR gain so much as I need YOU on the field."

These, then, brethren and sisters on the shores of time, are messages which we can take from God's hand in removing our brother from our midst as He did. To shut these pages and say, "I do not believe this," or "The Lord does not speak to men to-day" is to shut your heart to God's call to you. On the other hand, if in their mind's eye the thousand of young members can at this time stand sympathizing with the bereaved family beside the fresh grave in a Pennsylvania valley nestled beautifully amidst her mountains, one of God's acres that contains many noble and brave of the Lord, and with open heart seek to understand what all this means, there will rise up an army of workers dauntless in spirit and willing to make any sacrifice that the Lord's cause may prosper. And if the fathers and mothers of the church to-day can join the number and with hearts beating in unison with father and mother Swigart seek to understand God's will in all these things, they will learn with them the blessedness of returning to the Lord in manhood a child given to them in infancy, and bless the Lord that they may do so. For what is more blessed to any Christian home than that the children therof be called upon to live—and if need be, die for the Lord's work.

This learned, and J. W. Swigart will have accomplished more for missions in dying than living, and God's economy will appear to us all most glorious.

*It is a little early to forecast the results at the other schools but they are sure to feel the same movement.

Speaks for Itself.

"The Strength of the Hills is His Also."

By Rev. S. B. Groves, Williamsburg, Ky.

Let a globe trotter accustomed to the culture and convenience of northern cities, pass through the Appalachian highland section of our country with swift flights and short stops; let him view the land without any brotherly interest or sympathy and it is easily supposable that he can go away with the notion that the country is poor and behind the times, and that the people are hopelessly sunk in ignorance and petty vices Such a man would see plenty of little shabby towns; meager farms, consisting of little patchy fields set against the steep hillsides and full of stones and stumps; small log or frame cabins, some of them with stick chimneys and windowless. with floors of earth; unkept yards, shabby out-buildings, thin undersized stock, "razor-back" hogs, rags and dirt in abundance. He might go away thinking that the whole section was a sort of a rural slum to the rest of the country and settle down to the same indifference or contemptuous hopelessness with which he regards slums in general.

But let a Christian live in this mountain country even a short time, and try to make a sympathetic study of the people with a view to understanding and helping them, his convictions will differ very decidedly from the transient visitor's impressions. He will see all the latter saw and feel it a great deal more, but he will see that these things on the surface do not determine the real nature and quality of the people. He will see that these drawbacks are largely due to natural causes, that they are no more

A Fair Young Spinster.

than that which probably characterized the prevailing rural life of many other sections two or three generations ago; that fundamental, homely virtues exist and are actively exercised; and that here as elsewhere, are human beings stirred with the touch of God to feel their insufficiency, and to struggle upward against it. The homes are

Needs Enlargement.

poor but the people are now wanting better ones, and are building better. The schools are of low grade, but teachers and parents are both trying hard to raise the quality of education and to extend the time of it. The preaching and Sunday-school teaching is often exceedingly crude and literalistic rather than intelligent and spiritual, but the people are hungry for sound doctrine and inspiring truth, and not a few recognize such when they hear it. If one is looking for a finished product of humanity, then he need not come among the Mountaineers but if he believes God is still making man and making a new world through new men, if he can see light as well as darkness, if he loves to take dull ore and transform it into shining articles of use and beauty, if he is willing to work and let patience rule, to sow and trust God for sure harvests, then life among these glorious mountains is wonderfully sweet, and work among the simple-hearted people of mighty possibilities becomes an absorbing passion. There is not only the joy of effort, but there is the joy of swift and manifold success.

Nowhere is it possible to see more rapid and far reaching transformation than appears in many of the pupils in our mountain boarding schools. Boys and girls come from homes where they had no chance to develop life in any but its lowest material side. They come, awkward and uncouth, in body and mind, not conscious of what they want, but certain they want something better than they have known hitherto. A few months in school, and, lo the eye has brightened, the whole face has lighted up, the intellectual is evidently in sharp conflict with the lower nature, the step becomes firmer and more decisive; a growing man or woman possessed of ideas and purposes and will to execute looks out at you. The change is not marked in every case, but it is as astonishing as gratifying in many cases. Here, as elsewhere, the Gospel as interpreted by Christian education proves itself the power of God. Here, as much as

Grinding Corn in a Primitive Mill.

anywhere in the wide field of the world, a man teaching the Gospel by word and deed may feel himself at one with him who said, "Behold I make all things new," and may enter into the highest of all earthly joy—the joy of helping people to grow and seeing them grow upward toward full-statured manhood and womanhood in Christ Jesus.

In vacations our pupils go back to their homes to draw contrasts and to spread ideas. At the close of their school careers many are absorbed into the home life of the section. Wherever they go, they carry something of the modern spirit with them. The old house never seemed so small and inconvenient as it does now; and when their day of opportunity comes it will be replaced by a better one. The rural school will be toned up, for they have had at least a taste of what education really is. Here and there a thoughtful hearer and a willing worker is being provided for the church of the future. Thus the Kingdom comes partly with observation and partly without it. For, while we see results sufficient to cheer and satisfy, we know the larger, more glorious fruitage is to be gathered in the years to come.—The American Missionary.

Home Life of the Colored People in the South.

By Mattie Cunningham and D. C. Clark.

The colored people as a majority are tenants or renters of the land they cultivate. Houses are erected for them consisting of one and two rudely built rooms. Regardless to how large their families are they are crowded into these uncomfortable buildings. The house furniture is very common, sometimes consisting partly of benches and small boxes used as chairs.

The people are industrious but owing to the high rents they pay for land and the high prices that they pay for food and apparel under the mortgage system of this state, they are kept down. However, there are some who own their little farms and are beginning to make something for themselves. They are getting more anxious to purchase homes. It is said by some reliable citizens here that they have purchased more homes in the last five years than in all the time before since the Civil war. Hence it is clearly seen that they are becoming aware of the fact that it is expedient for them to own property and be self-reliant.

The churches most predominant among them are the Baptist and Methodist. Many of these are pastored by men who have but a faint knowledge of the Scriptures and but little executive power while others of them are presided over by men who seem to have a fair knowledge of the Bible. But many of them blend their knowledge of the Bible so as to make it work in harmony with the secret societies. From information gleaned, this condition exists, generally, among the colored people in the South.

There are many in these churches who are not satisfied with these conditions, who want a true knowledge of the Bible. Hence I believe the Brethren will, if furnished with missionaries who will get among the people and work, prove a power in establishing the true Christian faith among us.

This is a large field for labor, "the harvest truly is great but the laborers are few." The people are anxious for the true light of God's Word. What is needed now is missionaries who will faithfully answer, "Here am I, send me." My prayer is that the entire Brotherhood will ask the Lord "What wilt thou have me to do for these neglected souls who are thirsting for the true light?" and then act according to His bidding.

We are here trying to do what little we can to advance the cause in this place but we are in need of a church lot and building. It is already beginning to show that opponents will make it hard for us while we have to rent our places of worship from them. The greatest amount of work cannot be done nor the best results realized under such circumstances. Yet, considering conditions, we think the work is doing remarkably well. We need your prayers that the work may continue to prosper. We also ask an interest in your means that other workers may be prepared and sent out and other missions opened among the colored people as well as our needs supplied here.

May God help many to respond to the call!

Palestine, Ark.

The Box that Prairie Corners Filled.

By Margaret W. Beardsley.

[The following is taken from the Youth's Companion, one of the cleanest papers for the youth. It illustrates so forcibly the true spirit of charity and helpfulness which the congregations of the Brethren might show the missions at Brooklyn, N. Y., Washington, D. C., Pittsburg, Pa., Chicago, Ill., St. Jo, Mo., Kansas City, Kansas, Los Angeles, Cal., and other points in the United States that it is given space with the hope it will be read by every one and this suggestion acted upon for a Christmas offering.]

The missionary society was an innovation in the Prairie Corners church. Even the new minister, with all his energy and advanced methods of work, hardly believed it advisable.

But the minister's wife persisted. She had shown herself wise in her generation by forming a young people's society. The meetings, somewhat of a social nature, were held in the evening; and the young men were even more heartily welcomed than their sisters, for the youth of Prairie Corners were not intensely interested in church affairs.

Indeed, an age qualification for activity in this line had become so fixed that even regular attendance at church for a boy between the ages of sixteen and twenty, in the eyes of his fellows presaged calamity—the breaking down of health, or perhaps an early death.

There were other attractions outside of the church where the age line was not so clearly defined and there were some homes where at family prayers the petitions for the youth brought a quiver to the voice. Thus, when the missionary meetings flourished under efficient leadership, and grew popular beyond belief and to the exclusion of pleasures less wholesome, the minister's wife and her undertaking received the indorsement and hearty support of the older generation of Prairie Corners.

It was in the autumn, when the missionary society was approaching its first birthday, that the question of a missionary box began to be discussed. The minister's wife had a judicious way of introducing such matters.

The breakfast-table at Farmer Riggs's was fairly representative of a score of others the next morning after the decision to pack a missionary box had been made. As one's sympathy is naturally directed toward those differing in condition, it was not strange that a home missionary family in a Northern logging town had been chosen to be the recipient of Prairie Corners' generosity.

"Do you suppose, mother," asked Dora "that we have anything good to send?"

Mrs. Riggs, divided in attention between the pouring of coffee and the baby's demands for more sugar on his oatmeal, raised perplexed eyebrows, "I am sure I couldn't tell, dear. What do they put in missionary boxes?"

"Why, clothes and—"

"Good warm overcoats, that look like new," put in George, "nice black suits,—Prince Albert style,—and silk dresses just home from the dressmaker's and that didn't quite suit, but fit the missionary's wife to a T. Got a closet or two packed with articles like that mother?"

"George!" protested Dora. "Of course we haven't anything of that kind, but there might be something that the children had outgrown," she added doubtfully. "Our missionary has three children—a girl of eight, a boy of five and a baby."

"Let's take an inventory of available articles on hand—that's what the book said to do," proposed George, "and no more joking. Herbert, what is your last winter's overcoat like?"

"It's like a ragman, that's what it's like. The puppy tore it all up, and you needn't think I'm going to wear it, George Riggs!" cried six-year-old Herbert, who had been too engrossed with honey and muffins to grasp the drift of the question. "My mam-

ma's going to get me a spick-spacker new one, aren't you, mamma?"

"No coat for the missionary there," announced George. "Myrtle, how's your last year's Sunday dress?"

"Mama let down the skirt, and I'm wearing it to school."

"Not a favorable chance for a dress for the eight-year-old girl," commented George.

"If we could get a seamstress whenever they were needed, we might get clothes enough ahead so that some would be outgrown," said Mrs. Riggs. "I'm afraid the missionary's family are no worse off in that way than we are."

"It seems to me," said George, "that what this man needs more than anything else is a horse and cow, and feed for them. He walks eight miles to preach and they can't get anything but condensed milk."

"Better charter a car and send them along," laughed Mr. Riggs.

"Dode," said George to his sister, with some abruptness, later in the day. "I don't see why we can't do it."

"Do what?" asked Dora.

"Do as father said. Gather a car-load or so of stuff and ship it up to the missionary. We could do that easily, but the millennium will be here before we could get a respectable box of clothes ready."

"That's so," assented his sister. "It's as mother says. It isn't the getting of the clothes but the making of them that's the difficulty here. And there is not a family anywhere about that's a bit better off than we are."

"I guess we'd better talk it up among the rest before we mention it to Mrs. Brayman. She doesn't know any more about filling a car than we do about a genuine regular missionary box. When we find out exactly what we can do, it will be time enough to explain the situation to her."

"Filling a car" was a work in which the prairie people were at home. There was not a farmer of them who did not ship several carloads of cattle and hogs annually; and they joined together in sending many a load of fine horses to the Eastern market. There had been a universal decline in enthusiasm attendant on the breakfast conference in the various houses, and George Rigg's proposal brought a rise of spirits. Naturally the boys led the planning, although the girls were on hand with helpful suggestions.

"If we could do this," said Tom Jocelyn, "it's going to cost considerable to run a car up there. Suppose we undertake that and see what our fathers would do toward filling it."

"I think we'll need two cars," said Ned Richards. "There's mighty little grazing in that country at any time, and a carload of provender wouldn't do much more than run a horse and cow through until they could get more."

"That's a fact," acknowledged George. "But whew! I wonder if we are good for sixty dollars a car? It won't be much less anyway."

Ministers travel on half fare." put in Tom's sister, Ruth. "Perhaps the company would take off on a missionary box."

"That's a girl for you!" cried George, admiringly. "Which of you fellows would have thought of that?"

"Well, now that Ruth has thought of it," said Ned, "why can't our secretary —Dode there—write to headquarters and find out, straight from the general freight-agent, just what the cars could be had for?"

When the letter of inquiry from the secretary of the Prairie Corners Missionary Society reached the office of the general freight agent it made more of a stir than a proposition involving the handling of thousands of cars with their corresponding revenue.

"Talk about philanthropy," said an undersecretary to his assistant, as they sorted the mail. "Here's a little missionary society in Iowa that's going to send a box to the pineries; and they want rates, not for a hundred-and-fifty-pound box, but for cars! Two of them, mind you!

To the great man of the office the matter came as a refreshing breath in the dusty scramble for profit. He read the ingenuous appeal twice, smiled over it, and took ten minutes to look up the locality of the writer.

"I think," he remarked to his stenog

rapher, "that it will pay. Good deeds supposedly bring their own reward, but in this instance I believe there is a certain profit from the sordid, money-making point of view as well. There isn't a richer shipping section in the west, and we are not the only line that taps it. Good-will in such a situation is invaluable.

And he dictated this letter:

Miss Dora Riggs,
Sec. Prairie Corners Miss. Soc.

Dear Madam. Your letter of the 1st inst. at hand. In reply we beg leave to say that we will place at your disposal two cars as requested, and deliver the same when filled at the destination named *free of charge,* providing the goods to be handled are of value warranting this expenditure. We have instructed our local agent in regard to this matter. (Signed)

A. P. McMillan,
Gen. Freight Agt.

In the meantime the members of the society had made a canvass in the interests of the box.

"We can not afford to be niggardly in this matter," said one man, in a conference with several of his neighbors. "I don't know how it has been with you, but I know that my boy has been worth more to me this summer than ever before, in the way of being dependable: and I count it up to the missionary society, and the influence of our minister's wise little wife."

A man in the group turned and faced the other way. His boy was one of the most active members of the society, and was an officer and constant attendant of the Prairie Corners Sunday school. The year before he had been burdened with the fear that this same son was growing away from him. There are values not to be counted in dollars and cents, but a channel for the expression of gratitude makes rejoicing easy.

"I have a horse," he said, turning about again, "that would suit a minister to a dot. Good driver, not too large, but sure-footed and strong, and so gentle that a baby could crawl over her; and I," his voice shook a little, "shall be glad of the privilege of giving her."

So the stone was set rolling. Baled hay, oats, corn and ground feed, enough to fill one car, were quickly offered. A cow was given as freely as was the horse. Someone had a buggy that his family had outgrown, and another furnished a sleigh for the winter.

The housewives were not to be outdone. There were canned fruits, pickles, honey, vegetables, apples, cured meats, in quantities that no home missionary's wife had ever dreamed of. The principal grocer of the nearest town was allowed to contribute a bag of sugar, and a barrel of flour was received from the miller.

Everything was assured when George Riggs arose at the meeting of the society to say that after careful investigation, they found they could not send the regulation missionary box.

"But, George," interrupted distressed Mrs. Brayman, "we have already committed ourselves. We cannot do what a rich city church could, but in a small way—"

"No, we can't," interrupted George bluntly. "We found that out right off; but if the missionary would be satisfied with a cow and a horse and feed to last them all winter, and all the provisions his family could use—we have two carloads promised."

"Two carloads!" gasped Mrs. Brayman. "You don't know what you are talking about. I think they would be satisfied! But the cost of sending the things. You couldn't do it!"

But when they had assured her that they did know what they were talking about, and told her of the railway company's courtesy, she did what the missionary's wife might be expected to do later on—sat down and cried over the greatness of their scheme until Tom Jocelyn, to relieve the tension, said:

"Don't feel so badly, Mrs. Brayman. The girls are making some comforts, and we have a few blankets to go: and we thought the money we expected to pay for the cars would help out on the clothes, if they didn't have other things to buy. It will make it a little bit like the genuine article, won't it?"

Then the minister's wife laughed, and declared she felt like kissing every one of them, boys and all: and the boys said they would not mind if the minister did not.

The meeting was given over to rejoicings, until Ned said that if they did not come to order and make arrangements for the shipping, the thanksgiving would all stay at that end of the line.

The missionary at Plankville was standing by the window, looking out at a gray sky. The winter was coming, and the decision that he had kept ahead of him must be made soon. A fine fire was making the kettle hum on the stove back of him, and the drafts of the air tight heater in the room beyond had been closed to keep the temperature from rising too high. There was a bountiful supply of wood in the back shed. The family would not freeze. They would be able to keep quite comfortable in that respect, but—and the missionary drew his lips in closely—they could not eat fire!

"Dear," he said, involuntarily speaking the thought in his mind as he turned from the window, "a man has no right to marry if he has a calling to the home missionary field."

It had been a very serious buttonhole that the little woman in the low chair had been engaged upon a minute before, but she broke into a merry laugh at his words, and shook the small pair of trousers in his face.

"And don't you think, sir, that women have calls to the home missionary field as well as men? And I do not think it is kind of you to want them to go off by themselves among strangers with nobody to look after them, when they might marry a nice missionary, and," she quoted quite opportunely, "live happy ever after."

He did not laugh back at her. He was a man and could not do those things.

"I thank God that you have been happy so far," he said huskily.

"You know we are to get a missionary box soon. Don't worry, dear."

"Oh, yes, a missionary box. I think I have some writing to do."

"A missionary box from Prairie Corners!" he repeated to himself when he was safely behind the door of his study. He had been brought up in the country, and in imagination he filled what George Riggs called a regulation box from the surplus stores of the ordinary farmhouse. "We don't need clothes so badly, anyway. If we could eat them!"

He took up his pen and began a letter to the board. They were hopelessly behind on the amount scheduled for the year, and living was high in a logging town. He wrote that he thought it necessary to ask for the amount necessary to send his family home for the winter.

In the other room a tear dropped from the little woman's eye, and fell on the solemn buttonhole. She knew exactly what he was doing. She could not bear to think of him coming back from those long tramps in the bitterness of winter to a cold house, and no knowing what kind of supper! There was no question in either mind of giving up the work.

"Mamma," asked little Theodore, regarding her curiously, "is papa sorry he married us?"

The laugh came straight back. "Sorry? I guess not! He's glad as anything—"

A knock at the door interrupted further assurances.

"Does the Reverend Edward Kennedy live here?" asked Ned Richards, from Prairie Corners.

"I came through with your missionary box, sir," he explained, when Mrs. Kennedy had called her husband to the door. "Could you come down to the depot and see about it?"

The missionary tried to be hospitably interested in the young man, as they walked back to the depot; but he kept wondering what his wife had in the way of food for the stalwart farmer lad's supper, and how long he would think of staying. The idea of bringing a box!

"It's these two cars on the side-track. I was glad to see you had a stable, sir. Dolly and Fan will be pleased to get into quiet stalls again."

The agent, curious and interested, bustled about, opening doors. Dolly put out a smooth nose and whinnied at Ned, and the cow and a huge coop of holiday fowls came into view.

"It's a good deal colder here than it was at home," said Ned. "I was afraid the

apples and potatoes might get frosted, but they are all right yet."

"You ought to get them up to the house before night," said the agent. "Bill Powers is in from the camp with one of the company's wagons. He'll be glad to help. I'll just step over and tell him."

The loquacity of the agent had not hidden the fact that the missionary had not spoken after Ned had pointed to the cars on the side track; and had kept his face away since the contents of the first car had been displayed. Ned was afraid.

"You see, we could not manage the right kind of box, sir."

The missionary turned and put his arm around the boy, instead of taking his hand, as he thought he was doing. He had forgotten, too, that it is only women who weep over good fortune. "We hadn't provisions to last two weeks," he said, "and I was going to send my wife home for the winter."

Examples of Giving.

By W. W. Kulp.

It seems hard for some of our young people to give back to the Lord a small portion of that which He has given them. It should not be so, and I think the cause is largely in want of teaching and example by the parent and all the teachers they come under.

If we teach the child by word and example that God is all in all, and all is His, and that the world will eventually be taken personally by Him, you will have the children so full of the truth it will be sure to move them to do their duty.

I wish first to give an example of giving the truth into a heart: A child of about thirteen years came in a member's family. The parents had made no profession. A year or so after she came the child was spoken to about salvation. The answer was, "I will never come with you folks." It was said with spirit. Nothing more was said at the time but from time to time as opportunity came some truth was spoken to awaken thought, only a sentence or two. Doctrine was touched at times. The final ending of this world was explained. No answer was asked at any time, just seed dropped. About a year and a half after the first talk a meeting was started. At the second meeting the child came. The child was ready and when the chance came it was taken. The giving had produced results.

When the first India famine was told about in the churches, there were two little children who had saved about five dollars to buy a pony. They knew the pleasure to be gotten out of a pony rig as they lived where they saw them used. They gave all the five dollars to the famine fund. They have parents who live and teach the way to love the Lord is to love those around you and those afar too. They are now both baptized into His name and are giving abundantly to the different causes of the Lord's work, of their earnings although they are but eleven and twelve years old now.

In another family is a child of but nine years of age not yet called of the Spirit as far as we know who has given almost all of his earnings during the summer to the missions and now has pledged to give to the work of the church each Sunday and once a month to the missions and he has but a few pennies to spend for candy or such things. He has a little savings bank account he might add to but it has to wait until the income is greater. He is a child just like many others, the only difference is the parents have tried to live such a life for longer years than the child has been here and have taught by word and by example the way to love the Lord.

I have seen children of the finest members as far as a quiet life was concerned, and the parents were in their places in the house of God, but the sons are outside. I am sure if the will of the Lord had been taught from little up they would have been called of the Spirit in due time. Why do we let the evil work so well and all the time and we do so poorly?

Pottstown, Pa.

A Missionary Meditation.

By Wilbur B. Stover.

The day's work was done and the dusk of evening had settled down heavily over the whole Indian empire. All was quiet except the constant humming and chirping of the many wee things that fill the night air with their continuous music. As I sat in meditation, surrounded by many souls all wrapped in deep slumber, the tired feeling came over me, due somewhat to the work of the day and somewhat to the enervating climate, and my soul had a deep longing. It was not the first time. It was only the same deep desire over again. To be of more service to Him! To be more like Him!

A Mohammedan had come that day to speak with me of God. He wanted to be in earnest, and sometimes I thought he was. Then again he seemed utterly unable to take in the good truths of God, that I almost despaired of him. And we fed him, and he stayed. In prayers he said he could pray if we gave him orders to do so. And then I was puzzled again. When he went away he left a dozen free leaflets lay, that I had given him to give to others,—thus endeavoring to help him show his faith in Christianity. When he returned, he came to say good-by, and said he would be going north. And then he went south. But before he went he said to me, "Sahib, you have told me of baptism for the remission of sins,—time is uncertain,—plague and death is all around,—why cannot I be baptized now?" But I felt constrained not to baptize him now, and so he went away, promising to return at a convenient season.

A couple of years ago there was a high caste man baptized into the church north of here. He was a youth of some promise, and in time we gave him a wife from among the orphan girls. She was his pick, and we consented. So did she. Time went on, and he thought he could help us in the work of the Gospel, and we gave him support, small but sufficient. After further experience, he thought it were not wise to to work too hard, as no telling what would become of him later on, and it was better to save himself now. I told him if he were working under any conscientious man's supervision he would have to *work,* as no true man would pay another for work he had not done. And he grew impatient under that, and said he would leave. I told him he was a free man and a brother, not a servant and a slave. So that night he repented with tears, his wife said, and I forgave him. Why not? But he did not therefore become more industrious. Another time he refused instruction, and went away, leaving his wife without anything to eat. Then is the time one *feels* the being papa to a lot of orphan girls. She came crying to me, and said, "What shall I do? You are my papa, now tell me what to do."

Well, I told her she was that man's wife now, and she should not hope for much from me, but cling to him. And she said, poor girl, "But papa, he is not very much to cling to." I pitied her. But being papa, I said, "Go to his house, and stay there, awaiting his coming."

He came after two weeks, smiling, and saying much of what he had been doing "for the Lord" in his trip over the country. And when pay day came, I let him set near me all day, and wait. It is good for some men to wait. He waited till he was tired. I was tired too, but we'll say nothing about that. Then I said that I would just pay him for the work he had done under my instruction, and for the rest, he could look elsewhere for his returns. It was hard on him. But it was what he needed, and I was giving him his medicine. He was one of the weakly ones for whom Christ died.

Then I called him and told him I wished him to buy Government paper, with Government stamp woven in the grain of it. He bought it, and he did not ask me to pay for it. Then I said, "Sit." And he

sat. Then I said "Write." And he wrote. I told him to write it out that he had gotten a wife from the mission orphanage, and that for the expense of rearing her to womanhood he agreed to pay 150 rupees to me. On demand. When it came to the last two words he stopped. "What am I to do?" he shouted. I said, "After you fill out the remaining two words, I'll tell you what. And then you can sign it in the presence of witnesses I shall call, and give it to me. When you are tempted to desert your wife just remember this paper. I will not ask you to pay a bit of it while you remain the good true husband to her you promised in your marriage vow to be. This paper will save you from yielding to temptation. Just sign it. It will make you strong." He signed, and a witness present signed also. And I felt I had him in a secure place. I am worrying along with him, trying to make a man out of him. It isn't done yet.

Last night I overheard some of the boys talking. One said, "If papa does not teach us right, then he is at fault, but if he does teach us so, and we don't live up to it, then we are at fault. That is the whole story."

Later I heard another side to it. "The thing is this: a man must always act as if he were poor. There's money in the bungalow, and the thing is to get all you can. Why not? The Lord is on our side. We are Christians. Sahib is too hard on us for any good. What to do!"

A Christian lad came to me in another hour and said he wished I would keep for him five rupees he had borrowed from another of our Christians. "Keep it for a few days. I want to send it to my parents who are in great distress. When I am ready to send it I will ask you for it." And I said I would keep it for him. He is one of our village school-teachers, and will pay back half of his wages for the next two months, then he will be even with the world again.

Another boy gone out from home to make his living has sent back to me about 20 rupees to be kept for him against the time of need. He wants to get a wife too some of these days, but prefers to wait. That's what most of the people don't like to do, except when they are at work for some one else. And he sends me his contribution for the collection box.

And in the midst of these reflections it comes over me as an astonishing thing, what was contained in one of our last week's letters, that some good young people in the sweet home land had had a debate, Whether it were not harder to be a Christian at home than in India to be a missionary!

O how my heart longs for a deep insight into the hearts of men, deeper than any other man has, deeper than to be deceived at all by any thought of the heart of any man, deep and close to the Father God! O that I could see the blessed future and all that it surely contains, and see what is the best to say and do always, so as to win every man to a closer walk with God!

I believe that there is no man living but that could be won to the Lord Jesus Christ, if the proper things were said by the proper persons at the proper time! And it has become a controlling thought with me when in the presence of other men, that this may be the proper time, and I perhaps am the proper person. What shall I say or do to help the man before me to a higher life, a closer life with God?

This very evening I was told that one of our teachers had gotten into adultery. And there were sure proofs, such that could not be doubted. O, I feel so sorry about it! No question. And he always seemed so earnest in his endeavors to teach his school, and live the Christian life! And there seems no doubt that another man whom we count a Christian has been continuously stealing for some time,—not much, but a little.

Listen. Something is up. It is a strange sound like somebody talking so as not to be heard in the dead of night. I wonder if there is some mischief on

hand. Listen. It is the voice of prayer. "O Bap, bless our papa. He has more to do than we know. He is busy trying to show us the way to see Thee. Help us, O God, so that we may be sometime, whenever you say, a servant of yours like Elijah, one you can trust. O Bap in heaven, keep us from sin, and keep the Lord Jesus in our hearts, for His name's sake, Amen."

Bless the boys. They will be worth while the effort after all. They are boys now, and they make their boy mistakes, but they will be men after all. What a sweet sound is that to come floating upon the night air into tired ears. Tired all day of hearing and seeing the things that ought not to be. Not only among the heathen, but even among our Christians this is so. Things exist that ought not to be. But we do the best we can. Our work will not stop when we do. We love the people whom we labor for. They are one flesh and blood with us. They are common to the Father above, even as we are. And the Father will hear their prayers as He will hear ours. We will not drive them, we will lead them. We will not curse them, we will bless them. We will not despise them, we will love them. May the Lord give to His people more of His holy love! As long as I live will I rejoice in His service. Lead me gently, Father, day by day. Lead me close to Thee.

How a Class of Colored People was Organized in New York City.

By Alice M. Smith.

[This article should be of more than ordinary interest because it shows what may be done where there is a will to do. There were three classes held in this one house in the city, each one having about fifteen scholars. Who will go and do likewise in his field of labor?—Ed.]

It was my privilege to attend Dr. White's school in New York City, known as the "Bible Teacher's Training School," from Jan. 4 to June 2 of 1904. Because of the location of the school on the great "East Side" of the city, there were wonderful opportunities afforded to the student for direct, personal work among the poorer classes of people.

While New York can boast of her midnight missions, rescue missions, settlement work and numerous other branches of Christian efforts, yet there is another mighty factor at work among the people that must not be overlooked—viz, "Dining Room Bible Classes."

When the spirit of God has a message for the people He uses human agents to give it. A few years since, a thought from God's own heart of love came to Dr. White, our beloved president, which he at once set in motion under the Spirit's direction.

Thus were these classes born.

The actual work is this: Each student in the school is required to teach a class of people somewhere in the city known as a "Dining Room Bible Class."

Quite a number of new students entered the school at the beginning of the winter term, and some of these were given classes to teach, others had to wait until there were applications for teachers. All were earnestly requested to visit the classes already in operation and so gain a knowledge of the work.

One evening in January, through the kindness of Sister Sadie Wingert, my roommate, I visited her class of colored people. While there God laid the burden upon my heart and I knew He wanted me to have

a class. At that time there was no call for teachers. After speaking to Mr. Mitchell, at whose home the class was held, we went back to the school. One of the girls and I took up the matter and made it a daily subject of prayer.

The next week I went again with Sister Wingert and while she went to the third floor of the house to meet her class, I visited the family on the second floor. The mother not being at home just then, I went in and was entertained by the children until she came. There were three at home that evening and I shall never forget the longing that came into my heart to tell them more about Jesus. When the mother came we talked the matter over. She is a hard-working woman and gets home late from her work.

The only consideration on which I could have the class was that I teach the Sunday-school lesson. In this way Mrs. W— would be helped to teach her class of boys that she has on Sunday.

The majority of classes were studying the Gospel by Matthew. Later in the course we dropped the Sunday-school lessons and took up the Gospel.

The next week our class met in this home where we were to spend so many precious hours with the Lord. We first sang several hymns and then had prayer. Then came the reading of the lesson—all present taking part. Then the lesson was taught. Quite often there were questions of great importance asked and very prayerfully did we consider them in the light of God's Word. Many an experience of God's dealing with His children did we listen to as we sat together. After a season of prayer and song we went out into the night with grateful hearts knowing that our loving Father had met with us and that His Spirit had prompted many new truths that we received while sitting together.

The first evening we met, the children were not with us. Asking for them, we were told that it was almost impossible to get them up in the morning when they were up late in the evening. After pleading for a trial for them they were allowed to be with us one evening. Next time we met the mother, we said, "Well, Mrs. W., how did the children get up—did you have any trouble?" "Oh, no," she said, "they got up better than ever." From that time on they were always eager students in the class, willing to take their part in the work.

When we studied Matthew VI. and came to verse 25, (R. V.) "Be not anxious for your life, what ye shall eat, or what ye shall drink, nor yet for your body, what ye shall put on. Is not the life more than the food and the body than the raiment?" One dear woman told us her experience. She is poor in this world's goods but rich toward God. These are her words: "Whenever I need anything, I ask the Lord for a day's work and he always gives it to me. If I ask in the evening someone is sure to come for me the next day."

There are many lessons that have become a part of my life that God gave me while with these people.

Briefly the history of our colored class is this: Organized with an enrollment of eight, increased until there were sixteen enrolled, met each week from 8:30 to 9:30 P. M. A deeper spirituality pervading each successive meeting. One member of the class desires to be a missionary and to give her life entirely to the Lord.

Word was received from another one during the past week that our prayers in his behalf are being answered.

About two-thirds of the class are Christians. I thank God that He permitted me to meet with this class, and for the encouragement that comes to me through the letters I receive from one of my dear girls. I know many of the Visitor family would be helped if they could meet the cheery, bright-faced Christian in whose home we met. While I have not been permitted for certain reasons to be with my class this year, at least at present, yet my heart is warm toward these dear colored people whom I have learned to love and who showed me every kindness possible.

May the dear Father put more love into our hearts for these people who need our prayers and sympathy and who, as a race, are as dear to the heart of God as the race to which we belong. Christ died for them as well as for us.

Matt. 28:19 applies to this people.

154 W. Airy St., Norristown, Pa.

Idolatry Still a Plea.

By J. M. Blough.

The Appeal.—Matt. 28: 19.

"What though the spicy breezes
Blow soft o'er Ceylon's Isle,
Though every prospect pleases,
And only man is vile;
In vain with lavish kindness
The gifts of God are strown;
The heathen, in his blindness,
Bows down to wood and stone."

Throughout the Christian world this verse has been sung for almost one hundred years; large congregations and choirs have often sung it with great volume and earnestness; you yourself have often sung these words and no doubt the emotions of your heart were aroused and your eyes filled with tears as your voice with tremor uttered: "Bows down to wood and stone"; and then, too, perhaps the icy chill stole over some ardent singers because of fear and an uneasy conscience. For are these awful words still true? The echo unerringly rings back: "Bows down to wood and stone."

Yes, idolatry is still a fact. Let me give just one of many instances that might be given. A few days ago three of us paid a visit to a Jain Temple in the city Ahmedabad. Now, the Jains are remarkable in this way: they refrain from taking the life of animal, bird, insect—anything. One preventive their priests use is to tie a cloth over their mouths and nostrils so as not to kill anything that may be floating in the air they breathe, visible or invisible. In other ways they are careful also.

This temple is large and magnificently built: the main temple is in the center and around it in square-form are the small rooms side by side under a continuous roof. These rooms are fifty-two in number and each one contains a special god beside a number of additional smaller ones by its side. They are made of metal or stone and mostly in human form. Their size varies from a few inches to two feet or more; they are kept nicely polished and bright. But the number—I judge we saw 300 idols in fifteen minutes' time, mostly white, black or yellow in color.

To see people do homage to these dumb, hideous hand-made images; to see them bow low before them, bending their bodies back and forth while uttering aloud with much earnestness the only prayers they know; to see people decorate these idols, hang flowers upon them, present offerings to them,—in a word worship them and that in good faith, I tell you, friends, it makes one sick at heart. O how can the loving Father of heaven look upon such sights for thousands and thousands of years and still show mercy? We know the greatest commandment of all; we know how in olden times idolatry was punished.

Idolatry,—O what a curse, what horrors, what ignorance, what superstition, what bondage, what blind homage and adoration are bound up in this one word. Yes, our brothers are idolaters and helpless slaves. The truth makes free indeed.

Remember such instances are not instances, but the regular routine of daily life among the millions.

Bulsar, India.

A Challenge to the Church.

The Missionary Review publishes in the November issue a very able article from its editor-in-chief, Dr. A. T. Pierson on "The World and the Church, and the Spirit of Enterprise." After looking over the exposition with a view of seeing all the good that can be gained he draws some lessons that it is well for every member of Christ to think seriously upon. In considering the outlay of $40,000,000 for

the exposition, he comments thus:—For example, what could be done for Christ and humanity in this higher sphere were there any such generous outpour of money! While this peaceful drama of the nations draws millions of visitors an awful tragedy is being enacted in the Far East, in which millions of dollars and thousands of lives are sacrificed every week for waging a conflict which, but for a selfish spirit of aggrandizement, never would have been. This war has already cost in blood and treasure more than all the missions of a century! And yet so reckless has been the outlay of both men and money that for the sake of what is called "patriotism" there is not even a halt in the terrible march to death. Yet, while the army of Christ is engaged in a peaceful campaign for the spiritual conquest of the world, not to destroy lives but to save them, not to wreck but to build up homes, not to win fading laurels but immortal crowns, our missionary boards are perpetually in debt, money comes slowly and in driblets, and there is at times talk of suspending mission work because, it is said, the mission field is a cemetery of workers. If, for the sake of material interests, men of the world can furnish $40,000,000 for a summer's exhibit, what ought not the church of Christ do in lavish giving to furnish a saving gospel message to the desolate, degraded, depraved souls of a lost race?

He closes the article by seeing in all the improvements of machinery and the "devices of man's ingenuity" the opportunity to go forth faster and faster to the ends of the earth. Using his own words, "The exposition is a challenge to the church to prepare her members for work, patiently and persistently using the press and the post to disseminate information, until disciples understand the facts of human need, the work that is doing, and the fruits of missionary toil. God has given invention and discovery to be subsidized and utilized. Back of human brains and hands is the universal Mind, and He who said "Go into all the world and preach the Gospel to every creature" has, in the devices of man's ingenuity, furnished new implements for His work and new weapons for His war. We need to read history rightly by seeing God in it all. He means that the world shall have the Gospel, and He is providing steam and the press and the post and the telegraph, and every other great engine of progress and bond of intercommunication, to speed the work and make it easier. These are all so many paths to the great goal, so many means to the grand end. Education and civilization are mighty forces for prompting intelligence and enlightenment. But the culture of the ages has supplied no new level to uplift human souls to the level of salvation. The Gospel of Christ still remains the one and only hope of saving men from sin. Even the highest civilization, if it be Godless, only builds a Babylon doomed to destruction. God only can construct that New Jerusalem which is let down out of heaven, the true city of God.

Gratifying Figures Concerning the Negroes.

The Census Bureau has recently issued a bulletin entitled, "Negroes in the United States," giving more information concerning the condition and progress of the colored people in the United States than probably has ever been contained in any one volume before.

In 1860 our negro population was 4,441,830. and in 1900 it was 8,833,994. That is to say, their numbers just about doubled in a period of forty years. There are now something over 9,000,000 in this country, and nine-tenths of these people live in the Southern States.

In various trades we find that about 21,000 are carpenters; 20,000 are barbers; nearly 15,000 are masons; over 12,000 are dressmakers; over 10,000 are engineers and

fireman; over 10,000 are blacksmiths; nearly 5,000 are shoemakers, and about 200 are electricians.

There are over 21,000 teachers and professors; nearly 16,000 ministers; about 4,000 musicians; 2,000 actors and showmen; nearly 20,000 physicians; nearly 1,000 lawyers; 500 bookkeepers; 400 stenographers and typewriters; over 200 dentists, and about 150 architects.

There are nearly 4,000,000 negroes in the United States engaged in gainful occupations. These bread winners constitute about 45 per cent of the colored population, as against 37 per cent of the same class of the total white population.

Over 746,000 farms containing 38,233,000 acres of land are operated by negroes. These farms cover 59,000 square miles, an area about equal to that of the state of Georgia or that of all New England.

Of these farms 21 per cent are owned entirely by negroes and an additional 4 per cent are owned in part by the farmers operating them. In other words, 40 years after emancipation 25 per cent, or about one-fourth of all the negro farmers have become landlords.

While the number of negro farmers increased in ten years about 31 per cent, the number of negro owners increased over 57 per cent. "These percentages, although based on figures which are not entirely comparable, are sufficiently exact to measure approximately the advance toward farm ownership made by the negroes during the decade of 1890 to 1900."

The percentage of illiteracy has decreased rapidly since 1890. Then it was reported as 57 per cent. It has now dropped to 44.5 per cent.

Illiteracy among the negroes is about seven times as common as among the whites throughout the country, and this ratio between the races has not altered materially the last decade.

Illiteracy among southern negroes is about four times as common as among southern white people.

"If the per cent of illiterates should fall in each succeeding ten years by as great an amount as it did between 1890 and 1900, (an improbable assumption) it would reach zero by 1940."

A favorable sign is the decided increase in the proportion of marriages as compared with the population in the last ten years. A less favorable symptom is the increasing tendency to leave the rural districts and crowd into the cities.

On the whole the evidence of progress can be but gratifying to those who have been laboring and praying for the uplift of the race. This progress has been brought about, and can only be kept up by a continuance of the religious, educational and industrial agencies set in operation among them at the time of their emancipation.

To the help of the Christian people of this country, in their missionary and philanthropic efforts, more than to any other influence, the negro is indebted for the remarkable advance he has made since he started on his new career.—Assembly Herald.

The Personal Call to Missionary Work.

By Susie M. Hout.

Christ the only Son of God, the Savior of the world: He who left all the glory of the Father, the holy angels and His almighty power in the heavens which He had before the world began and came into this sinful world to save fallen man calls you and me to go work to-day in His vineyard.

How can we be content doing so little for Christ when He has done so much for us? "Greater love hath no man than this, that a man lay down his life for his friends,"

but Christ laid down his life for his enemies.

Can we conceive of greater love than this? Christ says, "A new commandment I give unto you that ye love one another as I have loved you." The only way to manifest that love is by obeying the call. We see the pain and sorrow Christ manifested when he came near the city of Jerusalem, because they would not hear. Luke says, "He beheld the city and wept over it." He meekly shows his wounded hands and feet in mute appeal of what He has done for us. If we would only stop and think what Christ has done for the human family, there would be no sacrifice too great to be made or no burden too heavy to bear for His sake.

Christ does not only call a chosen few, but every one regardless of race or color. That means you and me, and every one that is born into the world; whether in darkest Africa or Christian America, all are saved through Jesus' blood. The choicest blessing that can come to us, is to have our names written in heaven; though we may be poor in this world, still it is our privilege to be an heir of Christ and dwell with Him in heaven, which is more to us than all the riches of the world. If we would be the friends of Jesus we must be missionaries, for Christ says, "Ye are my friends if ye do whatsoever I command you." He also assures us that we shall be more than friends, for He says, "Whosoever shall do the will of my father who is in heaven, the same is my brother, sister and mother." What a glorious thought, not only friends, but spiritual relatives of Christ.

When we consider the magnitude of the work to which Christ calls his followers, we see that none can be idle, but all are needed to help carry it on. All people must have this Gospel, "For whosoever shall call upon the name of the Lord shall be saved." "How shall they call on him in whom they have not believed? And how shall they believe in him in whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent?" Rom. 10: 13-15. So we see though all cannot go to foreign fields of labor, all can help send those who can go, and therefore obey the call to missionary work, for did they not who tarried with the stuff receive the same amount of spoils as those who went out to battle?

The field for missionary work is the world and no Christian can rest until all the world has heard this blessed Gospel. It is many sided in its character, needing those of diverse gifts and talents. The results of this work are very large for Christ says, "Some of the seed sown will bring forth thirty-fold, some sixty, and some a hundredfold," and even though it does seem that little is being accomplished, and the results appear small to what we expected, God has said, "My word shall not return unto me void but it shall accomplish that which I please, and it shall prosper in the thing whereunto I sent it." We should remember whenever we help some poor distressed one, we are helping Christ, for He says, "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me."

Even as Christ had compassion on the multitude when they fainted and were scattered abroad as sheep having no shepherd, out of love for those less favorably situated, we should be willing to give our lives, to help gather these scattered ones into the fold. We cannot do this unless we make a complete surrender to Christ. Christ does not want a divided heart but He wants our whole lives given unreservedly to Him. We should never look back into this sinful world and covet its pleasures, for Christ says. "No man having put his hand to the plough and looking back is fit for the kingdom of God." It requires all selfish pleasures to be given up, even as "The Son of Man came not to be ministered unto but to minister."

Missionary work requires great faith; there will be obstacles which will appear unsurmountable, but if we have that abiding faith in Christ, who said, "If ye have faith as a grain of mustard seed ye can remove mountains," then these obstacles shall vanish away. Christ has only begun the work of saving souls; He has left it for His followers to continue, even as He told Peter if he loved Him to feed his lambs and sheep, so He says to us, If ye love me, care for the flock, strengthen the weak, bring in the wandering and strive to bring into the flock those who are not now of the flock. Christ assures that if we persevere in the work and hold out faithful, even as He overcame the world, so shall we overcome in His name.

We that have all the advantages of learning God's will concerning the human family will be held much more accountable, than those who do not have these privileges. Christ said, "Unto whomsoever much is given much shall be required." Also, "Freely ye have received, freely give." This call to the work comes now, not tomorrow or some future time, but now. Christ said, "I must work the work of Him that sent me while it is day, for the night cometh when no man can work." So we must work while we have the opportunity, for the night of death will come when we

cannot work. The divine imperative, "Go ye into all the world and preach the Gospel to every creature," applies to every one of us the same, as it applied to those waiting disciples. It means you and me and every one who professes the name of Christ, for it is impossible to be a true follower of Christ and not be a missionary in some way, if it is not in the foreign field, it must be in the home, in the office, shop, or school, wherever our lot in life chances to be. May God help us all to consider more and more this personal call to missionary work, not someone else but each one of us as individuals.

Union Bridge, Md.

The Million Mark in Immigrants.

The Illinois Missionary, ever awake to the highest interests of this great commonwealth, comments on the immigrants to the United States in part as follows:

During the present year considerably more than a million immigrants have come to our country, which breaks all previous records. The year 1903 the number of immigrants was 857,046 as against 648,473 the previous year, an enormous increase of 208,573 or 32 per cent.

The immigrants that have come to us the past three years are not of the same high moral charcter as those who came to our shore to seek a home ten or dozen years ago. In former years the immigrants came very largely from Northern Europe, but the last three years by far the greater part are from Southern Europe.

The enormous increase in the number of newcomers, and their character is causing anxiety if not alarm among official circles as well as among the thinking and far sighted citizens. Commissioner General of Immigration Sargent, who is a close student of this question, sounds a note of warning to the people of the country, when he says:

"Immigration under the existing conditions presents a most serious problem. No one can sit at his desk as I do and absorb the facts that are contained in the reports of our agents without appreciating the peril that threatens should hard times come to this country. I am not an alarmist, but when I see a hundred thousand ignorant foreigners coming into our great cities every year, I think I can realize to some degree the danger that will come from their discontent and dissatisfaction when there are no wages to be earned."

The editor then takes up the problem in Illinois in these forcible words, and his appeal shows clear there is work to do right at the very doors of the church:—

In the distribution of these foreigners Illinois has received a very large proportion. New York received the largest number, Pennsylvania second and Illinois third. The tens of thousands of foreigners of the mines and their families not a few of which are anarchists, to a large degree are the cause for the tremendous criminal expense of our commonwealth which last year was over $13,000,000 directly and nearly $30,000,000 more indirectly. Of this grand total the sum of $3,096,069 is for the maintenance of the State charitable institutions, the homes of the insane, dumb and blind. To this must be added the enormous sum of $585,200 which it costs to "reform" the bad boys at Pontiac and $133,900 to reform the wayward girls at Geneva. A half million dollars also goes to the home for the feebleminded. The penitentiaries cost another half million, while $616,750 is set aside for other homes. The work of reforming in the boys and girls schools combined cost the state about $182 per capita annually. while the work of formation of character as carried on by the missionaries of the American Sunday School Union in Illinois has never exceeded a total cost of $2.00 for each child put under moral instruction. Truly it is not only better but vastly cheaper to form than reform. In this connection the words of Kossuth, the Hungarian patriot, sounds like a prophecy for these days. "If shipwreck should ever befall your country," said he when visiting America, "the rock upon which it will split will be your devotion to your private interests at the expense of your duty to the State."

Wm. E. Gladstone said in response to a toast given by an American gentleman upon the occasion of the seventy-fifth anniversary of Queen Victoria that "America will live, for she is a land of Sunday Schools." Is this true with 12,000,000 children in the United States not in Sunday School, of which 750,000 are in Illinois? We need 50 Sunday School Missionaries in our State to gather these neglected children under Bible instruction. Will you help?

Editorial Comment.

A PROPER MEETINGHOUSE.

The recent issue of the Visitor devoted to meetinghouses has called forth more than ordinary interest and discussion, especially as to what constitutes a proper house of worship. It is evident that many lay great stress, perhaps too much, upon the character of the structure, even when it is admitted that there is a fitness which should not be violated.

Some measure the church by their homes, declaring that the church should be as good as the home. There is certainly a commendable spirit in this and the measure would be excellent if our homes were the types of spiritual life that they should be. But the advocates of such a measure often have on the floors and walls of their own homes such loud expressions of worldliness as would offend the fitness of nearly every one if seen in the church.

True, our homes should be an expression of the high spiritual life that we profess to live. Yet is the parlor, the "spare room," fixed up for the purpose of having a waiting before the Lord, or to "make an impression" upon our friends?

And so it too often is with the church when this is taken to be the measure. The house is then made an example of the wealth that is or is pretended to be back of it. This should never be.

The idea of a church must be different. The measure should not be the ideal of our earthly homes, but of our heavenly home, that haven of rest from all that is transient, gaudy and of this world. Only those things should be introduced that will draw the heart away from earth and in spirit lead it to the world above.

It does make a difference. If the church is a fine, commanding edifice it attracts the attention and admiration of all, not by its sanctity but its outward impressive appearance. It will have the tendency to draw those who love an outward show to it and drive away those who in lowliness of heart seek a humble place of worship.

The natural trend of the human heart is just the opposite of what God would have it. The love of display in any form is not well pleasing unto the Lord. For this reason beware.

On the other hand the highest ideal of heaven is contriteness of heart, forgetting the earthly tabernacle in thinking of the heavenly should be paramount in the building of every meetinghouse. It should be a type not of worldly gratification in any sense, but of the high ideal of simple faith in Jesus Christ and put on that outward appearance as will tell all where the sin-sick may find pardon, the weary rest, the sorrowing comfort, the downcast hope,— a place where hearts mingle with hearts around the throne—a house where the quietude and solemnity is not of impressive furnishings but of a deeper Presence, the Spirit Himself.

Guided by these rules no congregation will go amiss in building a house unto the Lord well pleasing in His sight.

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CONFERENCE WITH MISSIONARIES IMPORTANT.

Fifty-six missionaries of the Baptist church, including wives and single ladies, recently sailed from Boston to their respective fields of labor. Of this number thirty were going out for the first time. These thirty were assembled in the mission rooms in Boston and spent five consecutive mornings in conference with the officers of the Baptist Mission Board. As they sat there they literally "went to school" and studied the various subjects so vital to their future life. The following is a program

of the subjects discussed between the officers and the missionaries:—

I. The Missionary enroute to his Field.
II. The Missionary and his Spiritual Life.
III. The Missionary on the Field.
    1. Care of Health.
    2. Study of Language.
    3. Readjustment of Early Ideals.
    4. Attitude towards Natives and their Religions.
    5. Ideals for the Native Churches.
    6. Relation to Fellow Missionaries.
IV. The Homeward Relation of the Missionary.
    1 Relation to the Executive Committee. Functions of the Committee.
    2. The Reference Committee.
    3. Relation to the Woman's Boards. Functions of the Boards.
    4. Relation to the Secretaries and Treasurer. Correspondence, Appropriations, Reports.
    5. Relation to the Missionary Magazine and other Periodicals. Literary Work.
    6. Relation to the District Secretaries and the Home Churches.
    7. Plans for Furlough.

The program is given to show on what vital points discussion and instruction is needed.

Would not such a provision be a good thing for the missionaries of the Brethren? The meeting could not well be held in Elgin, Illinois, because it would require too many to travel west and then return. But the members of the Committee appointed for such a conference could meet the workers in Brooklyn in their mission there, and have a careful and prayerful discussion of similar subjects of interest to the missionaries, the Board and the church in general. Not in the spirit of criticism, for we are learning,—but to bring the attention of all to this part of our mission work, it does appear that there has not been close enough acquaintance between the outgoing missionaries and the Board. And since their relations are to be lifelong, how very important that they as fully understand each other as such a conference would afford opportunity to do.

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HOME MISSIONS.

Whether or not any member has a right to divide the world field into home and foreign missions, it remains a fact that a large portion of the church can hardly keep from making that distinction in their own lives. The home field interests them most and if they show their interest in active work there can be little fault found in the position.

Then, too, if by "home missions" is meant work in the United States, there are some good reasons for preferring this field. So large hearted a man and so great an authority on missions as Dr. Josiah Strong, of New York, has said: "Save America to save the World!" It is a splendid motto.

During 1905 the Visitor does not propose to neglect any field but plans are now set on foot to bring more prominently before the Brethren the opportunities lying at their very door. Look through this number and note how many of the articles as well as letters speak for some work in the United States.

All the Visitor pleads for is that those urging "home missions" will show themselves missionaries in earnest and go about their Father's business in such a way that heaven and earth will know they believe in Home Missions.

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THE OPEN DOOR OF TIBET.

Does the church in any measure realize what the recent march of the English army into the territory of Tibet means? No reference is made either to possession or power, save as it relates to something far higher and better for the people of that secluded realm. The world knows little of that land. The

priests as well as the government have held closed doors with a persistency that has awed the nations of the world.

But since September the door has been opened. What occurred to Japan fifty years ago when she opened her doors to the world, what began to develop for China when she bid Commodore Perry's band welcome to her coasts, this is now being done for Tibet. Some one may object to the extension of English rule. Let that question alone. All the world knows that where the "Union Jack" flies there Christianity can grow, in the greatest freedom circumstances will permit.

A new open door! A difficult land in which to plant the Gospel! There will have to be sacrifice, weary toil, the shedding of blood before the Cross is firmly planted in the land.

Is there not blood so consecrated that it will through Jesus' love be fit to spill for the Master's sake on Tibetan soil? Are there not those who are ready to say, "Here am I, send me"? Will the Brethren church be among those who will enter this new field first? Let there be prayerful yet speedy action for Christ's sake.

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A GOOD USE OF A TELEPHONE.

The telephone is becoming a household necessity everywhere. Its use, however, has been along commercial lines. In the Rock River congregation in Illinois, a new and special use is made of it and is proving a great blessing even if it is to the one individual. Our dear Brother Elmer Price is so afflicted that he must remain in his chair all day long. He can no longer get to any service at the church. Yet his heart is there. Recently a swinging telephone was put in his room in such a position that with little effort he can both talk and hear. A phone has also been placed in the church some distance away in such a position as to readily gather the sound. Now when meeting is begun someone calls up Brother Price at his home, and he listens to the service. He hears the songs sung, and the sermon preached, and is edified. He weeps with those who weep, and while not seen by the congregation on earth, his sighs, groans and tears mingle with those of his brethren and sisters around the throne. Such use of modern inventions is most pleasing unto the Lord. He gives the church these things that they with greater alacrity press forward in the proclamation of the Word. Would it not be a blessing if the church was as active in making use of new means in proclaiming the Gospel as her members are to gratify their worldly desires?

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THE THANKSGIVING GOSPEL MESSENGER.

Should there chance to be any of our readers who fail to see this issue of the Gospel Messenger, they should not fail to send for a sample copy. The issue is special for Thanksgiving, has a neat and attractive cover, as well as special articles which show excellence and a high ideal. Don't miss reading this number, and better still, if you are not a regular subscriber become one now.

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A BANNER LIST OF SUBSCRIBERS.

It is not that the territory was so much better than others, save that there is a fairly large congregation of believers at Flora, Indiana, it is not because the members are richer there than anywhere else, but it is because the elder of the church at Flora, Brother A. G. Crosswhite, is a thoroughgoing missionary man and his labors are supplemented by a most active and earnest agent for the Visitor that Sister Josephine Hanna sends in eighty-four subscriptions just recently. In the list is every new member gathered in during their recent revival. Her reason for

seeing that they subscribe is because reading the Visitor will "do them much good. Its spirit will help them greatly."

Can there not be found "Josephine Hannas" in every congregation? It would do much toward awakening a deeper work for the Master if the Visitor could be found in each home and prayerfully read by each member.

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THE ORPHANS IN FRANCE.

This work at Montreal, France, under the direct supervision of Brother Fercken has been carried on in a quiet way. The expense of the orphanage so far has

been met by a sister in America. When Brother and Sister Miller were there a few weeks ago they were pleased with the spirit manifested in the orphanage. In speaking of the work Brother Miller wrote, "There are twelve bright children, eleven girls and one boy, in the orphanage at Montreal. We were all favorably impressed with the kindly spirit manifested on the part of the children. It would seem that a good work is being done in caring for these poor children."

A CORRECTION.

Because of a lack of understanding local relations it was stated in the November Visitor that Brother and Sister Ross were being supported by the Brethren at Daleville, Va. We have learned since that this point represents only a small portion of the Botetourt congregation whose Missionary Circle is carrying on this support. The meetings of the Circle are held at Daleville and Troutville alternately.

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CONTENTS FOR THE YEAR.

With this issue is published a table of contents for the year in such a manner that those wishing to have their volumes bound can have a complete index. The number of those who have ordered bound volumes shows a commendable interest in permanent work for missions. Should there be others who desire a copy of the Visitor for 1904 complete we can supply them with a volume postpaid for 75 cents. This includes binding in a neat form. The volume will contain over 570 pages. Looking over the contents published in this number, where can there be found such a variety of mission subjects, illustrations, etc., for so small an amount of money.

For 1905 the Visitor will be more interesting from the fact that as the desire to know more about missions grows, the field enlarges and becomes more interesting.

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ALL GIVEN TO THE LORD.

Soon after his appointment as a missionary to India our departed Brother J. W. Swigart shipped his books, tools and other effects to India. Concerning these things that have gone on before to the field of labor, awaiting the hands that will never take them up again, the father, S. J. Swigart, reports the following disposition:—

"We had spoken to Brother Pittenger and made this arrangement. It is our

desire that all his tools and anything else that would be useful there shall be kept and used as belonging to and a gift from Will. Will had such a burning desire to take the glad tidings of salvation to the benighted people that we want everything that he sent that will help to that end to remain there. And may God bless and sanctify even these inanimate things that my son bought and sent there so that he like Paul might labor with his hands and not be chargeable to anyone, more than need be. May they be blessed in other hands to the accomplishing of great things in His Holy Name. God bless the missionaries. Amen."

All given to the Lord and to Him be the praise ever more.

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RESOLUTIONS OF THE QUEMAHONING CONGREGATION OF PA.

Inasmuch as it has pleased Almighty God, in His wise providence, to remove from earth to glory our dear brother and missionary, James William Swigart, therefore be it resolved:

That in his death the bereaved family has lost a kind, dutiful and loving son and brother.

That the missionary cause has lost one of its most earnest and zealous workers.

That Juniata College has lost one of its most consecrated representatives.

That the Quemahoning church has lost one whom they learned to love during their short acquaintance, and felt would be a worthy missionary in the India field.

That while we keenly feel and deeply regret our loss, we willingly submit to Him who knoweth all things best, realizing what is our loss is his gain, believing in due time God will raise up another to take his place.

That a copy of these resolutions be published in the Missionary Visitor, and one be sent to the bereaved family, and also be spread on our congregational minutes.

Committee: P. J. Blough, J. E. Blough.
Hooversville, Pa.

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BEFORE CONSTANTINOPLE.

Here we are near the city of the Sultan, and a beautiful city it is from the decks of the Argonaut. We entered the Dardanelles yesterday morning, passing close by the plains of Troy from whence Paul embarked for Philippi, and all day long we had a beautiful cruise through the strait and the sea of Marmora. In the evening time we came to the Bosphorus and at 9 P. M. cast anchor just at the entrance of the Golden Horn. The light in the city shone out and it was a beautiful sight indeed. This morning at six we were all on deck and the boat slowly passed up the Golden Horn. We saw the Mosque of St. Sophia, founded as a Christian church in the fourth century, and rebuilt by the emperor Justinian in the seventh. In it a number of early church councils were held. It was captured by the Mohammedans in the fourteenth century, and has ever since been a Moslem mosque. A hundred minarets like needles of silver seem to pierce the clouds. The cry of the Muezzin is heard all over the city and the faithful followers of the Crescent offer prayer in street, on board ship and in the mosques. It rained in the early morning. Presently the clouds broke away in the east and the sun burst forth and like a halo of glory one of the brightest and most beautiful rainbows was thrown over the city. It was a sight well worth seeing and once seen never to be forgotten.—From a letter written by D. L. Miller, Oct. 20, 1904.

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The Woman's Auxiliary of the Wesleyan Missionary Society sends out this year six foreign workers to India, of whom two are for Madras; and the others for N. India and Ceylon.

Sentiment, Progress, Reform.

If you give the Lord **His** portion of your means, He will see to it that **your** portion is forthcoming.

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Some one has said, "Knowing, giving and praying are the three strands of the rope by which the car of missions is drawn." "And He shall live, and to Him shall be **given** of the gold of Sheba; **prayers** also shall be made for Him; continually and daily shall He be praised." Psa. 72: 15.

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Give until you feel it, and then give until you don't feel it.—Mary Lyon.

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Prayer and pains, through faith in Jesus Christ, will do anything.—John Eliot.

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The McAll Mission in France has taken a very practical way of reaching the people who live along the rivers in that country. They have two boats which go from village to village staying about three weeks at each place. In them are held Gospel meetings every evening during the week, children's meetings on Thursday, which happens to be the weekly school holiday in France, and a succession of meetings on Sunday. In some parts the boat is filled night after night with attentive listeners, while people gather on the bank to listen to the preached Word.

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Some can go, most can give, all can pray.

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In the "Sunday School Missionary," Geo. N. McCombs reports the following experience in Minnesota:

My last tour was largely through Jack pine forests, where many families settled years ago upon land, most of which is very poor, and a large number of them are dragging out a miserable existence, shut away from all helpful and uplifting influences; children growing up without ever hearing a prayer or gospel song.

I found three families in one poor hut, and girls in that home fouteen years of age, that had not the faintest idea of Christ or his mission on earth, and when spoken to concerning Him, they asked who He was and where He lived.

I gave two of the mothers a Bible, and the largest of the children each a Testament, and invited them to come out to my meeting that evening, and one of the mothers wept, saying, "We have lived here so very long, and never had the privilege of taking the children to a church service or a Sunday-school yet." I organized a fine school that evening, and I believe it will prove a great blessing to a large settlement.

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"It is our aim" says Rev. Brett of the Reformed Church in speaking of the work of their church among the negroes of South Carolina, "to have organized churches rather than mission stations, and regularly installed pastors rather than supplies, and to have each church support its own pastor just as soon as circumstances of the people will permit. With such a policy we believe . . . we can raise up a generation of men and women throughout South Carolina who will be so God-fearing and law-abiding as to control the lower element of their race, and thus conclusively solve the negro problem."—The Mission Field.

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The Thirtieth Annual Report of the New York Society for the Suppression of Vice reveals some good work done and some awful sinful agencies at work trying to lead the young to ruin. In expressing their gratitude to God for the past year's work the President of the society, Welcome G. Hitchcock, makes this statement: "In a peculiar manner

God has blessed our efforts this past year by enabling us to discover, seize and destroy an unusually large amount of obscene and deadly books, pictures, articles and things—over four tons in weight,—and has also enabled us to make fifty-eight arrests, including thirteen publishers, photographers and manufacturers of articles (sold in connection with obscene books and pictures) which we have put out of business, while their infamous stock in trade has been seized and destroyed." Further on speaking of the character of the seizures the report states, "The titles of some of the books were so bad that they could not be printed in this report," These agencies seek all sorts of ways of getting this infamous stuff in the hands of innocent youth, and when one reads of the courage of the secretary, Anthony Comstock, and the work accomplished, it is a matter of joy that such an organization is seeking to protect the young of the land.

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On Sept. 24 near New Market, Tenn., Isaac Emory, a veteran missionary of the American Sunday-school union was killed in a railroad accident. For thirty-eight years he labored for the union in Tennessee, visiting every county in the state and organizing 1100 new Sunday schools with an estimated membership of 75,000 scholars. More than one hundred churches have grown out of his labors, and nearly one hundred young men have found the way into the ministry through his kindly help. He traveled afoot, carrying a huge bundle of Bibles and religious papers which were gladly received. Perhaps he was personally better known in the state than any other man. What a record for one life work, and that at home where it is so much needed. What an example for others to do.

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A writer in the North American Review asserts that manual training is almost as good a preventive of crime as vaccination is of small pox. "What per cent of the prisoners under your care have received any manual training beyond some acquaintance with farming?" a northern man asked the warden of a southern penitentiary. "Not one per cent," replied the warden. "Have you no mechanics in prison?" "Only one mechanic; that is, one man who claims to be a house painter." "Have you any shoemakers?" asked the visitor. "Never had a shoemaker." "Have you any tailors?" "Never had a tailor." "Any printers?" "Never had a printer." "Any carpenters?" "Never had a man in this prison that could draw a straight line."

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Few realize the extent of the American Bible Society's work. At one press alone, stationed at Beirut, during a period of thirty-two years, 105,808 Bibles, 144,118 Testaments and 598,691 portions of the Bible in Arabic alone were sent forth.

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The Karens are the hill people of Burma, and give promise to be a power in Christendom in the East. Of the 700 Karen churches 500 are now self-supporting, which clearly shows the spirit in which they are taking hold of the Gospel.

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Perhaps one of the strongest endorsements by the people of the good work of the American Sunday-school union was made during last August when $16,458.85 was received for the support of the missionaries under the direction of the union and supplying Bibles for those without them. This money is expended at the door of the churches in the States, where if they were wide awake to their calling they themselves could do this work and receive a rich blessing. The union goes in neglected parts and its undenominational work of carrying simply the Bible to the homes and hearts of these neglected people, brings joy to thousands of hearts.

Five of the Welsh Calvanistic Methodist missionaries laboring on the Khasia Hills in India have been granted permission to go home on furlough early next year. The four have labored in the mission field for eleven years, and the other for seven years, without a holiday.

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Garo men and women wear large brass rings in their ears not so much for ornamentation as to meet the demands of their superstitious ideas concerning their spirits. The Baptist Missionary Magazine says "that after death the spirit hastens away, and is sure to meet the evil spirit that the Garos so much fear, which has swallowed the moon, whose eclipses probably have given rise to this idea. To distract this spirit, the fleeing soul of the Garo tosses its earrings to the ground; and while engaged in gathering up these baubles the great spirit will be too much occupied to chase the Garo, and he will make his escape to the happy place he seeks, which is guarded by this dreaded sentinel."

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The Brethren sometimes speak of the difficulties which are met in Europe on account of being required to learn war, and how some of the Brethren in Sweden have endured hardships because of the church's peace principles. Their trials and discouragements are not greater than those met by other denominations. Here is a short account of what the Moravians meet in the Himalayan territory. "Every person who comes from Buddhism to Christianity is mercilessly driven from home and family, loses his rights of inheritance and everything upon which his livelihood depended. The stern commands of the lamas even forbid relatives to have any intercourse with such faithless ones. Now the outcast turns to the missionary who won him over to the faith in Christ." But like all missionaries they are limited in resources and it is no wonder the writer, Mr. Marx, says, "This state of things almost deprives one of courage to seek to win souls."

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One hundred eighty-six years have gone by since the Moravian church began missionary work among the Hottentots of South Africa. Through many trials and discouragements this champion church in missions has been keeping at work in this difficult field and today they have a membership of about 20,000 in South Africa. To read the history of difficulties overcome and discouragements mastered is to prove to any one that the Gospel will prevail in the hearts of the vilest men if there is but faith and determination enough in the hearts of its bearers to hold out unto death.

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At the close of 1903 the Moravian church had three hundred ninety-five European and American missionaries and seventy-five native missionaries on the foreign field. This is a total of four hundred seventy. These workers for the most part are found in the most discouraging and hardest fields the world can afford. The church is directing two hundred forty-two day schools in these fields and an attendance of 24,576.

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Instead of looking for an "easy" and "promising" field the Moravian church is ever alert to take hold of the difficult. This is seen in the prompt action of their Board in sending Hermann Kunick to the Tibet field.

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When Bishop Thoburn went to India, thirty-eight years ago, a European gentleman pointed out to him a brick pillar, and said, "You might as well try to make a Christian out of that pillar as out of one of these people." To-day there are in India nearly three million native Christians, and among them are doctors, lawyers, judges, editors, teachers, and business men.—Lutheran Missionary Journal.

The 2,000,000 inhabitants of Haiti, all Africans, are in a most deplorable condition. Their religion is voodooism in its worst forms. Their worship of the devil in all their immoral orgies and frenzied dances is something horrifying to know. Even at times is human life sacrificed to appease their gods. It hardly seems possible that such an island would be known to the Christian world as long as this Black Republic, as it is called, has been known. It is a source of gratification to know that the Negro Baptists of America have determined to enter this benighted land with the Gospel as soon as the funds can be raised.

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Protestant missions, though having a long, hard pull, are finally taking hold in Egypt. As one instance the college of the United Presbyterians at Assiut has an enrollment of six hundred, four-fifths of whom are classed as Protestants. Aggressive steps are being taken to enlarge the facilities of this school as well as the ones at Luxor, Cairo, and Delta.

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The One Hundredth Anniversary of the British Bible Society was celebrated in the Chiang Chin church by a suitable sermon and a collection amounting to over twenty dollars.

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The orphan children at Kodoli, India, went without their dinner one day and gave the cost of it to plant and water a tree by the pastor's grave.—"Woman's Work for Woman."

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Three thousand pupils from Moslem homes are now in attendance in schools of American missions in Egypt.

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Mikhail Mansoor, a Mohammedan convert, is making a strong plea for Christ among his fellow countrymen. His principal work is in Cairo, Egypt. His early training was in the University of Islam; he knows the Koran thoroughly and speaks the native language fluently. He has had the privilege of taking his message within the walls of the Mosque El Azhar. Protestantism may hope much for its cause through this consecrated and powerful man.

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Miss Lizzie J. Woods, a missionary at Circle City, Alaska, upon hearing of the epidemic of diptheria at Fort Yukon, without waiting for permission from her superior who was absent, packed her valise, hired a boat and sailed down the river one hundred miles to the place in distress. "There, for several days, she battled, practically single-handed, against the epidemic, isolating some of the people, sending the unaffected away, caring for the sick, preparing the dead for burial, and serving, as Mrs. Wooden wrote, as 'a very angel in the midst of the people.'"—Spirit of Missions.

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In Japan there are kindergartens where our little children are reached, and whence those little children carry the message to their mothers, their grandmothers, to the women of the household; and not only to the women, but to the men, because every father knows how his heart is touched by the message given him by his little child.—Anna B. West, in World Wide Missions.

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In the Bombay Presidency of India where the missionaries of the Brethren are working, the increase of membership among the natives between the years 1891 and 1901 is from 5,302 to 33,670. This is an increase of 496 per cent. In general classification the churches represented are Anglicans, Presbyterians, Baptists, Methodists, Congregationalist and Lutherans.

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These Norwegians and Danes are very desirable immigrants. There are very few illiterates among them; in this respect they stand among the highest of all nations. They are healthy, strong,

and thrifty people. As they come from countries where liberty is cherished and enjoyed to the same extent that it is in the United States, they make good, loyal American citizens wherever they settle down. The states that have most Norwegians and Danes are some of the best in the Union. Though these people come from nominally Christian lands, most of them know nothing of experimental Christianity. As saloon keepers, anarchists and infidels are doing their utmost to debauch these newcomers with their dangerous doctrines and vicious ideas, the church has a great work to do and a sacred duty to perform among them. It must enlighten, elevate, and save these immigrants before they are enticed by wicked people. —Rev. C. F. Eltzholtz, in World Wide Missions.

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In Tokyo about 20,000, in Osaka 30,000, and in Kioto 60,000 women and girls, some as young as eight years old, toil in factories. Most of them work twelve hours daily, and on alternate weeks at night as well as by day. Some of the factories are little better than sheds. With unsanitary surroundings and poor ventilation, girls in factories often die from illness caused by heat and fatigue.—Wm. E. Griffs, in World Wide Missions.

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Sixty-two of the eight hundred and forty-seven missionaries supported by the Presbyterian church have been adopted by individual churches since May 1st.

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The coldest city in the world is Yakutsk, Eastern Siberia, capital of the province, which consists of 400 European houses, the rest are huts covered with earth, doors of hides and windows of ice; but the British and Foreign Bible Society has been there with Bibles.

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The Bishop of Korea, who went to that country fifteen years ago, has resigned his position chiefly owing to his inability to learn the Korean language, which is supposed to be very difficult.

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At the request of the International Postal Telegraph and Telephone Clerks' Christian Association, which has met half the cost, the Bible Society's agent at Shanghai has distributed a thousand Chinese Bibles and Testaments among postal clerks in China. With every book, which was done up and addressed separately, a letter was enclosed in English and Chinese.

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The first Japanese Christian missionary to Korea lately arrived in Seoul, with two assistants. They are sent forth by the Methodist Episcopal Society of Japan.

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It was only a short time ago that the people of Kodoli, West India, buried four living pigs, one on each side of the town, as a propitiatory offering to the divinity that presides over plague. "Doubtless," Mr. Graham writes, "young women would have taken the place of the pigs, as in good old times, were it not for oppressive English rule."—Woman's Work for Woman.

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Less than twenty years ago Christianity was introduced into Korea by a physician. Now there are 20,000 Christians, in something over 300 congregations every one of which, unless it be one or two, are self-supporting. The three notable characteristics of the church there are activity, generosity and prayerfulness.—The Missionary Outlook.

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In a non-Christian family a little boy was allowed to go to the Christian kindergarten; he was thought too small to be contaminated. The child stayed to luncheon at the school, and got the idea of asking the blessing. He thought that what was right in one place was right

in another, and when at tea with his father he said, "Wait, father, till I ask a blessing." And the astonished man put down his saki and waited.—Kindergartens in Mission Lands.

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Until Americans established a mission in Persia, it was thought immodest for women of the Nestorian church to know how to read. In 1839, the last year of her noble life, Mrs. Asahel Grant opened a day-school for girls at Urumia. One of those pupils is still living, Rabi Sarrah, the wife of a superannuated preacher. She knows English well and has translated some of Andrew Murray's books into Syriac.—Woman's Work for Woman.

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The Philippine Islands furnish a present-day illustration of the power of the gospel. Few countries have shown so much readiness to accept the gospel of faith in Christ. In fact, the greatest work for the missionary there is organizing congregations that seek him. A charge made by many critics was that Protestant missionaries were unsettling the faith of a people who already loved a church which had been there three hundred years. In no land was the untruthfulness of this criticism more apparent. People repeatedly forsook the stately cathedrals and sought out the humble abode of the missionary where they would spend hours "seeking their thirsty souls to fill." In Japan seven years passed before there was a convert; Carey waited seven years in India before faith was rewarded; Morrison seven years in China; but within one year more than all that number were enrolled as Christians in these islands, while since that believers have been multiplied.

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Japan has again demonstrated her right to a place among the leading nations by sending forth missionaries from her own churches. Some are in Formosa, and lately some were sent to Korea from the M. E. church in Japan.

"The heathen is lost. He knows not the way home. He cannot find his Father. His spirit need is the deepest of all his needs. The true missionary seeks to save souls from death as his Master did and does. He wants the life of every heathen to be made new in Christ Jesus.

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"We often hear the fear expressed that we shall add to the heathen stripes by giving him the Gospel. Why increase his responsibility, and run the risk of increasing the heat of his furnace? We never hear the same arguments from parents regarding children, Sunday-school teachers, and pastors regarding their charges. They are just as truly adding responsibility with every bit of light they give. Yet they keep on giving."—John W. Conklin, in Missionary Review.

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Since 1873, the beginning of the Dr. Guinness missionary training school in London, more than 1,200 students have been trained for mission work. They came from forty different nations and from about thirty different denominations and have gone as missionaries under some forty different societies.

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Let us beware of losing our enthusiasm. Let us ever glory in something; and strive to retain our admiration for all that would ennoble, and our interest in all that would enrich and beautify our life.—Phillips Brooks.

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A missionary in Ceylon writes about the funeral of a native woman who had been a Christian for more than sixty years. Fifty-seven of her descendants, scattered in different places, are following her example and are living honored, useful Christian lives. Who says that missions do not pay?—Lutheran Missionary Journal.

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A word to the wise is sufficient. The Kingdom of God is spiritual and not a living stone is laid that is not laid in the Spirit.

From the Field.

Henry Brubaker, of Coyle, Okla., is "every inch" a Missionary for his Life Bears Noble Testimony to the Following Words:—

I am for missions every inch of me; but few have made more sacrifice than I. I believe every family of members of my church are taking the Visitor, or nearly so. I am preaching missions on every line and hope to continue. May the Lord in some unseen power multiply the mission giving nine-tenths more than it is at present.

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W. G. Nyce, of Royersford, Pa., Speaks Appreciatively of the November Visitor in these Words:—

I have just read the November number, with mingled emotions, of praise to God who giveth us so great victories, and heartfelt sympathy for those who are battling with disease, privation, and care, in His cause, far away from home and loved ones.

Because I can not go to the front, I want to at least help at the rear. If you will please send me a dozen of the November issue I will try by personal solicitation to return you a dozen subscribers.

I am thankful for the general excellence of the Visitor, and glad we have some one able to execute such an attractive and appropriate cover design.

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Geo. Marchand of Manvel, Texas, Gives Some Idea what the "Handful of the Faithful" Have to Contend with in the Lone Star State.

We labor under difficulties as a Board. I am located over 300 miles from the other members of the board and consequently do not have frequent meetings as they cost over $20 each. We work by correspondence, which is a very slow way and not very satisfactory.

We have no missionary located at a mission station. Bro. A. J. Wine preaches at four different points in North Texas once a month and Bro. J. A. Miller works when he can in Southern Texas and Louisiana.

Our field is large, very large; our workers are few; and our resources very, very limited; so we can not work up our field as they can in smaller districts with more means at their disposal.

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At Maryland Collegiate Institute, the Visit of Brother and Sister A. W. Ross was an Inspiriation, as Reported Herewith by D. Owen Cottrell.—

Dear Brother:—

Brother and Sister Ross were with us over Sunday, and the mission spirit was greatly augmented here by their visit. Sometimes personal ties are brought prominently into evidence, such was the case this time. Bro. Ross was my Sunday-school scholar when he united with the church, and one of my classmates in college. He goes to meet Sister Eby, one of my best Sunday-school teachers, and her husband, who once wrote it was through my (incidental) influence that he took up the work. Other of my schoolmates are in India, one in Arkansas, and my predecessor here was I. S. Long. God bless them all.

We are glad these workers could come among us. When you can, send others. In time we hope to give you more material, it will be a help to those in training to be brought into contact with active workers.

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The Bible Institute at Canton, Ohio, Through Sylvia L. Cripe Reports a Promising Outlook of Good Work the Ensuing Year, as Seen in the Following:—

In the beautiful city of Canton is located a splendid and promising school

of the Brethren. As this is the first year, everything must have its beginning, but a most excellent and desirable Christian school spirit is manifest.

Already there are in our midst several organization—by no means the least of which is the Missionary Society,—this being the name under which our local work is at present organized, though we are working in harmony with the Intercollegiate Volunteer Association of the Brethren church.

The first book the class will use is "Modern Apostles in Missionary Byways," with Bro. T. S. Moherman as director in study. We are anticipating much real pleasure and benefit from our study of the lives of noble men who did so much to plant the banner of King Jesus among heathen peoples.

Also we are arranging to do personal work both in the city and by itineracy among surrounding churches. There have been several calls for missionary meetings and more are promised. Our first meeting will be held in the Mt. Pleasant church, near Canton, Nov. 6, the program to consist of talks on different phases of missionary work, essays and music.

It seems the Lord has opened a wonderful field in our midst, and now may He give us courage and strength to sow that a bountiful harvest may be reaped. May He richly bless the Volunteer work that it may spread world-wide to His praise.

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At Bridgewater College, Va., there is Activity and Increased Interest in Mission Study. W. K. Conner's Report Will be Read with Interest:

Our Master's "Go" is ringing in Bridgewater. It is inspiring our hearts and stirring our souls. It is sounding sweeter and sweeter as we are drawing nearer and nearer to Him. It perhaps means more to us than it ever meant before.

The Missionary Society is active and giving good programs each Wednesday night from seven to eight. Among other things our minds have been directed to the aims and needs of our Society, to the importance of Medical Missions; to the condition of things in Mexico, China, and in the cities in our own country, to some of the grave missionary problems of to-day.

The membership is increasing. Recently a young brother handed twelve dollars to our treasurer and said he desired a certificate of life membership, making the thirty-fourth life member of our Mission Society. Would there were one hundred or even five hundred who were willing to do likewise!

The Volunteer Band had but four present at the first meeting, yet "alone with God" seemed to be the spirit of the meeting. But others became interested and soon decided that they also were willing to consecrate their lives wholly to God's service and go wheresoever called and help to lift the dark clouds that are between millions of poor souls and the Sun of Righteousness. Others are giving the great matter due thought and we believe will not decide against the Macedonian call. The need of thorough preparation for this great work is fully realized, and the weekly meetings of the Band are special seasons for heart culture and for storing the mind with useful facts and for becoming acquainted with the home and foreign fields. May the Holy Spirit direct us all to the glory of God and the salvation of souls.

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At Juniata College.—Eighty-five Enrolled in Mission Study Classes.—Visiting near-by Churches.—Praying Many will Rise to Take J. W. Swigart's Place on the Field. So Says D. W. Kurtz:—

Our school year opened with good prospects for a very successful year. The Mission Rally, to press the claims for mission study, was held at the beginning of the term. As a result of this effort, as well as by a personal canvass eighty-five students were enrolled for

regular mission study. Five classes were formed; three of them use "The New Era in the Philippines" and two "The Price of Africa." The attendance and interest have been very good.

Our Volunteer Band meets regularly each Sunday for devotional purposes as well as to plan for the extension of their influence in the college and in the surrounding churches. A schedule of about a dozen churches which we hope to visit as soon as possible to hold mission meetings, has been arranged. On Oct. 23 we held our first meeting for this year in the James Creek church. The subjects discussed were as follows: "The Bible and Missions" by A. J. Culler, "The Open Door or Christian Opportunity" by O. A. Stahl and "Christian Giving" by D. W. Kurtz. The meeting was well attended and was very well appreciated by those present. Much good is expected from it.

On Oct. 15 Brother and Sister Pittenger, two of our missionaries-elect for India, visited the college. An inspiring missionary rally was held on Sunday evening, Oct. 16, in which they had the principal part. The farewell meeting was held Wednesday evening Oct. 19. Both these meetings were very instructive and inspiring. Our missionaries can certainly have the consciousness that they have the best wishes and prayers of every Juniata student as well as the daily and special prayers of the volunteers.

The only sad feature was the absence of one of the missionaries, Bro. J. W. Swigart, who, like the others, had his tickets to go and was anxiously awaiting the time for the departure. But his hard labors during the summer had reduced his strength and he became sick with typhoid fever. He was, however, improving and all had the highest hopes for his speedy recovery. All arrangements had been made for his sailing a month later which gave him much comfort. But, unexpected to all, the sad news came on Monday evening, Oct. 17, that he died at 2 P. M. without a moment's warning. It is difficult to describe the great disappointment it brought to his many friends who were anxious to see him go to India—his chosen life work, and especially to his beloved father and mother who had long dedicated him to this work. We cannot understand all of God's mysteries, but it is the prayer of the Band that many others will rise up to take his place and that a double portion of his consecrated spirit may fall upon us who remain to carry forward the great cause.

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The McPherson College Mission Study Classes and Good Interest, as Reported by F. H. Crumpacker:—

We praise the Lord this year that we are able to send out our representatives, Brother and Sister Eby, on their way to India to work in His vineyard there. While he goes yonder we work here.

About fifty-five men and seveny-five women have enrolled in our regular mission study classes up to this time. All or nearly all of the texts used are those suggested by the Missionary Reading Circle. Our classes meet for forty-five minutes once a week and discuss the portion assigned for study during the past week. The classes are taught by students and professors who are prayerfully interested in their students.

Many of these students who are studying missions are not Christians now but we are sure that they will find their home in the church ere the year passes. Last year several young people came out of these classes and our Bible classes into the church. This year we have two applicants with good growing interest among others. We ask all who read these lines to breathe a prayer to God that out of this number of students there may come many "volunteers" for His cause. Besides the above regular classes we have a special class composed only of "volunteers." We are here studying, "Call and Qualifications of Missionary Candidates."

J. Kurtz Miller, of 5901 3rd Ave., Brooklyn, N. Y., Tells of the Precious Moments of Joy at the Time of the Departure of the Missionaries for India:—

On Sunday evening, Oct. 30, we held one of the best love feasts ever held in the Brooklyn mission. Sixty-eight were at the Lord's table. Bro. Eby, one of the outgoing missionaries to India, officiated. Monday evening we gathered in the mission and were addressed by five of the missionaries, Bro. Pittenger and wife, Bro. Ross and wife and Sister McCann. On Tuesday evening Brother and Sister Eby addressed us, also Sister Gertrude Rowland and Dr. J. S. Geiser, of Baltimore. Their talks were much appreciated by our people, and many lasting impressions for good were made.

Wednesday, Nov. 2, about 40 of our people were at the wharf to see our dear missionaries sail for India. The devotional exercises were conducted by Eld A. C. Wieand, of the Bible Teachers' Training School, New York City, on board the ship just before sailing. Then farewells were said. A few tears of joy were shed, and perhaps a few of sadness, but not on the part of any of the missionaries, for they all expressed this as being the happiest moment of their lives.

Fully one-half hour handkerchiefs were waved, and as the vessel died away in the distance on the blue waters of the mighty deep, we turned toward our homes, with another "green" spot in our lives, and were glad that we were still living and could consecrate anew our lives on God's altar to work for Him lovingly all our lives. The Lord bless them. They are his witnesses.

Over our love feast and the sailing of our missionaries, we again realized how small our quarters are here in the mission, but we are praying for the day when we will have a churchhouse of our own and be able to give better accommodations.

W. R. Miller, While at Geneva, Switzerland, Oct. 2, 1904, Tells About Some Interesting Things He has Seen, as well as Describes the Pleasure He is Getting from his Journey:—

A few of the happy seven have formed a 3rd class club. It came about in this way. Bro. Murray and I started from home with the express purpose of seeing as much as possible with the minimum outlay of money, and we at once began the trip through Germany 3rd class. All the cars are marked on the doors, which are on the sides, with these characters: I, II, III, designating the 1st, 2nd and 3rd class, and as soon as we would see a III door we would make a dive for it. Brother and Sister Berkebile joined our crowd and occasionally Bro. Trout and Brother and Sister Miller. So this is the way we came to be known as the 3-III society, at Bro. Murray's suggestion. The 3-III cars have no cushions and sometimes we would ride eighteen hours on a hard board seat and the thing would be immensely hard before the journey would end.

We have a big basket and when a journey is to be taken lasting over a meal or two some get the basket filled with German rolls, which Bro. Murray has dubbed as bullets, and now they go by that name by our crowd, even Bro. Vaniman, in writing Daniel the other day, referred to bullets. The basket is well filled with fruit, bullets, butter, bologna and you can well imagine the three feeding to their hearts' content, and I can assure you that it requires not a small amount of "bullets" to settle our capacious maws.

We had a most interesting visit through Denmark and Sweden; so many new things to see.

I visited John Calvin's grave yesterday, whose work in the fifteenth century began here in Geneva, also the old Cathedral begun in the tenth century and finished in the thirteenth in which Calvin preached. His old chair still stands under the pulpit. There are

services held every Sunday. I am impressed how a man's work may go on though he may be almost forgotten. Calvin's grave is marked with a stone twelve inches wide and six inches thick and about ten high, the top slightly rounded and beveled, with "J. C." cut on the top. This is all that marks the last resting place of John Calvin, the reformer, and so it must be with us all sooner or later.

Rome, Oct. 5. Just arrived here at 10 A. M. All well. We stopped at Pisa, went out to the leaning tower and old cathedral and baptistry. Everything here has a very antiquated appearance. The city is walled with a brick wall about thirty feet high and about ten feet thick on top. There is but little to see but the tower, cathedral and baptistry. We passed through Carara, where the whitest and finest marble is quarried, and there are mountains of it; some of the mountains look like great banks of snow, the white marble has disintegrated and ran down the sides of the mountains, reaching to the valley below.

And now we are in Rome. Yes, old Rome, whose history is one of blood, and I cannot realize that I am on the ground where Paul walked and where he gave his life's blood for our Master's sake.

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$4.82.

One warm Sunday evening, two years ago last August, I preached in a small schoolhouse in Oklahoma Territory. At the close of the sermon an invitation was given and several children of a brother's family presented themselves for membership. Next day I came away and heard nothing more of those children until I read the October issue of the Visitor. There I saw John R. Merkey, of Cloud Chief, Okla., credited with $4.82 missionary money—the only money credited to Oklahoma. I was also told that John was one of the three that came forward at the meeting two years ago. My curiosity was aroused as to how John secured the money, and I wrote him requesting him to explain. Following is what he has to say:—

Cloud Chief, Okla., Nov. 6, 1904.

Dear Bro:—I will try to answer your letter. I guess you remember the night you preached in the schoolhouse near Cloud Chief. Then I joined, and I was baptized the next Sunday. I was then past 14 years old. Sarah, my sister, was baptized too, and the next brother to me. Last year the church gave the juvenile class dimes to invest for missionary money. I took cotton. Seed was worth 20 cents a bushel, and so I got half a bushel. Papa planted it and then I cultivated it, and chopped it out, and when it was ready I picked it, and papa took it along to town and sold it. That is the way I got the money. This year I got no dime but expect to pay some money for missionary use.

Yours truly,
John R. Merkey.

Now fathers and mothers, what do you think of a boy like John? Of his father? Of a church that gives dimes to the juvenile class? Do you think I am sorry I went to the schoolhouse to preach that warm night?

J. G. Royer.

Mt. Morris, Ill.

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A. W. Vaniman of Malmö, Sweden, Gives Some Splendid Thoughts for Missionaries and Others in the Following:—

I have just finished reading the October number of the Visitor with its good illustrations of meetinghouses. I suppose there are not many persons but what enjoy looking at pictures, especially along lines in which they are interested. While not just at present interested in planning a meetinghouse it is of great interest to us to see illustrations of some of the church buildings whose names are so familiar to us. It is a number that will no doubt be laid aside carefully for future reference by many. A parable is a word picture but these pictures also fill an important place, and I am glad to see more use

being made of illustrations in our periodicals. But I find a peculiar fact in connection with such illustrations that is true of many other things in this world. Sometimes there is a portion of a picture that one would gladly have a little clearer, and so one is tempted to take out a magnifying glass to examine it; but behold the more it is enlarged the worse it is. It does not bear close inspection.

Here comes a butterfly of fashion: at a distance she is beautiful, in her trimmings and artificial embellishments, but do not scrutinize too closely or you will be disenchanted. There we see a man who is a successful business man; he has become wealthy, he is highly esteemed, but do not scrutinize his methods of obtaining his riches closely for they will not bear the test of real honesty, and dealing with his fellow-man as he would desire to be dealt with were the situation reversed. Wherever one goes and comes in contact with human efforts one is impressed with the idea that there is a great deal of sham in the world. Every line of merchandise has its shams and that which does not bear close inspection seems to be in the majority. The same is all too true in religion, many persons make a show of religious zeal and piety, but their character will not bear close inspection. Every thing that God has created will bear the closest of inspection. The more we magnify the works of the Creator the more beautiful and perfect they prove to appear. Thus it is with the Gospel, the more one studies the life, character and teachings of Jesus the more grandeur and beauty is displayed, and the nearer our lives and character conform thereto the more scrutinizing it will allow. It is pleasant to meet persons whose life and character bear close scrutiny, where a close acquaintance increases our confidence and respect. No one knows better than ourselves how much sham there is in our lives and characters. Yes, there is One that knows it better than ourselves; that is the Lord himself. It is well for us to study our own hearts and be sure that we know the motives that prompt us in our lives and work.

This is especially true of those who would be missionaries. For some persons missionary work will not bear real close inspection. They get an idea that they would like to go away from their present field of operation, and do work for the Lord. But they are only looking on the bright side of the question, and do not realize that it means a great deal of real labor and many discouragements to do active mission work or they would not be so ready to undertake it. But when we can reach the point in life where we can say, "Here I am, Lord, send me where Thou seest fit, I trust it all to Thee;" then we are in a condition where God can use us to advantage. When anyone can so resign himself to the will of the Lord and be willing to be used of Him where He sees fit, then one can be sure that the Lord can and will find the proper place for him, even if it is just where he is. In the great day of reckoning it will not be the question of how great a show we have made, or what men thought of our work, or where we have worked, but how faithful we were to the trust that was imposed upon us.

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G. J. Fercken, of Montreal, France, Wonders why in Younger Years he was not Called to Missionary Service and Other Good Thoughts:—

The November number of the Visitor has just come, and with its beautiful green cover, invites each of us to go over every page, and peruse all the good things that are helpful to missionary enthusiasm.

When I read the short biographies of those dear heralds of the cross who are going, while yet in their twenties, to proclaim the living Christ to the benighted heathen, and think that I had reached my fortieth year when I was sent to the missionary field, I ask myself why metempsychosis is not a possible

thing, that I might live my life over, and give it fresh, lusty and youthful to the great cause. But as that is among the impossible and unfeasible things, I find consolation in the Lord's wisdom, who knew better than I why he hired me about the eleventh hour, and I labor not for reward, not for the "penny" which shall be given to them who have borne the burden and heat of the day, and who shall deserve it; but that I may accomplish something, however small it may be, for the good of my fellowmen; and feel that, because I believed, therefore have I spoken, that because I was hired later than others, I worked, if not as long, at least as much as they!

It is needless to expatiate here on the visit of the brethren and sisters who have come among us and gone, some to visit the old world and the lands of the Book, and others the fields of our church activities and labor therein. The Brotherhood at large will read of their impressions in these columns and other church periodicals. Suffice it to say that we who remain have been much benefited, and blessed and encouraged and enthused by this visit, and trust much good will result from our efforts to reap, whether here in France or in Switzerland.

The orphanage continues getting along well. The orphans are endearing themselves more and more to us, and feel happy in this home which has been opened for them with this intention. We trust that now, that the year closes and that its support will henceforth depend on the generosity of all, (after good Sister Geiger has taken the full charge of this first year), contributions will not fail for its maintenance and continued existence. G. J. Fercken.

Sept. 16, 1904.

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Readers are Always Glad to Hear from S. N. McCann, of Anklesvar, India. There will be no Famine this Year, but a Scarcity that will make Hard Times for the Poor People of India.

The long-looked for and much prayed for rains came on the 14th and the dreadful famine that was already beginning to oppress us is averted. The early crops, monsoon crops, are lost, but the winter crops will give bread and fodder, so there will be joy instead of sorrow and death. Last week I spent with different little bodies of members in the state urging upon them deeper consecration if they expected God to answer our and their prayers for rain. Famine seemed imminent, water was already growing scarce, fields looked as dry and parched as in the hot weather. Thousands of cattle were rushed into the hills for grazing, as the drouth was wide extended and grass in the hills was good. Carts poured into the hills by hundreds, and the grass was being cut and hauled away by every one who could muster a cart. The rush and fight for grass reminded me of the rush for land in Oklahoma when it was opened. Most of the people were cutting grass for themselves with all members of their family helping them. But there were traders hiring all they could and cutting for speculation. Grass that usually sold for eight cents now was selling for twenty-five and even forty cents. People ran their carts by day and by night and stole grass from each other, quarreled over who could cut here or who should not. While I was out at one of our stations in the hills one day and part of two other days five men were killed with snakes near where I was. If the rains had not come, ten days more and grass could not have been found in the Rajpipla hills.

The famine for fodder would have been most severe, as no monsoon crop has become large enough to yield fodder and only a comparatively small section where grass at all matured. Cattle would have almost been swept from Gujerat, but praise the Lord, we are having rain now and it is extended all over the drouth-stricken district.

Our quarterly board meeting was called because of the approaching famine. We had a good meeting, but we thank the Lord that famine was left off from our program. S. N. McCann.

Dr. O. H. Yereman, at Dahanu, India, Gives Interesting Facts Concerning the Dispensary Work in India and Sends Along an Illustration,—a Street Scene,—Which will be of General Interest.

Our medical work at this place has been rapidly growing ever since its commencement eight months ago. From an attendance of twenty to thirty patients a day in the beginning, we have reached this day a record of 110 cases. This, however, is the largest number we have ever had in one day. A work of this kind with such an attendance, gives us excellent opportunities for touching souls, and we praise the Lord for putting into our hands such instruments to promote His cause.

We feel, however, that we are not getting out of these opportunities all that there is in them. Our dispensary occupies a small native store (9 feet in width). The front of the store, which the storekeepers use to display their goods, we use as a reception room. This little space of 7x9 feet frequently becomes completely filled, compelling us to hurry with our work in order to make room for others, and thus we lose the personal touch which we purpose giving to each patient. But even into this little reception room we cannot invite all of our patients. There are four classes (castes) of people living in this vicinity which we have had to promise to our landlord to keep out of his store. These four castes are the lowest castes and no man of a higher caste ever touches any of them. When any of these people come to buy goods of the neighboring stores, they stay on the outside and tell the storekeeper what they want. When their goods are ready they are thrown to them—not handed; and they in turn drop or throw the money into the storekeeper's hand.

If a good Hindoo touched one of these people he would be defiled. Seeing that we have to rent a building for our work we are obliged to comply with the Hindoo requirements and keep these people out. Only to-day one of these unfortunates ventured into our reception room. He was not from our immediate vicinity and I did not recognize his caste, but my neighbors did, and one of them quickly came and ordered him to "clear out of there at once." The patient looked at me imploringly but I had to ask him to step out. It cuts to the core to have to submit to such barbarism, but there is no other way out of it just now.

About two weeks ago another man of the same caste came to me for treatment. He had a large abscess and it had to be lanced, but I could not ask him to come in. So I went out and made him lie down on the street, and under the

gaze of a large crowd which soon gathered around us, and the blaze of the hot noon-day sun, I lanced the abscess.

The foregoing instances are not unusual ones at all—all the patients coming to us from these four castes who need to be handled, are treated on the street. If we had a building of our own all this could be avoided; and having the people comfortably housed one or more of our native workers could be planting the seed of the Kingdom while the sick are waiting their turn to see the doctor. But there is one thing in this connection on which I look with great satisfaction. It is this. I have two boys to assist me in my work. One is a Christian orphan from our Anklesvar orphanage, the oth-

er a Hindoo wandering waif which we picked up on the street a month ago. Both of these go out on the street and handle these low caste patients—a thing which none of the onlookers would do. Thus we are laying the ax at the root of the huge and powerful tree called "Caste"—the greatest hindrance to the Christian religion in India.

Eight months ago, when we commenced our medical work, we were careful and washed our hands after handling a low caste man and before touching a high caste patient. On our table we had water put in a bottle and labeled "Aqua Fortificate"—fortified with the patients' ignorance, for they would not drink our water and we were afraid to let them see that they got some of it in their medicine. But all these things are now in the past. I pour out my water from a pitcher and they do not object to it,—because we have their confidence.

During the last eight months I have performed 32 major operations and tomorrow I expect to perform the thirythird. A description of one of the first operations I performed in India appeared in the Gospel Messenger some months ago. Then we had a narrow bench with short boards put at right angles to its length for our operating table. We used chairs and store-boxes to hold our instruments, and we labored under many similar inconveniences. But since then we have been improving. Under the supervision of Bro. Emmert our boys at the industrial orphanage at Jalalpor made us an operating table. We have fixed up some tables and stands, so that we can perform most of the operations we are likely to get not in an ideal way, but much better than we could six months ago.

Ten days ago I operated on a blind man. He came twenty miles to receive help, and was very anxious to have me do something for him. I could promise him only limited vision, still he was ready to submit. After the operation I took him to the public inn of our town. I had made arrangements for a separate room, and although it was not furnished, still it was private and it enabled me to enforce my mode of treatment. We had no bed for the man, neither did the room have a board floor, so he had to make his bed in the bosom of cold mother earth. Although accustomed to sleeping on the ground, eight days of continued confinement on an uneven ground proved almost too much for our man; and the last two or three days he complained bitterly of the aches and pains which he suffered in his body. When we remember that three dollars would furnish a bed and eighteen dollars would pay for the food of one patient for one year, it seems a pity to make these poor people suffer in this way. We wonder how soon it will be that we will have congregations as well as individuals supporting beds. A Thanksgiving offering could very appropriately be used for such a purpose. While under our care these patients are visited twice a day by our native workers, who give them systematic religious instruction, and thus we wield a potent influence towards their conversion. O. H. Yereman, M. D.

Dahanu, India, Sept. 19, 1904.

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I. S. Long, of Anklesvar, India, Took Time to Tell of his Experiences, Some of Which are Lively Enough, and are Sure to Interest our Readers:—

We are keeping well and strong and are rejoicing in the Lord every day. There is little to mar our joys. For this we are very grateful. On the eighteenth of August we finished the assigned course of study for the year. It was not difficult. Then after a rest we started on the fifth book. Are able to read and understand better than we can talk; though we are much encouraged to press on and know the language so as to speak it fluently. I should be much ashamed not to speak it correctly, after the proper length of time for study. Now for about a month we are trying to teach the Bible in the vernacu-

lar to our best boys daily. Effie has one class; I the other. I think we get perhaps as much benefit from it as the children do; though we are doing our best to have them be better by our example and teaching. One needs to be here but a little while till he realizes the great lack of native helpers who are really men after God's own heart. It is our hope and prayer that God will raise up from our present number of boys those to whom we can entrust His work.

We go to Jalalpor with much hopefulness for the work. It is well begun. We do feel keenly our responsibility; and especially so since we cannot talk well, are still studying, and so slightly understand these people. The work there for the present is simply the care of a number of thriving village schools. Of course, for another year I shall not have either the time or the ability to do much preaching.

Our teacher says, "Educating the girls in this country has proven a failure. They become independent, proud, and do not love their husbands. They stand on their own legs, etc., etc. We read about other people worshiping the alligator in one part of India, and how these animals at times devour the devotee, etc. Also two days in August the people worship the cobra, perhaps all snakes. This was for appeasing their wrath, that they might not be so cruel. The priest comes to the home, draws a mark on the ground or against the wall, a figure of the snake, and taking his pice for the benevolent work done, goes his way. Did the priest come to your home? "Yes." And did you worship the snake's image? "Oh, no, only women and ignorant men do so." Why do they? "The religious books say we should do so." Two large cobras were killed on our compound about that time. Teacher, had you come up here Sunday you might have bowed down to the real thing, no picture. Tell the people to come up. We will try to hunt one up for them. "Oh! they would bite." When worshiping? "Certainly."

And why do you worship the cow and the monkey? "The religious books say do so." Does any good come out of it? "I don't know." The other day I went to the bazaar. Near a madav temple there was a fair. People by the hundreds were going into and the next minute were coming out of the small temple. I thought I'd go also. At the gate a boy met me saying, "Oh, no, this God is not for the European, only for native people." Where is the madav, I ask. That he there in the upper niche? "No, that is his wife." She was like a red dressed rag doll about a foot high. And where is madav? "He is on the floor covered with flowers." Knowing what he represents I thought they did well to hide him for shame. Teacher, are those people better for having gone into the temple? Any merit in going in? "I don't see any." Do they go in to pray? "Never sing or pray, only make obeisance." Why have the idol then? "They remember his shape, which is the shape of God, and so are able to worship. People pray at home." Madav is always in the shape of a stone something like an egg. "The people never got his picture," he says. And don't the people simply worship the stone or picture of the various incarnations? "Worship God through the image. Can you get to the top step without stepping on the lowest one first? Can you know the language well without knowing the alphabet? "What, a man knowing as much English and Gujerati as you do still on the first step, in the A B C? "Yes, it is so." How long are you going to remain there? Aren't you ashamed to be so ignorant of the true and great God? "I haven't time to study about God as you have." Well, how about these millions who cannot read, who worship thus? No worship is far better. "Yes, I know these ignorant fellows live and die in A B C."

Must yet tell about my Bible class of yesterday. We came to Matt. 6: 42 and Luke 6: 30 in the Harmony of the

Gospels. The boys are incessantly wanting writing paper, stamps, envelopes, pice-money for topi—cap—or for candy, or some old clothes or shoes, etc. So we came to these two verses. I knew beforehand they would get me down and for two reasons, one because I cannot talk on everything I want, cannot say everything yet I desire, and another because we teach that the book means what it says. So at once almost to a unit the boys said these are fine verses, papa. And they at once began to ask for various things.

I told them of the African missionary who came to these verses twice before he would tell their meaning, knowing the natives would take everything he had from him, which thing they did. But the magistrate of the town had them return everything. But this led to the conversion of 2,000 who were before for a number of years unwilling to hear.

All I could tell the boys did not avail. They wanted to know if I was willing to obey it. I told them that the missionary property was not ours privately, that all our public and private money was not ours, but the Lord's, etc., but to no result. I pulled off my coat and said, Take it. They did not, but then became quiet, after I proved that Luke 6: 30, 31 went not separately but together.

It was a good hour. Oh! we have many, many joys here. Encouragements and discouragements go hand in hand.

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Mrs. Effie V. Long, of Anklesvar, India, Tells about her Part in Mission Work in a Letter, Part of Which is here Given:—

Daily we are studying, studying, but it is such a pleasure since we can put to practice what we know. And the Lord has given us health to work every day. We have surely been blessed. Praise His holy Name! Our daily Bible classes help us very much in using the language, and oh! how happy we are to be able to teach again after being "tongue-tied" so long! It is indeed a great privilege, and as we talk with our boys and teach them, and associate with them, we forget the color and the queer dress, which were so conspicuous at first, and think only of how they may be made strong Christians and workers for God among their heathen brethren.

We are all very happy and the prospects seem bright before us. We are soon ready for work. Our number is being increased by ten more earnest ones who will bring fresh energy and zeal to the work.

Since we are in India America does not seem far away, only a short distance. Our own dear ones do not seem to be far in the distance, though our eyes fail to see them. But love can go over mountains and plains and the wide, wide sea. That is a blessed thought.

And then how different things look to us sometimes when we can stand aside and get a good view. So, how different our own homeland looks to us now. It makes us rejoice to see the dear church which we all love more and more active in lines of mission and educational work. And while we, as individuals, press on in our work, some colonizing and opening up new fields in the homeland, some pouring out their lives for the salvation of the lost in our large cities, others training the young in our colleges to be the pillars of the church in the coming years, while some are silently and nobly laboring for the poor and uneducated in the mountainous districts, and others are willing to give their time and talent to the uplifting of the neglected colored people of the South, and yet others are giving their lives for heathen nations, still we are working for one end,—the salvation of souls, the glory of God. Blessed work! there is no other for the Christian. How near we seem to each other and how love flows from heart to heart. We are each only a mite, a jot in the great army of workers and as we drop out there will be others to take our places. It is how well we do what is allotted to us and

not what our particular work may be. The work is all one. Are not those who are giving and sacrificing that we may be in a foreign field doing just as much as we? All cannot go. "Some must stay by the stuff." We are only their representatives. Yes, thank God, the work is all one and we are all one in Him.

You perhaps know that our new home is to be Jalalpor. We are very happy to take up the work there, and will do to the best of our ability what Bro. Forney's have begun. Pray for us. In our weaknesses we make many mistakes. I cannot tell you how much the Visitor is appreciated in our home. It always comes full of encouragement and missionary spirit. It will do a great work for missions in the Brotherhood. The Messenger, too, is eagerly read and much appreciated. What could we do without these papers? They keep us in touch with the church and make us feel at home here.

May God bless and guide and direct to His praise.

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THE WEALTH OF OLD MAN JONES.

"There is one thing that I can't understand," said my friend with a questioning mind.

"What is that, Hanson?" I asked.

"About old man Jones, down there at the foot of the hill. If there are any Christians in this country, he is one. He has prayed twice a day for forty years, and proved his faith by his works. He has worked hard, and has been ambitious to lay up something for his family, yet he is exceedingly poor, has always been poor—often his family lack the bare necessities of life. That little cabin with the rocky patch of ground around it is all that he has to show for a life of drudgery. Yet the Bible says, 'All things work together for the good of those who love God' and 'To him that asketh it shall be given." How do you explain it?"

"Let us go down and talk with him about it," I replied.

The old man warmly welcomed us into his simple cabin, and set chairs for us by the open fireplace, for it was a frosty November day.

"I'm glad to see you, Will." He always called me Will. "I have been waiting to tell you about a letter I got two weeks ago fram Dave. Dave has professed religion and joined the church."

The old man's eyes grew bright, but his voice shook a little.

"I've been praying for that boy for many years, and I knew the Lord would save him."

The light on his face furrowed by care and toil and age was good to see.

"I'm perfectly happy now," he continued. "Mary married a good man and they have a good home. Sam is preaching the gospel, and now Dave has chosen the better part. The Lord is wondrous good to His servants, and I can say with David, 'The Lord is my shepherd; I shall not want.'" And he repeated the whole psalm.

"But havent' you often needed things that you did not get?" inquired my friend.

"Oh, yes, certainly; there have been many times in our lives when we did not have all the worldly goods we wanted, but some way we pulled through," replied the old man, cheerfully. "Perhaps it was the result of bad management; perhaps it was the best so, but that matters little. The Lord has made us so rich in everything else we do not mind a little poverty."

As we climbed the hill my friend was silent. When we reached the summit we looked back at the little cabin at the foot.

"I understand now," said my friend.—Sunday-School Times.

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The King of Siam made a donation of 4,000 ticals (about $1,000 in gold) to aid in the erection of a hospital in his realm.

Acknowledgments.

All things come to Thee, O Lord,
And of Thine own have we given Thee.

Offerings are asked to sustain missions on the frontier in the various parts of the United States under the General Board, to aid the forty-seven Districts of the Brotherhood in their respective fields, to support the work in Sweden, Denmark, France, Switzerland and India. The workers on the fields labor for a support, the members of the General Missionary and Tract Committee give their services free.

A copy of the Visitor marked "Sample" is sent to each person from whom money has been received within the time of the acknowledgment herewith made. Should any one thereby get two copies, please hand one to a friend.

See that the amount appears properly herewith. In case it does not, write at once to the Committee.

All mission funds for general work should be sent to and in the name of General Missionary and Tract Committee, Elgin, Illinois.

The General Missionary and Tract Committee acknowledges receipt of the following donations during the month of October, 1904.

WORLD-WIDE FUND.

Illinois—$1,116.26.

Northern District, Congregation.
Silver Creek, ... $ 28 00

Sunday school.
Elgin Brethren, ... 41 68

Individuals.
Jos. Arnold, Lanark, $5.00; J. L. M., Whiteside, $1,027.83; Cyrus Miller, Lanark, $5.00; Sally Kimmel, Lanark, $1.00, ... 1038 83

Southern District, Congregation.
West Otter Creek, ... 4 65

Sunday school.
Woodland, ... 2 60

Individual.
A. L. Bingaman, Cerrogordo, .. 50

West Virginia—$83.05.

Second District, Sunday schools.
Antioch, $3.35; Hevner, $1.00, .. 4 35

Individuals.
Ora Ward, French Creek, $1.00; Sarah A. Frantz, Dawson, $77.70, 78 70

Indiana—$56.40.

Middle District, Congregation.
Salimonie, ... 3 40

Individuals.
Mrs. Peter Figert, Roann, $3.00; Walter Swihart, Churubusco, $10.46; John W. Hoover, North Manchester, $1.00, ... 14 46

Southern District, Congregation.
Locust Grove, ... 17 80

Individuals.
J. L. Minnich, Eaton, $2.00; B. F. Goshorn, Clay City, marriage notice, 50 cents, ... 2 50

Northern District, Congregation.
Spring Creek, ... 18 24

Maryland—$45.85.

Eastern District, Individuals.
A Brother, Union Bridge, $1.00; A Sister, Union Bridge, $1.00, ... 2 00

Middle District, Congregation.
Brownsville, ... 43 85

Missouri—$26.97.

Middle District, Congregations.
Spring Branch, $4.26; Pleasant Valley, $2.21, ... 6 47

Individual.
Riley Stump, Leeton, ... 12 00

Northern District, Individuals.
J. C. VanTrump, Hardin, $8.00; John H. Mason, Norborne, marriage notice, 50 cents, ... 8 50

North Dakota—$25.81.

Congregation.
Berthold, ... 7 25

Sunday school.
Eureka, ... 2 81

Individuals.
H. H. Johnson, Pleasant Lake, $5.00; Lizzie Shaw Evans, Francis, Can., $10.00; John McLain, Knox, marriage notice, 50 cents; Peter Grum, Minot, 25 cents, ... 15 75

Iowa—$19.95.

Northern District, Individual.
S. Hershey, Sheldon, ... 5 00

Congregation.
Sheldon, ... 12 70

Southern District, Congregation.
South Keokuk, ... 1 75

Individual.
L. M. Kob, Garden City, ... 50

Virginia—$17.64.

Second District, Sunday school.
Lebanon, ... 14 64

Individuals.
Geo. W. Shaffer, Nokesville, $1.00; J. Samuel Kline, Broadway, $1.00, ... 2 00

First District, Individual.
A Brother, of Beaver Creek congregation, ... 1.00

Ohio—$18.10.
Northwestern District, Congregation.
Lick Creek, ... 9 00
Individuals.
S. A. Walker, Bloomville, $1.00; David Byerly, Lima, marriage notice, 50 cents, ... 1 50
Southern District, Sunday school.
Upper Stillwater, ... 7 60

Kansas—$15.90.
Northwestern District, Individual.
S. P. Sawer, Dunlap, ... 12 00
Southwestern District.
Newton, Harvey county, ... 3 90

Pennsylvania—$15.35.
Western District, Congregation.
Rockton, ... 2 75
Individuals.
Amanda Roddy, Johnstown, $3.00; Cain Christner, Indian Head, $1.00; Elizabeth Christner, Indian Head, $1.00, ... 5 00
Southern District, Individuals.
Mrs. James Devod, Waynesboro, $4.50; Orville V. Long, Hanover, 50 cents, ... 5 00
Middle District, Congregation.
Dry Valley, ... 2 60

Washington—$10.60.
Individual.
Ann Castle, Fulda, ... 10 60

New York—$10.00.
Individual.
Lewis Keiper and wife, Buffalo, 10 00

Oklahoma—$5.49.
Sunday school.
Washita, ... 5 49

Arkansas—$5.00.
Congregations.
Pennington, $3.50; Austin, $1.50, ... 5 00

Nebraska—$3.14.
Congregation.
Alvo, ... 2 63
Sunday school.
Kearney, ... 51

Tennessee—$2.00.
Congregation.
Knob Creek, ... 2 00

Oregon—$2.50.
Individual.
A Brother, Marcola, ... 2 50

California—$1.00.
Individual.
J. M. Shank, Selma, ... 1 00

Texas—$3.80.
Congregations.
Nacona, $2.70; Saginaw, $1.10, . 3 80
Individual.
S. M. Bowman and Wife, ... 5 00

Idaho—50 cents.
Individual.
J. U. G. Stiverson, Weiser, marriage notice, ... 50

Michigan—50 cents.
Individuals.
Nancy Harter, Scottville, 25 cents; Ida Leedy, Scottville, 25 cents, ... 50

Total for the month of Oct. ..$ 1490 81
Previously reported, ... 9087 72

Total for year so far, ...$10578 53

INDIA ORPHANAGE.

Kansas—$40.63.
Southwestern District, Sunday schools.
McPherson, $23.74; Slate Creek, $2.89, ... 26 63
Southeastern District, Individual.
A Brother, ... 10 00
Missionary Society, Ft. Scott, .. 4 00

Pennsylvania—$45.24.
Eastern District, Individuals.
Eight Sisters in the First Philadelphia Brethren church, ... 16 00
Western District, Sunday school.
L. R. Brallier's Class, Johnstown, ... 13 24
Southern District.
Sisters' Missionary Sewing Circle, Waynesboro, ... 16 00

Illinois—$18.41.
Northern District, Sunday school.
Mt. Carroll, $16.00; Woodland, $1.41, ... 17 41
Southern District, Individual.
Mary Hester, Oakley, ... 1 00

Nebraska—$16.95.
Sunday school.
Bethel, ... 9 95
Individuals.
Mrs. J. Hildebrand, Dubois, $5.00; Myrtle Hildebrand, Dubois, $2.00, ... 7 00

Idaho—$16.00.
Individuals.
Steven Johnson and wife, Nezperce, ... 16 00

Virginia—$16.00.
Second District, Congregation.
Mill Creek, ... 16 00

Indiana—$5.05.
Southern District, Congregation.
Lower Fall Creek, ... 5 05

West Virginia—$4.25.
Second District, Sunday school.
Top of Alleghany, ... 4 25

Oklahoma—$2.50.
Individuals.
Elsie Gilbreath and Carrie Simmons, Cashion, ... 2 50

Oregon—$2.50.
Individual.
A Brother, Marcola, ... 2 50

Total for the month of Oct..$ 167 53
Previously reported, ... 2003 44

Total for year so far, ... 2170 97

INDIA MISSION.

Nebraska—$59.51.
Congregations.
Octavia, $28.73; South Beatrice, $12.90; Lincoln, $4.70; Octavia, 8.62; Alvo, $4.56, ... 59 51

Illinois—$31.23.
Northern District.
Lanark, $15.56; Woosung, $3.23, 18 79
Southern District, Congregation.
Big Creek, ... 12 44

Virginia—$15.12.
Second District, Sunday school.
Chestnut Grove, ... 8 00
Individuals.
Joseph E. McLaughlin, Burktown, $6.47; Mabel Miller, Dayton, 65 cents, ... 7 12

Kansas—$9.00.

Northwestern District, Congregation.
Dorrance, ... 9 00

Pennsylvania—$8.00.

Western District, Individuals.
Hannah Smith, Scenery Hill, $1.00; Amanda Roddy, Johnstown, $2.00, ... 3 00

Eastern District, Individual.
Ada Erb, Newmanstown, ... 5 00

Iowa—$5.00.

Northern District, Individual.
S. Hershey, Sheldon, ... 5 00

Indiana—$1.00.

Northern District, Individual.
A Brother, North Liberty, ... 1 00

Ohio—50 cents.

Southern District, Sunday school.
Ludlow, ... 50

Total for the month of Oct... $ 129 36
Previously reported 1064 01

Total for year so far 1193 37

PALESTINE MEETINGHOUSE.

Illinois—$31.10.

Southern District, Individuals.
W. I. Buckingham and wife, Laplace, ... 15 00
Panther Crk. Christian Workers, ... 8 00

Northern District, Sunday school.
Sterling, ... 5 00

Individuals.
Sterling Sisters, ... 3 10

Indiana—$23.00.

Northern District, Sunday school.
Eel River, west and east house, 11 50

Middle District, Congregation.
Bachelor Run, ... 10 00

Pennsylvania—$11.00.

Eastern District, Individual.
Abraham H. Cassel, Harleysville, ... 10 00

Middle District.
Mabel E. Dooley, New Enterprise, ... 1 00

Ohio—$3.00.

Southern District, Individual.
J. R. Halladay, New Weston, .. 2 00

Northwestern District, Individual.
Sarah A. Smith, Wauseon, ... 1 00

Virginia—$2.50.

Second District, Individuals.
Martin Garber and wife, Sangersville, ... 2 50

West Virginia—$2.50.

Second District, Individuals.
A Sister, Maryland, ... 25
Kate Leatherman, Oldfields, ... 2 50

Total for the month of Oct... 73 35
Previously reported, ... 16 25

Total for year so far, ... 99 50

COLORED MISSION.

Indiana—$10.00.

Middle District, Congregation.
Bachelor Run, ... 10 00

Total for the month of Oct... 10 00
Previously reported, ... 101 75

Total for the year so far, ... 111 75

CHINA MISSION.

Pennsylvania—$2.00.

Middle District, Individual.
Mary Roher, ... 2 00

Total for the month of Oct... 2 00
Previously reported, ... 78 00

Total for the year, ... 80 00

SOUTH AMERICA.

Kansas—$5.00.

South Eastern District, Individual.
A Brother, Ft. Scott, ... 5 00

Indiana—$2.50.

Middle District.
Monticello Christian Workers' Meeting, ... 2 50

Total for the month of Oct... 7 50
Previously reported, ... 15 00

Total for year so far, ... 22 50

BROOKLYN MEETINGHOUSE.

Pennsylvania—$218.62.

Eastern District, Congregations.
White Oak, $66.70; West Connestoga, $88.23; East Connestoga, $35.00; Spring Creek, $15.45, ... 205 38

Southern District, Congregations.
Lost Creek, $6.70; Loadville, Bible Society, $5.54, ... 12 24

Western District, Sunday school.
Shank, ... 1 00

Illinois—$25.50.

Northern District, Sunday school.
Sterling, ... 25 00

Southern District, Individual.
Mrs. C. H. Ashmore, Mansfield, 50

Ohio—$18.00.

North Eastern District, Sunday school.
Black River, ... 10 00
Black River Sisters' Aid Society, ... 5 00

Southern District, Individual.
Adah Baker, Palestine, ... 3 00

West Virginia—$13.38.

Second District, Sunday school.
Pleasant View, ... 6 88

Individuals,
Martha Riner, Oakhill, $1.00; Sallie R. M'lair, Oakhill, $1.00; Charles Crouse, Oakhill, 50 cents; G. H. Crouse, Oakhill, 50 cents; M. C. Czigan, Spurgeon, $1.00; Kate E. Leatherman, Oldfield, $2.50, ... 6 50

Nebraska—$12.41.

Congregation.
South Beatrice, ... 9 41

Individual.
Myrtle Hildebrand, DuBois, ... 3 00

Virginia—$8.50.

Second District, Individual.
Martin Garber and Wife, Sangersville, $2.50; A Brother and Sister, Stuarts Draft, $1.00, ... 3 50

First District.
Timberville Prayer Meeting, .. 5 00

California—$5.00.

Individual.
G. W. Hepner, Covina, ... 5 00

Michigan—$5.00.
Individual.
A Brother and Sister, Woodland, 5 00

Indiana—$5.00.
Middle District, Individual.
David Wantz and Wife, ... 4 53
Congregation.
Locust Grove, ... 47

Kansas—$4.00.
South Western District, Individuals.
Three Sisters and one Brother, Elbing, ... 4 00

Maryland—$1.28.
Eastern District, Individual.
Lucinda Rinehart, Limewood, .. 1 28

Total for the month of Oct. .. 316 69
Previously reported, ... 1207 44

Total for the year so far, .. 1524 13

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BROOKYLN MEETINGHOUSE RECEIPTS.

The following gifts were sent to us for the Brooklyn churchhouse during September and October:

Florida.—Lizzie Overhultz, $1.00.

Indiana.—Sarah Mishler, $1.00; J. W. and Lucy Root, $2.00.

Illinois.—H. H. Harley, $6.50; Mary Horner, $3.50; Hetty V. Wampler, $1.00; Catharine Trump, $5.00; Pleasant Hill church, $13.30; Mrs. Lloyd Connel, $1.00; Henry E. Gerder, $5.00; Susie Rowland, $4.75; Sewing Society, per Mrs. J. L. Snively, $5.00.

Iowa.—Mrs. G. A. Moore and Sunday-school class, $15.00; J. Edwin Jones and Sunday-school class, $7.71; Mary J. Walker, $10.00; Franklin County Sunday school, $3.39.

Kansas.—Brother and Sister Eshelman, $2.00; A Brother and Sister, $5.00; Eld. L. Andes, $1.00; Mrs. E. F. Lehman, 50 cents.

Missouri.—Smith Fork church, per Bruce S. Williams, $10.78.

Maryland.—Florence Young, $4.00; Pipe Creek Sunday school, $12.00; New Windsor Sunday school, per Minerva Roop, $5.00.

Michigan.—D. E. Sower, $3.80.

Nebraska.—C. J. Lichty, $5.00; Hanna Good, $1.00.

New York.—Mr. Sanford, $5.00; Mr. Pitt, $2.00; B. A. Hersey, $5.20; Annie Grau, $7.10; Eph Strayer and family, $12.43; J. Kurtz Miller and wife, $10.40; Sister Marum and family, $12.00; Bro. and Sister Kleiberg, $5.00.

Oklahoma.—Guthrie Sunday school, $1.25.

Oregon.—Mrs. J. H. Kreps, $1.00.

Ohio.—S. R. Bame, $10.81; Aaron and Jennie Shriver, $1.00; D. W. Martin, $8.10; J. J. Beeghly, $2.00; Maple Grove church, $13.13; Olive Branch Sunday school, $3.80; Wm. Misser, $5.00; Barbara Newcomer, $1.00; Caroline Brown, $1.00; Bell Jordin, 20 cents; C. Kraybill, 50 cents; A Brother, per A. C. Wieand, $10.00; Louisa Davidson, $5.00.

Pennsylvania.—Sisters' Aid Society, per Mary E. Shicket, $10.00; Norman Wayland, $1.00; Jos. Rider and wife, $15.25; C. B. Kimmel, $6.30; Frank Brumbaugh, $1.00; Huntingdon, $30.49; J. B. Brumbaugh and wife, $2.20; Tyrone church, $1.00; I. Price, $5.00; Albert Price, $3.00; Mollie Price, $1.00; Mary Yeater, $1.00; Abbie Winey, $1.00; Jacob Winey, $1.00; Pine Glen church, $5.00; Spring Run church, $15.45; Phebe Zook, $3.00; Bro. Edmeston, $4.79; Emma H. Van Dyke, $2.55; Minnie E. Howe, $3.56; Alice C. Blough, $1.00; Jacob Richard, $2.55; R. P. Zeigler, $1.00; Henrietta Potter, $2.00; Free Spring church, $14.52; Jos. Smith, $1.04; Caroline Beer, $1.00; Abram Cassel, $10.00; D. M. Baker, $5.00; Annie Trimer, $1.00; Eli Cassel, $10.00; Margaret Hibshman, $6.00; G. W. Replogle, $2.00; Mary Bashor, $25.00; Margaret Calhoun, $5.00; Mrs. S. S. Graybill, $2.57; Joseph F. Emmert, $2.25; Lizzie Eshelman, $5.00; F. W. and M. Johnson, $5.00; Mary H. Cassel, $6.50; Huntsdale Sunday school, per W. H. Kough, $10.00.

Virginia.—Alice C. Blough, $1.00; Vertie Neff, $3.00; A Brother and Sister, $2.00; Canon Branch Sunday school, $3.50.

No State Given.—Sister Connell, $1.00.

The Lord add His blessings to all who love His cause, and give as He has prospered them. Yours happy in the work.

J. Kurtz Miller.

REPORT OF CHICAGO MISSION FOR OCTOBER, 1904.

Cash Received.

By balance,	$20 83
Red River Sunday school Arcanum, Ohio, per H. C. Groff,	2 28
Amanda Roddy, Johnstown, Pa.,	1 00
Sarah Hildebrand, South Bend, Ind.,	1 00
Mrs. J. J. Schwartz, Galesville, Ill.,	2 00
J. J. Schwartz, Galesville, Ill., (special),	1 00
Menno Stauffer, Mansfield, Ill.,	25
"Donation." Mansfield, Ill., (special),	1 25
Blue Ridge, Sunday school, Mansfield, Ill., per Rufus A. Robinson,	1 25
Fanny Troyer, Chicago,	20
John Keever, Monticello, Ind.,	3 59
Mary Nill, Covina, Cal.,	1 00
Adah Baker, Palestine, Ohio,	2 00
E. E. Slaughter, Rochelle, Ill.,	1 00
Dessie Kreps, Independence, Oregon,	2 00
Aid Society, Lanark, Ill., per Mrs. J. S. Snively,	5 00
Sisters' Aid Society of Black River church, Spencer, Ohio, per Lizzie Kilmer,	5 00
Mrs. V. L. Miller, Bridgewater, Va.,	1 00
Wm. T. Sanger, South Bend, Ind.,	1 00
Industrial school,	5 21
	$57 86

Cash Paid Out.

Living Fund,	12 00
Rent,	10 00
Help to poor,	2 60
Gas,	2 00
Incidentals,	8 01
Support for workers,	22 00
Carfare for mission visits,	1 05
	$57 66
Cash on hand,	20

Cora Cripe.
660 S. Ashland Ave., Chicago.

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BOHEMIA FOLK IN AMERICA.

By The Rev. Frank Pelikan.

Many an American when he hears about Bohemians, thinks that they are "rovers" or "gypsies," while in fact they are a quiet, home-loving people. The Bohemians bled and died for the teachings of our Lord Jesus Christ before other nations had awakened from superstition and spiritual darkness. Besides, these Slavic people or their descendants exerted a formative influence on the religious opinions of John and Charles Wesley.

According to the census of 1900 there are 482,399 Bohemians in the United States.

These people as they come to the United States are hardy, peaceful, law-abiding, hard-working, thrifty, and honest. Before learning "Yankee tricks" they hardly ever cheat anyone. Merchants say that they would sooner trust a "green" Bohemian than a man of any other nationality. This speaks well for the Bohemians; but after they have become Americanized they do what Americans have taught them, be it right or wrong. These people come here to stay. They work hard, save their money, and finally settle down somewhere. They are generally very thrifty.

Attitude Toward Missionary Effo

Ninty-eight per cent of these people Roman Catholics, brought up in the grossest imaginable superstition and idolatry, and they are at first opposed to the influence of every Protestant missionai The priests have taught them to shu Protestants, saying that the latter are heretics, rebels, etc. But sooner or later the Bohemians come in contact with men of different religious views, who try to teach them the meaning of the Bible and the Christian life. They are led to think about these things, and when they begin to understand them their love and zeal for the corrupt Church and priesthood cease. Besides, anti-religious Bohemian papers are scattered throughout the Bohemian settlements, and these cause many of the people to withdraw from the Church. After withdrawal they are very indifferent and even hostile to religion. They assail Christanity and the servants of God, call our churches and divine services by wicked names, and do all they can to hinder the cause of God. These people are hard to reach, but once reached they make good Christians.

Our church maintains 11 missions among Bohemians in the United States. These missions are located in the following cities: Chicago 4; Cleveland, 1; Mount Pleasant, Pa., 1; Hazelton, Pa., 1; Baltimore, 1; Pittsburg, 1; Cedar Rapids, Ia., 1; and Muscoda, Wis., 1. Besides these there are two small missions in the coal and coke regions of Pennsylvania, and 1 or 2 others near Cedar Rapids, Iowa.—World Wide Mission.